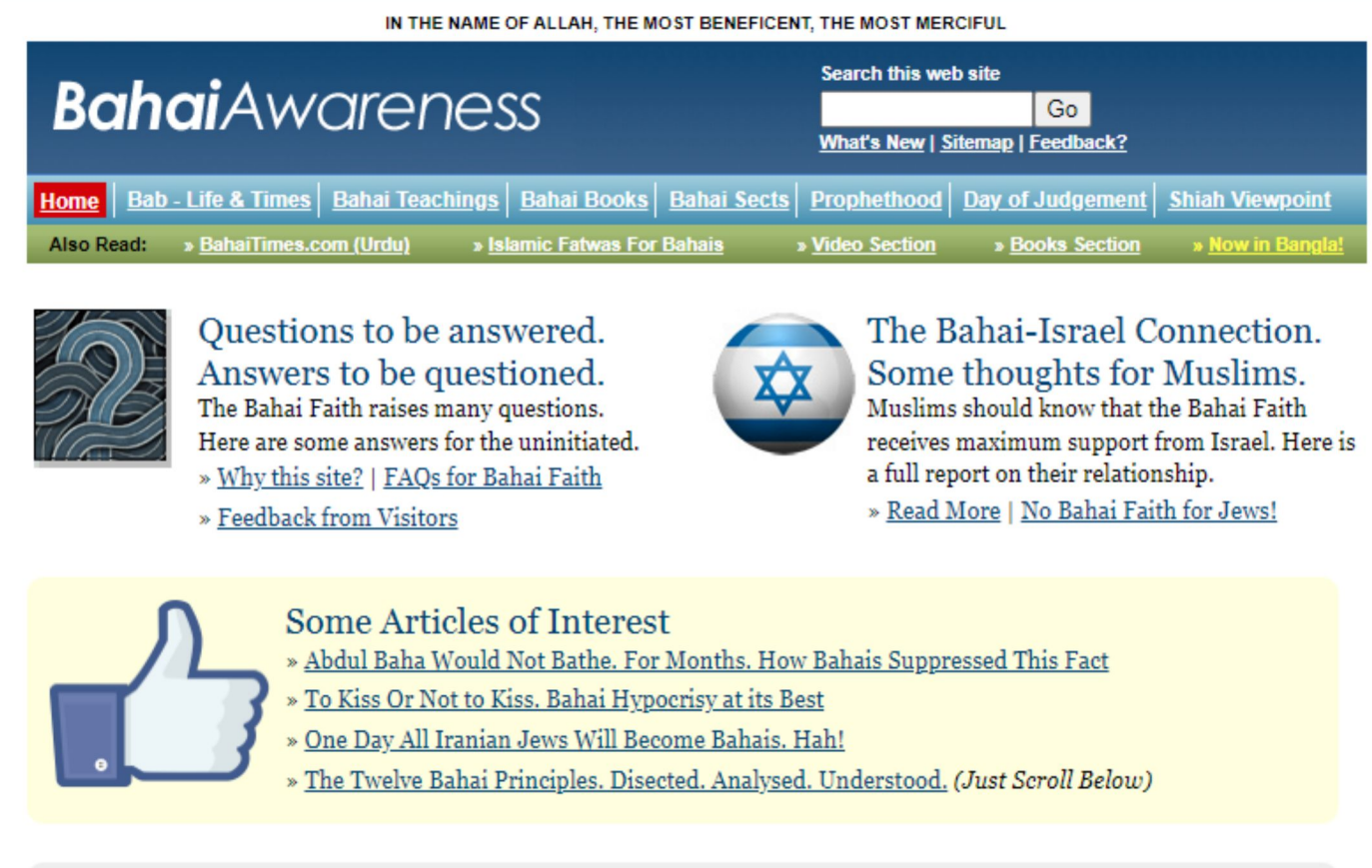
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IMRAN SHAYKH

Bahai Awareness — Collected Articles

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Five Clear Lies of Abdul Baha

IMRAN SHAYKH, APRIL 2012 FEEDBACK

In this article I want to point out some of the predictions of the so called 'Great Baha'i Leader' Abdu'l Baha which never came true. All those predictions proved that he was a fraud and a great Liar.

Abdu'l-Baha in St Paul Minneapolis 1912

Abdu'l-Baha kissing Sarah Farmer Green Acre

Abdu'l Baha narrated in the book "Some Answered Questions" (Mofavezat) in the Chapter 11: Commentary on the Eleventh Chapter of the Revelation of St. John, page No.29 & 30. "In each cycle the guardian and holy souls have been twelve. So Jacob had twelve sons; in the time of Moses there were heads or chiefs of the tribes; in the time of Christ there were twelve Apostles; and in the time of Mohammad there were twelve Imams. But in this glorious manifestation there are twenty-four, double the number of all the others, for the greatness of this manifestation requires it." It is clear from the above that Abdu'l Baha believed that the successors of the past prophets were twelve in number and the successors of Baha'u'llah will be Twenty Four as the manifestation of Baha'u'llah is a glorious manifestation. Abdu'l Baha himself was the first successor and he himself appointed the second successor and the guardian of Baha'i Faith in his life time to Shoghi Effendi. He has written in "Will and Testament" in many places in different manner. He has stated very clearly about the guardianship and different stations of Shoghi Effendi in his Will. Among all those stations the very important station is the Permanent Headship of the Universal House of Justice. Means the Universal House of Justice will always be headed by the Guardian of the faith. And remaining twenty two guardians, who will succeed to Shoghi Effendi, will be from the male children of Shoghi Effendi. Refer the Will and Testament of Abdu'l Baha:

"O my loving friends! After the passing away of this wronged one, it is incumbent upon the Aghsan (Branches), the Afnan (Twigs) of the Sacred Lote-Tree, the Hands (pillars) of the Cause of God and the loved ones of the Abha Beauty to turn unto Shoghi Effendi--the youthful branch branched from the two hallowed and sacred Lote-Trees and the fruit grown from the union of the two offshoots of the Tree of Holiness,--as he is the sign of God, the chosen branch, the Guardian of the Cause of God, he unto whom all the Aghsan, the Afnan, the Hands of the Cause of God and His loved ones must turn. He is the Interpreter of the Word of God and after him will succeed the first-born of his lineal descendents.

The sacred and youthful branch, the Guardian of the Cause of God, as well as the Universal House of Justice to be universally elected and established, are both under the care and protection of the Abha Beauty, under the shelter and unerring guidance of the Exalted One (may my life be offered up for them both). Whatsoever they decide is of God. Whoso obeyeth him not; neither obeyeth them, hath not obeyed God; whoso rebelleth against him and against them hath rebelled against God... The mighty stronghold shall remain impregnable and safe through obedience to him who is the Guardian of the Cause of God. It is incumbent upon the members of the House of Justice, upon all the Aghsan, the Afnan, the Hands of the Cause of God to show their obedience, submissiveness and subordination unto the Guardian of the Cause of God, to turn unto him and be lowly before him. He that opposeth him hath opposed the True One, will make a breach in the Cause of God...

O ye beloved of the Lord! It is incumbent upon the Guardian of the Cause of God to appoint in his own life-time him that shall become his successor that differences may not arise after his passing. He that is appointed must manifest in himself detachment from all worldly things, must be the essence of purity, must show in himself the fear of God, knowledge, wisdom and learning. Thus, should the first-born of the Guardian of the Cause of God not manifest in himself the truth of the words:--"The child is the secret essence of its sire," that is, should he not inherit of the

spiritual within him (the Guardian of the Cause of God) and his glorious lineage not be matched with a goodly character, then must he, (the Guardian of the Cause of God) choose another branch to succeed him. The Hands of the Cause of God must elect from their own number nine persons that shall at all times be occupied in the important services in the work of the Guardian of the Cause of God. The election of these nine must be carried either unanimously or by majority from the company of the Hands of the Cause of God and these, whether unanimously or by a majority vote, must give their assent to the choice of the one whom the Guardian of the Cause of God hath chosen as his successor. This assent must be given in such wise as the assenting and dissenting voices may not be distinguished (i.e., secret ballot).

Will and Testament of Abdu'l Baha, page No.11, 12 & 13.

By paying attention to the above writings of Abdu'l Baha it is clear that all these things are the hidden news (Akhbar e Ghaibi) from Abdu'l Baha as well as the constitution of the Baha'i Faith. The following results can be derived from the above text: That in the life time of Shoghi Effendi who was the Guardian after Abdu'l Baha, the Universal House of Justice will be established. And it must be established. That the Head of the Universal House of justice will be Shoghi Effendi and the members of UHJ who are the pillars of the cause of God should obey Shoghi Effendi and whoever disobeys him, disobeys the God. And Shoghi will rule over the Universal House of Justice while all the member of UHJ will be under him. Means Shoghi had the right of dictatorship. That Shoghi will have a male child and his child will also have male child. Progeny of Shoghi will continue. Guardianship after Shoghi Effendi will be fixed by his Will and it is incumbent upon him to appoint guardian in his life time. That the guardianship must be in the male child of Shoghi Effendi means he should have first child as male and not the female (Because the women are having no right to be the member of Universal House of Justice then how they can be the head of the UHJ). And if his glorious lineage not be matched with a goodly character then must he (the guardian of Cause of God) choose another branch of Baha'u'llah (Aghsan) to succeed him. God proved all these forecast wrong.

Firstly: Shoghi Effendi died and Universal House of Justice could not be established. He died in the year 1957 in London and UHJ was established in the year 1963. This was the first lie of Abdu'l Baha.

Secondly: There should be a head of the Universal House of Justice and must be the Guardian of Cause of God. Universal House of Justice of Haifa established without the guardian. This was the second lie of Abdu'l Baha.

This was the time when Baha'is divided in to different sects. Charles Mason Remey proclaimed himself the second guardian of the Baha'i Faith and wrote to Baha'i World that the Universal House of Justice should be established in his (Charles Mason Remey) guardianship. After his demise, group of Mason Remey divided into many groups but a major group of Remey is spread throughout the world and even in Inida. Head of this group Joel Bray Marangella lives in Australia. Many people have claimed as successor of Remey. Internet is the best source to know the details.

Thirdly: Shoghi Effendi died without a child (male and female). When his first born could not come into existence then what about his lineal descendents? This was the third lie of Abdu'l Baha.

Fourthly: Shoghi Effendi died without appointing his successor. Thus the disputes started among the Baha'is. Some of them like the goats and sheep attached with them, and gave their milk and skins to the Haifa and some of them scattered here and there and some of them joined Mason Remey, Jamsheed Maani, Neal Chase, Joel Marangella, Jacques Soghomonian and others. Presently there are seven or eight sects of Baha'is. Shoghi died without appointing his successor. This was the fourth lie of Abdu'l Baha.

In short the Wills of Abdu'l Baha humiliated and insulted him completely after about 45 years and made clear to everybody that he was a fraud and a big liar. All his commandments about Shoghi Effendi remained aside and establishment of Universal House of Justice caused the disputes and sects instead of unity and peace.

Surely God punishes and humiliates the liars.

Abdu'l Baha forecasted twenty four successors of Baha'u'llah. It ended with the first successor only. This was the fifth lie of Abdu'l Baha.

Fazil-i-Mazanderani in his book "Amr-u-Khalq" tried to darn and justify the fifth lie of Abdu'l Baha and wrote:

"The twenty four holy souls which are "Adilla-i-Ism-i-Azam" are 19 souls, 18 Huruf-i-Hayy (Letters of Living) and

one is Primal Point (Bab) and five souls are hidden in Malakoot-i-Asrar. Wisdom demands not to mention it. It will be mentioned later.

(The title "Letters of the Living" (Huruf-i-Hayy) is used specifically to refer to the first eighteen followers of the Bab who became believers in his Revelation. Abdu'l Baha and Shoghi Effendi are not from Letters of Living).

It is surprising that Fazil Mazanderani had included the Bab and eighteen Huruf-i-Hayy among the twenty four successors of Baha'u'llah while according to Baha'is Bab himself was a Manifestation. He was the Forerunner of Baha'u'llah. His advent was before Baha'u'llah and his cycle was ended before him.

He thought that by changing the word of guardians and holy souls (Ausiya and Asfiya) used by Abdu'l Baha as "Adilla-i-Ism-i-Aazam" will confuse the people and hide the lies of Abdu'l Baha.

Why he had hidden Abdu'l Baha and Shoghi Effendi along with those five souls? We do not know who will inform to the Baha'i World about those three souls after the death of Fazil-i-Mazanderani? In fact darning the words of Abdu'l Baha is to lessen the eloquence of the words of Abdu'l Baha.

Anyway from the above it is clear that whatever Abdu'l Baha forecasted all those forecasting became the cause of his humiliation. And guardianship could not continue even after the darning and justifications of Fazil-i-Mazanderani. Today Baha'is are fighting in this matter.

I hope the callers of "Independence Investigation of Truth" will independently investigate the truth.

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Abdul Baha - His Failure on Family Unity

GAMAL NASEER, MARCH 2013 FEEDBACK

Shuaullah was the son of Mohammed Ali Effendi, son of Bah'a'ullah. He was the grandson of Bah'a'ullah. He was born in Kasr-el-Mazraa, Accre district, Palestine in 1878 AD and grew up under the supervision of his grandfather Bah'a'ullah. At the tender age of eleven years he was commended by his grandfather to accompany his father to Egypt and India for propagation of faith. He travelled extensively along with his father to India and Egypt. In his youth he suffered the loss of his beloved grandfather, and got a shock of life by seeing his uncle Abbas Effendi preaching his commandments on his own agendas and keeping aside the teachings of Baha'u'llah,.

After Abdul Baha ex-communicated prominent Baha'is like Dr. Ibrahim Khairullah, the rift and conflict arose amongst the followers of American Baha'is while Abbas Effendi was busy in issuing tablets to his supporters.The son of Bah'a'ullah Mohammed Ali Effendi took the responsibility of teaching the faith. He instructed his eldest son Shuaullah to go to America and continue teaching the beliefs of Bah'a'ullah.

In 1904, Shuaullah left for America for the sole purpose of teaching the faith. He started a Baha'i quarterly magazine and was busy in propagating the faith of his grandfather. While he was in California his uncle Abbas Effendi saw that he is losing ground in western believers so he also made a trip to USA to propagate his own self made ideology.

Shuaullah wrote HIS MEMORIES after his returned to Acre (the scanned copy is available on internet). Here I am quoting his conversation with his Uncle Sir Abbas effendi.

From his Book "Memories of Shuaullah" page 5-7:
in 1912, while my Uncle Abdul Baha was visiting the United States by the authority of my father, I humbly wrote him a letter and asked him for a conference to settle the existing differences in our cause. I hereby reproduce the copy of the same;

To His excellency Abbas Effendi Abdul Baha.

Dear Sir:

Inasmuch as your views and doctrines in our religion are radically different from those of my father, your younger brother, Mohammed Ali Effendi who was chosen by God in the Book of My covenant, the Last will of Bah'a'ullah, to occupy after you the same position you occupy now and inasmuch as this difference between both of you spread among the followers of Bah'a'ullah and divided them into two parties; one following you and believing in your personal teachings, and the other party joined your brother believing in the teaching of Bah'a'ullah only and considering them final as he declared;

And, inasmuch as we were all commanded in the "Most Sacred Book" Kitab Aqdas, to bring our differences to the utterance of Bah'a'ullah, which sufficed the world, whereby they should be settled: And inasmuch as our duty is to established peace at home, among ourselves first, before we preach others to do so.

I hereby beg your Excellency to appoint a conference of peace and spirituality to hold its meetings at the city of Chicago, or some other place, at a certain time, in order to discuss with the language of love and kindness the differences between the said two parties and settle them in accord with the utterance of Bah'a'ullah and His Commandments.

If it pleases you the said conference would be composed of your Excellency with some learned ones of your followers, myself and Dr. I. G. Kheiralla, who introduced Baha'ism into America and Christendom with a few of our party. My father Ghusni Akbar, authorized me to state, that he will accept and sanction whatever your Excellency would established with me and with his representative Dr. I.G. Kheiralla.

The official language of said conference well be the U.S. language, a neutral interpreter should be hired to translate from Arabic language all that you would like to say and in the mean time to translate to you all the discussions of the conference. Also to ask the associated press to send a reporter to write the minutes of the conference, and to invite three American to attend the meetings and act as witnesses and judges.

I suggest the question and discussions to be the following;

1. Why your Excellency concealed a part of the book of My Covenant, the Will of Bah'a'ullah..? that Will was entrusted to you that you might give all of it to the followers of Bah'a'ullah.
2. Ghusn Akbar was chosen to occupy after you the same position which you occupy, and your Excellency claimed that he was out off and fell. How is it possible that he fell from the said position before having a chance to occupy it.
3. What ground you have to claim that you are the Center of Covenant..? God only is the center of covenant.
4. Why do you claim to be the interpreter of the Utterances of Bah'a'ullah? He declared in the book of wisdom that there is no Interpreter to them, save Himself.
5. How could it be that you are the manifestation of servitude and Bah'a'ullah declared it to himself only? Also he taught there are no manifestations after Him until one thousand years passed from His appearance.
6. Why do you claim the great Infallibility calling your letters sacred tablets and revelations..? Bah'a'ullah said; Whosoever claimeth a mission before the completion of one thousand years from His manifestation is a lying imposter.
7. Why do you teach that this greatest Manifestation has three Chiefs, the Bab, Bah'a'ullah and Yourself..? Bah'a'ullah said: There is no one else beside him in the Kingdom. Likewise the Bible taught that at the latter days we shall have one shepherd, only one chief and not three. Also Bah'a'ullah said: he hath no agent, no successor, and no son."
8. Why do you claim and in the same breath deny that which you claim..?
9. Why do you not teach and spread the teachings of Bah'a'ullah as you were commanded to do, instead of spreading you own one..?

I close this open letter, appealing to your Excellency by justice, love and unity to grant my request.

Your humble servant,
The Grandson of Bah'a'ullah,
Shuaullah.

I forwarded the above mentioned letter to Abdul Baha to Chicago where he was visiting but unfortunately I did not receive a reply. When I heard of Abdul Baha's arrival to California, I addressed him the said letter again, this time through the press as an open letter, a copy of the same appeared in several Newspaper throughout the United States.

A reporter from the Los Angeles, Examiner interviewed Abdul Baha and the following reply appears In the said newspaper; October 20th 1912 - "Would you listen to the talk of the drunkard in the street"
The reporter asked "do you class your nephew as one no better than a drunkard..?
Abdul Baha replied:- "Worse"

Conclusion

Here comes the question:

Why Sir Abbas Effendi was not ready to answer his nephew..?

What was there in Will and Testament of Bah'a'ullah which he was hiding from the followers..? Why Sir Abbas Effendi has kept aside the teaching of Prophet of faith, was he thinking that the teachings are absurd, or he was looking for some fame for himself? Why he made such a long trip to United States and Europe, and ex-communicated those who propagated faith in those country, and avoided the open challenged made by his Nephew for debate.

Answer

1. He wanted to have fame and glory for himself, he was fooling around to simple followers of Baha'u'llah, and were making some fake prophesies to impress them, (like Prophecy: of Daniel 1335 days and made such complicated that the Book Baha'u'llah and New Era has to be revised thrice). Ref. Baha'u'llah and New Era. And prophecies like there will be 24 successors in Baha'i Faith, whereas Shoghi Effendi died childless.
2. The ground was prepared In the US by the faithful like Dr. I.G Khairullah and he went to ripe the fruits. They should not have objected to his lucrative business so he ex-communicated them.
3. To please them he issued a Tablet in praise of country O God! This American nation is worthy of Thy favors and is deserving of Thy mercy. Make it precious and near to Thee through Thy bounty and bestowal

4. It was as simple as that, the American faithful where not aware about writing of Baha'u'llah, since it was in Arabic and Persian, no one could object him about his talk which was in absolute contrast to the teachings of Baha'u'llah.
5. He was praising them like: they are angel, To Juliet Thompson He said. "You teach well, Juliet," He said. "You teach with ecstasy. You ignite the souls. A great bounty will descend upon you. I have perfect confidence in you as a teacher. Your heart is pure, absolutely pure."
6. The main man who raised the flag of Baha'i faith in United States (Dr. I.G Khairullah) was ex-communicated.

This article was sourced from the Internet. The author of the article Gamal Naseer runs his blog at: http://bahaileaders9.blogspot.com

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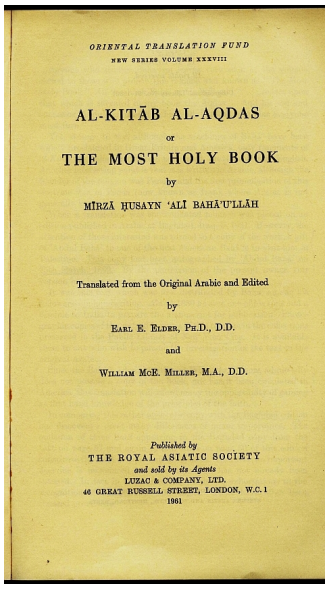
Aqdas: The Bahai Faith's Bizarre Book of Laws

JULIAN WEST, APRIL 2012 FEEDBACK

The Elder-Miller Version of the Baha'i "Book of Laws" is the earliest, the first, and the most honest.


ORIENTAL TRANSLATION FUND
NEW SERIES VOLUME XXXVIII

AL-KITĀB AL-AQDAS
or
THE MOST HOLY BOOK
by
MĪRZĀ ḤUSAYN 'ALĪ BAHĀ'U'LLĀH

Translated from the Original Arabic and Edited
by
EARL E. ELDER, PH.D., D.D.
and
WILLIAM MCE. MILLER, M.A., D.D.

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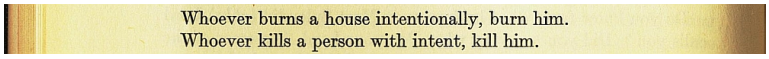
1961

Baha'is pride themselves on having an authentic religion unchanged by man. Not much point to that if you don't even let people read the original texts. After hiding their embarrassing scripture for 120 years, the Baha'i administration commenced to change it through agenda-driven mistranslation. They also turned a short work -- only 74 pages in the Elder-Miller translation even with all their notes -- into a 320 page behemoth of spin-doctoring and explanatory apologetic. But the Elder/Miller version shows what the simple text originally said.

The Elder & Miller translation was the first time the Baha'i Faith's mysterious "Most Holy Book" was presented in English. The Baha'i administration ignored it because it did not contain the necessary translation distortions to keep it from damaging the religion's reputation and keep membership growing. They successfully directed the attention of the Baha'is away from it until, a few years after it's publication in 1961, most enrollees believed the administration as they continued to say "It hasn't been translated yet."


Whoever burns a house intentionally, burn him.
Whoever kills a person with intent, kill him.

An excerpt from the original book

This "revelation" by the Baha'i founder Baha'u'llah is believed to have been completed by 1873, thus 139 years have already passed and Baha'is are still not using rose water or wearing sable. (See below.) Baha'is believe their "Most Holy Book" was God's guidance to mankind for the next thousand years.

The Elder-Miller translation is a more accurate and direct translation than the one belatedly offered by the Baha'i administration 120 years late. The latter, "The Kitab-i-Aqdas: The Most Holy Book," contains definite obfuscations, dressings, and distortions designed to protect the fortunes of the Baha'i Faith and preventing the book to cause a drastic falloff in membership as the text reveals a great disparity between the original message of the founder and what later came to be sold as "The Baha'i Faith." It is an important resource in the continuing saga of Baha'i efforts to both obscure and alter their own original foundations and texts.

Elder and Miller were two English orientalists and Arabic scholars, Elder an author of an Arabic grammar who had spent many years in Persia and interviewed early Baha'is and Babis. It is the first English translation, done by non-Baha'is, because the Baha'i administration refused to do it. I am fortunate to possess an original first edition hardcover copy of the rare 1961 book (shown here). It's old enough to be printed in hot lead type. Why is it rare? Because Baha'is sought to suppress it, as they have often done with other books including the writings of their very own ostensible prophet-founder, The Bab.

Elder and Miller's agenda was to make available an important religious work of the east for the Royal Asiatic Society that was, unaccountably, still unavailable in the west. Thus their translation became the first translation available in the west. Earl elder remarks on this oddity in his preface:

"Anyone who studies Baha'ism learns very soon of the volume sacred to those who profess this religion and known as "The Most Holy Book." Of this book Baha in his Will said, "...reflect upon that which is revealed in my book the Aqdas." And his son and successor 'Abdu'l Baha said in his Will, "unto the Aqdas everyone must turn." Yet, strange to say, although the teachings of the Baha'is have been widely proclaimed in Great Britain and America, only fragments of al-Kitab al Aqdas have been translated previously into English."

Read a detailed study here : http://bahaiface.com/Bahai_Faith_Kitab_i_Aqdas_Most_Holy_Book.html

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Awaze Dohol - Introduction

IMRAN SHAYKH, APRIL 2014 FEEDBACK

The Bahai Faith finds its origins in the Babi Faith propogated by Mirza Ali Mohammed Shirazi in Persia (modern day Iran). Starting with a claim to be the Bab or Gate of the hidden Imam Mahdi (as), the Bab slowly expanded his scope to claim to be the Mahdi himself and subsequently even made a claim of being God (Read More). Incidentally, the Bab never claimed to be an independent prophet - this claim was made popular by the Bahais to establish that the Bab brought a new religion.

Ali Mohammed Bab recanted several times from his claims - this is denied by the Bahais, but the proofs against them are overwhelming. There are atleast 4 recorded instances of his recantations (Read More).

Ali Mohammed Bab revealed a book called the Bayan, in two different languages (Arabic and Persian), both of which remained incomplete until his death. In this book, he gave his followers tidings about the appearance of 'He whom God shall make manifest' (man yu?hiruhullah) roughly 1,500 years after his death.

The death of the Bab was followed by a period of strife in the Babi community and a brief power struggle between Mirza Hussain Ali (self named Bahaullah) and his half brother Mirza Yahya, Subhe Azal. An acrimonious exchange of letters and words ensued between the brothers (who even accused the other of plotting to murder the other) subsequent to which Bahaullah prevailed.

Bahaullah declared himself to be He whom God shall make manifest. Ironically, this was only about few years after the death of the Bab and much earlier than he had prophesized. When Mirza Husayn Ali saw that his disciples accepted anything that he said as divine revelation, he went as far as claiming to be the Creator of Gods!

Mirza Hussain Ali Bahaullah was succeeded by his son Abdul Baha who in turn was succeeded by Shoghi Effendi. Hereafter, the Bahai script went wrong. A prophecy by Abdul Baha that the successorship of the Faith would vest in the sons of Shoghi was falsified as Shoghi died in London under mysterious circumstances (Read More).

However, it was under Shoghi Effendi that the Bahai Faith was transformed into a large and extensive organization administered by the Universal House of Justice that imitated organizational models prevalent in the West, for the administration of and structured propagation ofthe sectin the world.

The most important technique Bahais use to establish the superiority of their beliefs over others, are a series of slogans and statements called the "Bahai Principles" that they prorogate with great pride.

During Abdul Baha's journey to Europe and America, he realised that the West would be attracted to the Faith only if were presented in a form palatable to them. Herein lies the origin of the Bahai Principles.These principles were created by Abdul Baha years after the death of his father - in fact Bahaullah never presented the Bahai Faith in the form as was presented by Abdul Baha.

Abdul Baha claimed that his father had gifted humanity with a series of pure principles,the likeness of which could not be found anywhere else. When explaining each principle, he would refer to the scattered utterances of his father and try to find words from Bahaullah that would relate them to him.

However, this effort would never satisfy any seeker of the truth who knew that these principles were not written by Bahaullah, but rather compiled years after his demise, by his son, Abdul Baha. More noteworthy is the fact that these principles, while drafted by Abdul Baha, contradict some of the tenets of the Bahai Faith as outlined by Bahaullah. For example, Abdul Baha declared that women and men are equal and neither has an advantage upon the other. He introduced this kind of thinking as a principle from the principles of Bahaullah. This is while in the opinion of Bahaullah, men are without doubt superior to women.

The principles that have been attributed to Bahaullah and the Bahai Faith do not have a set number and have been referred to as being between four and eighteen in various Bahai works. Bahai books also conflict in their order. However, they are most commonly famous as the twelve principles. The most important of these include:

1. The Independent Search After Truth, Unfettered by Superstition or Tradition

2. The Oneness of Humanity
3. Religion Must be the Source of Unity and Fellowship in the World
4. Religion Must be in Conformity with Science and Reason
5. The Removal of All Prejudice
6. The Equalization of the Means of Livelihood for All Humanity
7. Establishment of a Universal House of Justice and Supreme Tribunal.
   (Abdul Baha mentions the principle of "The Equality of Rights" in the book of Khatabat, vol. 2, as the seventh principle, but because this topic is discussed in detail in the principles of "The Oneness of Humanity" and "The Equality of Men and Women," the subject of the Universal House of Justice and the International Tribunal has replaced it, in order to familiarize the readers more with the principles of The Bahai Faith.)
8. Universal Compulsory Education
9. A Universal Auxiliary Language
10. The Equality of Men and Women
11. Establishment of Universal Peace
12. The World of Humanity is in the Need of the Breath of the Holy Spirit

These these series of articles, we shall aim to examine every Bahai principle in detail. Our arguments shall be based on facts and logic. These, therefore should apppeal to those seeking the independent investigation of truth.

Our approach in analyzing Bahai Principles

The First Approach: Staying Away From Prejudice
The articles will be complied avoiding any sort of sympathy for any particular individual, group, or religion. This method was used by the authors of this book when analyzing the statements of the founders of The Bahai Faith to seek the truth using the divine blessing of reason. For reason, is the sole solid divine means to determine truth from falsehood.

The Second Approach: Using Original Bahai Sources
The method used in this study when quoting Bahai literature is to use primary sources, and specific references to authentic books and texts that are approved of by the Bahai authorities. These references - from primary authentic sources - are cited as footnotes so that the readers can easily have access to the exact phrases without having to refer to the original sources.

All quotes have been extracted from genuine Bahai sources endorsed by the UHJ and clear references have been presented.

A single approach has been taken in analyzing each principle. Each principle has been analyzed in a separate chapter with respect to the following perspectives:

a) Are these principles novel or unique, as has been claimed by the founders of The Bahai Faith?

b) Did the Bahai leaders, themselves, act upon these principles?

c) Are these teachings logical and rational?

The articles have been based on the book "Avaze Dohol" - the Beating of the Drum by Masoud Basiti, Zahra Moradi.

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Abdul Husain Aayati (Awareh) - Author of Kashful Heel

MOHAMMED REZA ISFAHANI, MAY 4, 2012 FEEDBACK

Abdul Husain Aayati lived amongst the Bahais for 20 years and served them through these years. He was popularly known as "Awareh" which means the one who wandered about in love (of Bahaullah). After these years, he saw the corruptions of the Bahais first hand, renounced the Bahai Faith and finally reverted back to Islam. Thereafter he wrote the book "Kashful Heel" to reveal the true face and hypocrisy of the Bahais. The life history of Awareh is full of interesting events and episodes and all of these cannot be outlined in this brief treatise. However, in order to appreciate his book - Kashful heel - it is first important to understand his personality. Here is a brief about Awareh.

Who was Abdul Husain Aayati?

He was a littérateur, historian, writer, translator, journalist and a great poet. His father was Allamah Haaj Shaikh Mohammad, famous as "Haaj Aakhwant Tafti". He was the grandchild of Sheikh Mohammad who was famous as "Aaqa Bururg" Tafti Yazdi. He came from an illustrious family of scholars from Yazd. Abdul Husain Aayati was born in 8th Zilhaj 1287 AH in Taft. At the young age of 15 years, he came to Yazd and attended the school of Khan Buzurg. He completed his study of Arabic grammar and language, logic and bayan from Meer Bahauddin Jandaqi Mulla Abdul Karim Misgar and Mulla Akber Nadushi. In the year 1313, after his father's death, he rose to the position of his father on the insistence of the people of Yazd. He was considered as a religious authority and as a man of knowledge ("Ahle Minbar wa mahrab"). He was the Imam (leader) of two masjids (mosques) and used to handle the affair of the people.

HIs initial contact with Bahais and the Bahai Faith

In the year 1320, at the age of 33 he was introduced to a Bahai book. The books made such an impression upon him that he was eager to meet them. He came in contact with members of the Bahai Faith and even stayed in those areas which were largely occupied by Bahais. He met with some prominent Bahai speakers. They appointed some Bahais to have regular contact publicly with Abdul Husain Aayati so that they could lower his esteem in the eyes of the people, while others alleged that he had inclined towards the Bahai Faith. Due to these accusations, people distanced themselves from him due to which he left his birthplace. Considering this move as an opportunity, Bahais tried to attract him and were successful in that for after some time he declared the Bahais Faith. However as time passed, he realized that Bahais were not correct and then reverted to Islam.

His ascent in the Bahai community

He migrated from Yazd to its surrounding areas. Gradually, on account of his powerful oratory and his effective writings he became famous amongst the Bahais. He occupied a high position among them and was known as "Raeesul Muballageen" (the leader of the preachers). Any person with some knowledge of the Bahai history will know the eminent status of "Awareh" - some even consider him equal to the position of Mirza Abul Fazl Gulpaygani whereas others consider him even above this. The tablet issued by Abdul Baha containing words which are lavish in praise of Awareh is testimony to the fact that the above statement is not out of place. Indeed Abdul Baha testified and considered Awareh to be foremost amongst the orators and people of knowledge.

While Bahais use different techniques to attract and convert people to the Bahai Faith, they have always relied on the popularity of one personality to attract people. They offer more respect to leaders, good writers and knowledgeable men and value the influence of such people immensely. Awareh writes about himself - "when my relatives distanced themselves from me, Bahais accepted me whole heartedly and gave me the post of writer for Rasht." After 10 months in Rasht, he came back to Tehran. Then they decided to establish a religious school in Irdistan. Subsequently, they sent him to Kashan for establishing a religious school. In this clandestine (and hypocritical) manner, Bahais initiated their preaching all over Iran. This was the time when Abdul Husain Aayati caught the attention of Abdul Baha. In a short period of one year, Abdul Baha issued 3-4 tablets in his name whereas other Bahai orators could not obtain even a single tablet in their lifetime except 2-3 people who were like Awareh.

This attention was a motivation for Awareh and made him that that in a short span of time he could rise in their ranks. In one of his tablets, Abdul Baha addressed him as Awareh (one who wanders about in love of Bahaullah) and

appreciated him. From this date onwards he was known as Awareh. It should be known that he was a good poet and in his youth he was titled as "ziyaa'ee" by his father. After becoming Bahai, he was titled as "Awareh" by Abdul Baha.

About this he write down as follows: "Abdul Baha titled me as "Awareh" as he did not like the word "ziyaa" since his brother name was "Ziyaullah" and he was totally against Abdul Baha".

In another Tablet Abdul Baha praised Abdul Husain Aayati in the following words: "Oh the one who is similar to my name Abdul Baha. You are Abdul Husain and I am Abdul Baha."

The Truth will be out. Always.

After 4 years of declaring the Bahai Faith, in 1325, he was sent to Akka for meeting Abdul Baha. He stayed with Abdul Baha and his close aides for 80 days. He writes about these days as follows: "I met one of his close aides and came to know that Bahais had 2-3 close associates in every city who work for the Faith; who know their secrets well; who send the report of the activities in their cities to Akka and based on these reports, Bahais make their further planning".

In the first 3 months he discovered the reality of the Bahai Faith. He realized their hypocrisy and understood that whatever they publish/spread is all wrong. Every year that Awareh remained a Bahai, he was exposed to their falsehood and every treachery became known to him. After interacting with high ranking Bahais the reality was visible to Awareh. He travelled to different countries and found that the Bahai Faith was far removed from truth. He travelled thrice to Turkey and again travelled to QufQaaz and once to Turkistan. He even journeyed to Europe and observed the reality of the Bahai Faith from close quarters for 4 months in Europe. He stayed for 11 months in Misr (Egypt) and obtained information from Arabs. He finally came to the conclusion that this religion is filled with corruption.

He realized that sometimes Bahais conform or agree with one policy and at other time they oppose the same policy for their benefits. Some of the Bahais stayed in Iran and other stayed in Philistine and India for propagation. Bahais used to lie to attract the masses - they used to claim numbers for themselves in excess of reality. For example, they used to say that the Bahais in those days were around ten or twenty thousand, whereas, in reality, after 5 years of their close relationship which they had developed with Awareh their numbers did not exceed 400.

Abdul Husain Aayati writes as follows: "Nobody should think that I am just presenting the viewpoint of the religion which I wish or like but rather the interest of my country is more important in my view from the aspect of their religion especially love of freedom is of more concern to me than any other thing because the Bahai Faith injures the unity of the nation. And despite the unity which we received from them, it was the cause of differences and dispersion."

Some of the youth, unaware of their intentions and hidden agenda, were taken in by seeing their apparent faces, their words and oily tongues; they thought that the teachings of the Bahais would be beneficial for their country and hence were appreciative of Bahai thought and belief. Bahais used to associate with respected, dignified personalities and scholars in order to lead respectability to their religion and then gradually used to claim that these scholars had become Bahai. They used to associate famous mujtahids with themselves. If they were unable to relate any scholar with themselves successfully in his lifetime, then after his death they used to relate him with themselves. They even related "Ali Asgar Khan Ataabak" with themselves. Ali Asgar Khan was the son of Aaqa Ibrahim Ameenus Sultan and was famous by Ameenus Sultan. In order to achieve their aim they stopped at nothing including murder. Recently after being disappointed with the religious scholars, they moved to Europe and America to achieve their aim and instead of spreading the rumor that the scholars are Bahai they started spreading the rumor that Madam is from us so as to attract more people towards the Bahai Faith.

Th written works Abdul Husain Aayati

Abdul Husain Aayati (Awareh) wrote two books related to the Bahai Faith - Kawkebud Durrih and Kashful Heel. He wrote Kawkebud Durrih when he was Bahai and was busy in teaching the Faith. He wrote it on the recommendation of the influential people when he returned from the journey of Akka. This book has been edited 3 times on their insistence. Even Abdul Baha himself has made some historical changes in this book which was not liked by Awareh. Awareh said: "Thousands of historical incidents which were not to be rejected were removed from my book (Kawkebud Durrih) with the excuse that it was not advisable and hundreds of lies were inserted with the excuse that it was advisable. This book has the history of the Bahai Faith.

Ayati says: "This book has two volumes. It is totally not reliable because many changes have been made by Abdul Baha. Others have also written historical books on the Bahai Faith but all those are baseless because most historians have taken their references from this book only (Kawkebud Durrih). This is because no other historical book was available in the market at that time. However this book itself is not valid from this point that it covers the black history of 20 years of Bab till the initial time of Abdul Baha and that too was written by Abdul Baha himself. Everybody who believe in the Bahai Faith knows well that everything is filled with nonsense".

After he saw and heard this type of deceit and after the death of Abdul Baha, when Bahais internal fraud which continued as per the wish of Abdul Baha, Awareh stepped backward from them and bid them farewell.

Awareh was upset at the hypocrisy displayed y Abdul Baha and his wife, and by Shoghi Effendi in the collection of history in his book of history. This motivated him to open up and speak about whatever wrongs he had seen and heard through the years. Due to this, Awareh dissociated himself from his own book calling it a lie. He therefore not only renounced the Bahai Faith after 20 years at the age of 53, but also revealed whatever wrong he had seen and heard. This was the premise of the book Kashful Heel.

Kashful Heel in PDF Form: Download Volume 1 | Volume 2 | Volume 3

Awareh said: "When I saw Abdul Baha as a traitor of Iran and also of religion and independence and politics of Iran, I moved away from him." When the Bahais saw that Awareh had moved back and embraced Islam, they accused him of being an outcast right from the beginning. This accusation is completely misplaced. Awareh says that if the senior Bahais were not convinced of the reliability of any person, they would not permit their wives to be photographed with him (they would not expose their wives to that person). However in the case of Awareh, one of the proofs of his reliability and proximity with the higher echelons of the Bahai Faith is that they themselves had clicked the photos of Awareh with their wives. Another reason why their accusation is wrong is that the title "Awareh" which means "One who wandered about in love of Bahaullah" was given by Abdul Baha himself. Then how can such person be an outcast?

By reading Kashful Heel, one concludes that the Bahai Faith is actually a fake religion which was started and encouraged by Russia to divide Muslims into different sects and to create differences amongst them. When Abdul Husain Aayati embraced the Islam and left the Bahai Faith, members of the Russian embassy came and sought form him the reason for leaving the Faith which in itself is another proof of the links of Bahai Faith with foreign countries.

Some startling revelations regarding the Bahai Faith

1. Bahais celebrate Eide' Rizwan or Eide' Kul. This Eid marks the freedom of Bahaullah from imprisonment on that day. They also call this Eid as "the day of Besat" of the Bab. This Eid starts about 2 hours after Zohr (noon) on the second day of the 2nd month. According to them, the Almighty has raised the "Pen" on this day. That is no sin is written on this day. A person can do anything. No action is sin on this day.

2. Bahaullah's grave is the Qibla of Bahais. According to them wherever a person may be, he should turn towards the grave of Abdul Baha in Akka for prayer.

3. According to them if a man is in journey for a year and does not send any information about himself to his wife, then that woman can initiate divorce herself and can select any other man for marriage.

4. According to them if a woman and man separate their bed due to some dispute or any other reason and a woman gets its period after 1 year and if they could not make peace with each other then that woman would be considered divorcee or divorced.

5. If a woman and man live with each other for 1 year and did not have sexual intercourse or did not incline towards each other then both of them are divorced from each other.

6. According to them, Abdul Baha becomes the master (owner) of any woman whomsoever He wills without any nikah by revealing one Tablet to her. He called the young daughter of his brother Mohammad Hasan, and gave her Tablet and ask her to write "Praise be to God that I have selected you for my service". And after that he took her in his own possession. He even issued a tablet to the mother of Mohammad Ali and took her in the cradle of his high sanctuary, apartment. He asked his follower to marry one or two women but said that he can marry more than 4.

7. According to them Shoghi Effendi said: "Anybody who speaks against your belief or writes it, instead of replying him you should turn your face away from him and wherever you see him, spit in front of him in such a way that he should understand that he is being insulted.

How Bahais suppressed Ayati and his works

Another case of suppression involves John E. Esselmont's use of materials by the former Baha'i historian Abdu'l-Husayn Ayati, named Avarih or Wanderer by Abdu'l-Baha. Avarih was also a "Hand of the Cause" who was commissioned by Abdu'l-Baha to write a history of the Baha'i Faith in Persian, which was published in 1923 and 1924. After completing a missionary journey to Europe, Avarih lost faith in the Cause and was subsequently declared a Covenant-breaker by Shoghi Effendi. Covenant-breakers are those who have accepted Baha'u'llah as a Manifestation of God, but have later apostatized and opposed Baha'u'llah, his successors, or Baha'i institutions. Faithful members are instructed to shun entirely those who have rebelled against the Cause of God and, although not explicitly commanded, the reading of material written by Covenant-breakers is discouraged as well. In the original edition of Baha'u'llah and the New Era, Esselmont expressed his gratitude to Avarih for his assistance in the preparation of the book and referred to him as "the learned Persian historian of the Baha'i movement." In later editions, this acknowledgement has been removed from the preface without any notation. (51) Avarih was quoted five times in the original edition to shed additional light on certain events. Two of these quotations were dropped completely from the text of the 1980 edition, but the other three were retained entirely. However, in one note, Avarih's name has disappeared and there is no reference to any source. In another he is quoted, but his name has been substituted by the words "On this point a historian remarks." And finally, Esselmont included an account of the marriage of Abdu'l-Baha which was "kindly supplied to the writer by Janab-i-Avarih," but the 1980 edition refers only to "a Persian historian of the Baha'i Faith."

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Abdul Husain Aayati (Awareh) - Author of Kashful Heel

MOHAMMED REZA ISFAHANI, FEBRUARY 2014 FEEDBACK

This article is derived from the book of Kashful Heel by Abdul Husain Aayati. He lived amongst the Bahais for 20 years and served them through these years. He was popularly known as "Awareh" which means the one who wandered about in love (of Bahaullah). After these years, he saw the corruptions of the Bahais first hand, renounced the Bahai Faith and finally reverted back to Islam. Thereafter he wrote the book "Kashful Heel" to reveal the true face and hypocrisy of the Bahais. The life history of Awareh is full of interesting events and episodes.

One of the ploys which the Bahais have used to hoodwink people is the introduction of 'Universal House of Justice' (UHJ). None of their ploys is more severe than this in deceiving people. Since the very beginning Bahai authorities embedded this notion in the minds of their adherents that the affairs of Baha'is are managed through consultation. After the death of the sons of Bahaullah, this process would cease and thereafter it would be handed over to the UHJ.

Wherever Bahaullah went, he made it a point to convey that he and his sons and anyone who was related with them did not have any authority on the wealth of the people. All the income and collections however were routed to the UHJ on the pretext of serving the poor and orphans and for education etc. In this way Bahais deceived their own people, masked their treachery and introduced UHJ in such a way that all foolish Baha'is not only believed in it, but also considered it as a firm basis of serving people.

Their craftiness and deceitfulness were so intense that they were able to even mislead some of the socialists. I (Awareh), saw several times that many socialists who heard the Bahais neither criticised nor praised them. Baha'is accepted their silence as a mark of their approval for the acceptance of Baha'i Faith. Anyone with a little bit of understanding could easily see that this was only a way of 'legally' conning Bahais with the sole intention of collecting money for selfish use. While he stayed away from the working of the UHJ, he clearly placed Abdul Baha and his children in charge of it thereby ensuring a lifelong steady stream of income for his family.

In his will to Abbas Effendi, Bahaullah made Shoghi Effendi as the chief of the UHJ. He made him responsible for selecting or dismissing any member of UHJ and asked him to keep the same practice in his generation. They knew well that the actual purpose of UHJ was to make money and that could not be achieved so easily. Therefore, in order to extract money from people, Bahais thought up innovative ways. They fixed the 'Maalu'llah '(Huququllah) and said that it was the right of Shoghi Effendi and his children after him.

In order to protect themselves (since it was quite obvious), they refrained from making this announcement to smart people and restricted themselves to the masses who were any quote stupid and could not see through the deception of Bahai authorities. This was the reason why Bahai authorities insisted that the 'Tablet of Will' of Bahaullah should not be shown to people at large and that it should be shown only to the unintelligent (but sincere) Bahais. In short, all the money earned through UHJ was at the disposal of Shoghi Effendi. Therefore we would not be wrong in saying that the UHJ means the 'House of Shoghi Effendi'.

Bahai authorities have adopted different ways in order to create a steady income for UHJ. Some of these are:

1) **'Maalu'llah' (Huququllah):** Bahaullah has written in 'Adams' that "whosoever possess 100 mithqal of gold, he should give 90 mithqal of it to UHJ as 'Maalu'llah (i.e. Maal-e-Bahaullah) for 'Bahaullah' who is the creator of heaven and the earth.

2) **Inheritance:** The Bab had set a method of dividing the inheritance of deceased. As per the Bab, the inheritance of the deceased was to be divided into seven parts. According to him, each part of the inheritance should be given to his wife, children, father, mother, brothers, sisters and teacher. However, Bahaullah, in page no 8 to 11 Aqdas, has interpreted this saying of Bab as follows: "If anyone dies and all his heirs are absent, then all those seven parts of inheritance should be given to 'UHJ.' In case only some of his heirs are available, for example if he has only children and a brother and all other heirs such as wife, mother, father, teacher, sisters are not available or have died, then their parts of inheritance would not be given to his children and brother. It would be given to the UHJ or to the 'House of

Shoghi Effendi' or to his son Zoki Effendi who would come later.

3) **One Third of Property:** One third of the property should be allotted to UHJ.

4) **Awqaaf (Endowments, gift, property:** Whatever endowments, gifts etc are received should be given to UHJ.

5) **Treasures:** This was not in Kitabe Aqdas but is available in the 'Tablet of Abbas Effendi' that if anything is found such as treasures, money etc, it should be given to the UHJ.

After the death of Abdul Baha, when they saw that there was no opposition from people, they exceeded their limits which proved that their only intention was to make use of public money and to restrict these powers only in the hands of the family of Abdul Baha. They moved on, making new rules and regulation in such a way that it was crystal clear for all the Bahais that they have totally changed the entire structure which was existent at the time of Bahaullah and Abdul Baha. They said that it was mentioned in the 'Tablet of Abdul Baha' after his death that all the public properties, gifts or endowments received are the unconditional property of Shoghi Effendi and therefore should be given to him.

It is surprising that a man, who claimed that he was the care taker of orphans and everyone was equal to him, made his son (Abbas Effendi) and his grandson (Shoghi Effendi) as the leader of his followers and even restricted public properties in their hands! It is also surprising that all foolish Baha'is believed in him without any if and buts and how confident he was that people would not oppose him in future. It may be to this that Abbas Effendi, in his 'Tablet of Wisaya' had said that "Any one who opposes his order should be kept away and any excuses from him should not be accepted". This was the way through which he made his innocent followers to obey him blindly.
Ref : Kashful Heel by Abdul Husayn Aayati (Aawarah) Pg 210.

Read: Introduction to Kashful Heel

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Abdul Husain Aayati (Awareh) - Author of Kashful Heel

MOHAMMED REZA ISFAHANI, APRIL 2014 FEEDBACK

This article is derived from the book of Kashful Heel by Abdul Husain Aayati. He lived amongst the Bahais for 20 years and served them through these years. He was popularly known as "Awareh" which means the one who wandered about in love (of Bahaullah). After these years, he saw the corruptions of the Bahais first hand, renounced the Bahai Faith and finally reverted back to Islam. Thereafter he wrote the book "Kashful Heel" to reveal the true face and hypocrisy of the Bahais. The life history of Awareh is full of interesting events and episodes.

Rubabeh was a woman who stayed at 'Ferozabad.' She was blind in one eye since childhood due to smallpox. However she was a devoted servant of Bahais. She was busy in serving Aaqa Ali Jurabi. Aaqa Ali Jurabi was a young man and since Rubabeh was intensely in love with him, she accepted the Bahai Faith without any proof. Perhaps women like Rubabeh are found in Bahais. As she aged, the signs of a beard were visible on her face. When disturbances arose in Yazd, Aaqa Ali Jurabi fled away from there and Rubabeh went to Akka. Her charm and beauty helped her become close to Abbas Effendi. Due to this the other women of his harem became envious of her. She was named as Khademah (servant) and was accepted as a 'servant' for the harem. I (Avareh) have explained the preface of this matter and here is its discussion.

Drunkard and the blind Rubabeh:

During my second journey, one day I (Awareh) was not feeling well and this news reached the sanctuary. People started saying that Aawarah was not feeling well and he should be treated. While I was taking rest on the bed in my hostel, I saw a woman having scars of smallpox on her face coming towards me. She came in front of my room, while carrying a wine bottle. At first, I did not recognise this woman and wondered where she had come from and what was her purpose. She entered and I had a long look at her. I felt that she looked familiar. As she talked, I realised that she had a Yazdi accent, I thought a little while and remembered that she was 'Rubabeh Ferozabadi'.

I asked her, who are you and where you have come from. I told her that her voice seems familiar to me. She replied, I am your old friend, Rubabeh Ferozabadi. I asked her, when did you come and what did you do and where you had been for such a long time.

She said: I stayed for a few years in Akka but could not see Hazrat Mabud (Abbas Effendi). I asked what did you see, what did you hear. Please sit and talk. I asked her, "how did you get beard on your cheeks." She was ashamed and put her head down and said: I am the same Rubabeh who used to run behind you whenever I heard of you that you were on pulpit to speak. Praise be to Allah that I could see you again after 10 years! In order to praise her, I said, you are not alone who are so fond of me. I too am in love with you." She took out the bottle from her shawl and said that it belonged to Sarkar-e-Aaqa (Abbas Effendi) and that it was given by 'Khanam' (sister of Abbas Effendi) to her for the cure of 'Aawarah'.

In fact, it was lie! Hazrat Aaqa (Abbas Effendi) himself never used low grade alcohol whereas the alcohol which Rubabeh had given me was clearly of low standard. As per the saying of Haji Ali Muhajir, Shaikh Wafa, one of the oldest and most respected preacher of Bahai's had said in a meeting that doctors of Qazwin had permitted alcohol of Qazwin. After that, every Bahai used to carry and consume alcohol. In the presence of all people in Kashan, Zille Sultan said, In one of the nights which I spent in Paris with Abbas Effendi while both of us were drunk, Abbas Effendi opened his heart and revealed all his secrets to me whereby I learnt that he was not religious at all! . One of the sins of Mirza Ali Akber Rafsanjani was that he did not take 'Maa'ul Anab' (a peculiar type of grape water) from the hand of 'Aaqa' (Abbas Effendi) when they were seated for food. Everybody considered him as foolish and this was the reason that everybody was deprived of the 'Maa'ul Anab' (wine) which used to be distributed by the hand of 'Aaqa', Abbas Effendi.

One day I saw Rubabeh coming down from Mount Carmel. I thought that she may have gone there to visit the footsteps of the prophets as it was well known amongst the people that there were footsteps of many prophets on Mount Carmel and this was the reason why the grave of Bab had been made there (although it is not there).

I saw Aaqa Mohammed Hasan call out loudly to Rubabeh and asked her where she had gone. She said, I followed the instruction of 'Khanam' (sister of Abbas Effendi). He asked, which instructions? She replied, One of the she-pigeons of the sanctuary (harem) had become pregnant. So Khanam asked me to cut it into pieces and throw it from the top of the mountain. She said that due to the instructions of Khanam and the grace of Mount Carmel and its sacredness, all desires would be fulfilled. As she had not finished, Aaqa Mohammed Hasan asked her to speak softly. I interrupted and said there was no need to keep it secret from me as I had heard similar things in Hamadan and Tehran. A year passed by and after Rubabeh was released from sanctuary, she went back to Yazd. Initially, Rubabeh was a simple blind woman but now she was held in high esteem among the people of Yazd and for a few months, many meetings were held at her home. The women of Yazd used to gather around her and she was much respected among them. In those days, it was customary that if anyone returned from Akka, people would ask him/her their religious problems and would accept their advice without question. Rubabeh too enjoyed this merit for some days.

One day a girl passed by the gathering where Rubabeh was sitting along with other women. She said to other women that Rubabeh was a very shameless woman and her family was also very dishonoured and disrespectful. They believed in her saying without confirming it. After the spread of this news all the people were angry with Rubabeh and they denied her.

In fact, this episode was played out on the instructions from Akka. Since their purpose from Rubabeh had been fulfilled and they were no more in need of her, Bahais dismissed and disgraced her. It was ridiculous that even those who had never visited the conference centre of Akka went against her without confirming the news about her.

To summarise, Rubabeh was denied and was criticised. We see this even in today's world amongst the Bahais that people are valued till such time that Bahais have use for them. Once they are done with their purpose, Bahais discard them and disown them.

I welcome my readers to share any stories that they may have like this at imranshaykh@gmail.com
Ref : Kashful Heel by 'Abdul Husayn Aayati'(Aawarah),pg No 736-740

Read: Introduction to Kashful Heel
UHJ Or The House of Shoghi Effendi?

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The Bab - His life, Times and Claims

MOHAMMED REZA ISFAHANI, APRIL 2006 FEEDBACK

This article is the first in a series which deals with the life and the times of Mirza Ali Mohammed Shirazi - The Bab.

One may question the reason behind this series given that Bahaullah abrogated the religion of the Bab. However, readers will agree that to understand the Bahai Faith, one must dig deeper and verify the source of its revelation. Therefore it is important to establish the veracity of the Bab prior to establishing the truthfulness of Bahaullah. The Bahais claim that Bab was the forerunner of the Bahai Faith - and nothing could be closer to the truth than this. For it is only the appearance of the Bab which paved the way for Bahaullah and his claims. If the Bab is compromised, either in personality or in belief, it affects the credibility of the Bahai Faith. It is the recognition of this aspect which has led me to this treatise on the Bab.

The life and times of the Bab are colorful, yet terribly immersed in confusion. If the Bab is to be believed, he was the door to the hidden Imam Mahdi, then the return of Imam Mahdi himself and finally God incarnate Himself. If Bahai history is to be believed, the Bab was the return of the hidden Imam Mahdi, a prophet and the forerunner of Bahaullah all rolled into one. All in all, the Bab apparently was a personality so multi-faceted that it boggles the mind.

I hope to establish conclusively through my articles that the Bab was no better than any other false claimant to the position of the Hidden Imam; that he was ignorant in his thoughts, wavering in his claims and that his appearance was part of a larger conspiracy to destroy Islam and create factions in it. In fact the Bahais have claimed and raised the position of the Bab more than what the Bab claimed for himself. There is a reason for the multiplicity of the claims of the Bab and I will explain in my articles the reason for the same. I hope this will be established with the help of notes and references from existing Babi and Bahai writings. I will make liberal use of the writings of the Bab himself and provide links to the original documents as well wherever possible.

I seek help from the Almighty Allah that he grants me life and the opportunity to complete this work. I also request my readers to be objective in their reading; to be fair to the effort which has gone into painstakingly collecting the references about the life and times of the Bab and reasonable while pronouncing their final judgment.

Before moving ahead, I leave you, my readers with some of the impressions of the Bab. Do pay attention to the praise showered on the Bab, the lavish extolling of his virtues and the tributes paid to him by the Bahais.

"Bahais believe that the Bab (1819-1850) was an independent Messenger of God, whose mission was to inaugurate a new cycle in humanity's spiritual development. His writings prepared the way for the mission of Bahaullah."
(Ref: Official Bahai version on the position of the Bab)

"Bab was the gate to the hidden Imam Sahibuz Zaman, rather a rank which excelled Sahibuz Zaman, the Qaem awaited by Shiahs, the Mahdi awaited by the Sunnis, the perfection of Moses, the radiance of Jesus and the patience of Job (Hazrat Ayyub)."
(Ref: God Passes By, Shoghi Effendi. One may read the article on God Passes By for the respective page numbers)

Bahaullah affirmed that the Bab was "the Herald of His Name and the Harbinger of His Great Revelation which hath caused...the splendor of His light to shine forth above the horizon of the world." The Bab's appearance marked the end of the "Prophetic Cycle" of religious history, and ushered in the "Cycle of Fulfillment."
(Ref: Tablets of Bahaullah, p. 102)

The Bahai writings attest that "the greatness of the Bab consists primarily, not in His being the divinely-appointed Forerunner of so transcendent a Revelation, but rather in His having been invested with the powers inherent in the inaugurator of a separate religious Dispensation, and in His wielding, to a degree unrivaled by the Messengers gone before Him, the scepter of independent Prophethood.
(Ref: The World Order of Bahaullah, p. 123)

Abdul Baha says, "The Bab, the Exalted One, is the Morn of Truth, the splendor of Whose light shineth throughout all regions. He is also the Harbinger of the Most Great Light, the Abha Luminary (Bahaullah)."
(Ref: The World Order of Bahaullah, p. 127)

Strong words indeed. But not surprising considering that all these come from Bahai sources. However they only add to the confusion that is the Bab.

Was he the door (Bab, Arabic) to the hidden Imam?
Was he the hidden Imam?
Which cycle was completed by his advent?
Was he an independent prophet?
Or simply none of the above?

Join me in this journey of fact finding and soul searching. Join me in exploring the personality of the Bab.

The Bab - Life and Times

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Shaykhis - The Forerunner to the Bab

MOHAMMED REZA ISFAHANI, APRIL 2006 FEEDBACK

The genesis of the Babi Faith lies in the doctrines of the Shaykhi sect originally expounded by Shaykh Ahmed ibn Zaynud Deen Al Ahsai (1166 AH - 1241 AH) and then by his student Sayyed Kazim Rashty (1205 AH - 1259 AH). One needs to go back in history to understand their unique beliefs to appreciate how the thought process of the Bab was fashioned.

Read more on the beliefs of the Shaykhis

While discussing the Shaykhi sect, I have relied extensively on the work "The Introduction to Shi'i Islam" by Moojan Momen - a leading contemporary Bahai author. While much is available on the doctrines of Shaykh Ahmed Ahsai and Sayyed Kazim Rashty in Arabic and Persian texts, Mr. Momen has put these down in his book in a fairly lucid manner.

Both Shaykh Ahmed Ahsai and Sayyed Kazim Rashty seem to be followers of the Shiah Ithna Ashari sect. This is clear from their beliefs on the concept of Imamate. The reason why I have initiated my discussion with this aspect of their belief is to show that the Shaykhis and subsequently the Babis believed in the 12 Imams after the Holy Prophet. This viewpoint is important to appreciate the significance of some of the writings of the Bab in future articles.

Shaykh Ahmed considered that the first creation issuing forth from God's will, was the light of Mohammed (an nur al Mohammadiyya). From this light, the light of the Imams came into being. From the light of the Imams, the light of the believers came into being, and so on. Thus the Imams are the instruments of the creation of the world. They are also the ultimate cause of creation since God has created the world for their sake. They are the intermediaries through which man can obtain some comprehension of God and God's bounties can reach man.
(Ref: Introduction to Shi'i Islam, Moojan Momen, page 226)

The Shaykhis differed greatly in some fundamental concepts about God and on the nature of the world which caused a conflict with Muslim scholars. These concepts expounded by Shaykh Ahmed Ahsai had no precedent - either in the Quran, traditions or even beliefs of other groups which arose in Islam. The Bab - both in personality and thought rose out of the Shaykhi sect and some of its unique principles. Moojan Momen writes on page 231, "It was the Shaykhi teachings which paved the way for the Bab and it is doubtful if the Bab would have attracted so many adherents if it had not been for Shaykhi doctrines."

In this article, we will focus on those concepts which have relevance to our discussion. Here are some of these concepts:

On the nature of this world
The Shaykhis believed, that between the physical world and the spiritual world, there exists an intermediary world called Hurqalya (from the Greek word Huvarkalya) or the world of archetypal images (Alame' Mithal). Everything in this world has its counterpart in the world of Hurqalya. Each individual being has two bodies - one of which exists in the physical world and one in Hurqalya. The occulted, but living Twelfth Imam and the cities of Jabulqa and Jabulsa, where he is supposed to live, all exist in the realm of Hurqalya.
(Ref: Introduction to Shi'i Islam, Moojan Momen, page 227)

He (Shaykh Ahmed, founder of Shaykhism) believed that the body of man was compounded of parts derived from each of the nine heavens and the four elements that the grosser elemental part perished irrevocably at death; and that the more subtle celestial portion would appear at resurrection. This subtle body, he named as 'Jism-e-Hurqalya - the word Hurqalya being supposed to be of Greek origin (Herculean). He regarded Imams as creative forces, quoting in support of this view, the expression "God, The Best of Creators" occurring in Quran Surah 23, verse 14; 'for said he 'if God be the best of creators.' He cannot be the sole creator
(Traveller's Narrative, E. G. Browne, pages 236-7)

It is clear that these concepts have no place in Islam. There is no concept of any city of Jabulqa or Jabulsa for that matter and definitely no mention of Hurqalya in the either the Quran or its exegesis by the Holy Prophet (pbuh) and the Holy Imams (as). These were obviously a figment of the imagination of Shaykh Ahmed Ahsai. In the same book on page 236, we find that the leading Shiite cleric of the time, Haji Mulla Mohammed Taqi having examined the beliefs of

Shaykh Ahsai declared him a heretic.

The occultation of Imam Mahdi (as)

For Shaykh Ahmed, the occultation (ghaybat) of Imam Mahdi (as) did not mean that a living physical Imam was in hiding somewhere on this earth but rather that, although physical contact with the Imam was no longer possible, the Imam lived in the realm of Hurqalya, and for those who strive to reach him in that world, he is still able to perform the key functions of the Imam.
(Ref: Introduction to Shi'i Islam, Moojan Momen, page 227)

The Bahais, led by Bahaullah have found this a convenient way to justify the disappearance of the Imam and explain the sudden appearance of the Bab. Bahaullah too fell trap to the concocted and twisted beliefs of Hurqalya propounded by Shaykh Ahmed Ahsai. Pay attention to the words of Bahaullah:

"All that thou hast heard regarding Muhammad the son of Hasan - may the souls of all that are immersed in the oceans of the spirit be offered up for His sake - is true beyond the shadow of a doubt, and we all verily bear allegiance unto Him. But the Imams of the Faith have fixed His abode in the city of Jabulqa, which they have depicted in strange and marvelous signs. To interpret this city according to the literal meaning of the tradition would indeed prove impossible, nor can such a city ever be found. Wert thou to search the uttermost corners of the earth, nay probe its length and breadth for as long as God's eternity hath lasted and His sovereignty will endure, thou wouldst never find a city such as they have described, for the entirety of the earth could neither contain nor encompass it. If thou wouldst lead Me unto this city, I could assuredly lead thee unto this holy Being, Whom the people have conceived according to what they possess and not to that which pertaineth unto Him! We have chosen here to be brief in our elucidation of the meanings of Jabulqa, but if thou be of them that truly believe, thou shalt indeed comprehend all the true meanings of the mysteries enshrined within these Tablets."
(Ref: Gems of Divine Mysteries (Jawahirul Asaar), Bahaullah pages 36-37)

Needless to say, Bahaullah too "chose to be brief in his elucidation of Jabulqa" for obvious reasons. There is no such Jabulqa and Jabulsa - except that which existed in the realms of the mind of Shaykh Ahmed Ahsai.

Physical resurrection

With regards to the phenomenon of resurrection, Shaykh Ahmed also regarded this as an event that occurs to man' subtle body in the world of Hurqalya. Similarly, heaven and hell are the results of men's actions which create the situation of either Heaven and Hell in each individual's personal life in Hurqalya.
(Ref: Introduction to Shi'i Islam, Moojan Momen, page 227)

This belief too is totally contrary to the Islamic concept of the belief of the Day of Judgment, Heaven and Hell. The Bahais too have lifted this concept of the Shaykhi resurrection and added their own flavor to it indicating that reward and punishment are spiritual in nature. God willing, I hope to explain the fallacy of this belief at a later stage.

The Fourth Support or Rukne' Rabe'

This key doctrine of the Shaykhis was developed not so much by Shaykh Ahsai as much as his followers. Shiites believe in five roots of religion or Usule' Deen (Unity of God, Justice of God, Prophethood, Imamate and the Day of Judgment). Shaykh Ahmed Ahsai altered these in this own fashion to form 3 roots of religion - Knowledge of God, Prophethood and Imamate. To this he added the Fourth Support - the need for an intermediary between the Imam and the populace. The concept makes it appearance at the time of Sayyed Kazim Rashty and the early writings of Karim Khan Kirmani (one of the claimants of successorship to Sayyed Kazim).

The Fourth Support appears to be the continuing physical presence of a Perfect Man who acts as an intermediary between the Hidden Imam and the world. The Hidden Imam inspires this intermediary who thus comes to represent the Will of the Hidden Imam.
(Ref: Introduction to Shi'i Islam, Moojan Momen, page 227-228)

Most of the Bab's leading disciples and many of the rank and file had previously been Shaykhis, that is followers of the Ithna-'Ashari school or sect founded by Shaykh Ahmad al-Ahsa'i (d. 1826) (29). In contradiction to the claims of many mujtahids to authority in the absence of the Imam, the Shaykhis believed that there must always exist in the world a perfect Shi'i (Shi`iy-i-Kamil) who acts as the intermediary (na'ib, bab) between the Imam and the faithful and hence is the legitimate authority; by implication the Shaykhi leaders might be considered that authority.

(Ref: Occasional Papers in Shaykhi, Babi and Bahai Studies, Vol. 2, No. 6, November, 1998. Article: The Routinization of Charisma? By Peter Smith)

It is through this concept that the Shaykhi sect opened the doors for Bab. The Shaykhis themselves (Shaykh Ahmed Ahsai and Sayyed Kazim Rashty) used the principle of the Fourth Support to propagate their beliefs under the garb that it was inspired by the Hidden Imam. This is further endorsed by the fact that he also propounded the intuitive uncovering (Kashf) of knowledge, which further gave him the license to propound his beliefs.

Also pay attention to the following observation:

The Shaykhis also believed in the imminence of the return of the Imam, a belief which led to a large number of them enthusiastically accepting the Bab in the years following his declaration in 1844. In contrast the 'conservative" Shaykhis remained as a group in which the messianic motif was 'de-emphasized' and whose leaders were bitterly hostile to the Babis.
(Ref: Occasional Papers in Shaykhi, Babi and Bahai Studies, Vol. 2, No. 6, November, 1998. Article: The Routinization of Charisma? By Peter Smith)

Through their concepts of Hurqalya and the Fourth Support, the Shaykhis established concepts which paved the way for Bab and his own set of claims. Momen writes that it was reasonably clear that the early Shaykhis regarded Shaykh Ahmed Ahsai and Sayyed Kazim Rashty as each being the Fourth Support - or the intermediary of the Hidden Imam. It is using these principles that Bab was able to put forth his claims of being the door to the Hidden Imam. The first adherents to the Babi Faith were not surprisingly, the Shaykhis who rallied around the Bab as they had for Shaykh Ahmed Ahsai and Sayyed Kazim Rashty.

Readers must appreciate the subtle, yet highly dangerous changes in fundamentals which were being propagated by the Shaykhis. We must clearly understand that the Shaykhis initiated concepts which had no precedent in Islam and no clarification either in the Quran and the traditions. Their beliefs caused them to be labeled heretics by the scholars of the era and rightfully so.

Shaykh Ahmed Ahsai nominated Sayyed Kazim Rashty who died without appointing a successor. After him, the Shaykhis (except those who became Babis) split into three main factions - Mirza Gawhar Hasan in Karbala, one led by Haji Mirza Shafi and Mulla Mohammed Mamaqani in Tabriz and Haji Karim Khan Kirmani in Kirman. The very splitting up of this sect into faction underscores their fallacy. Here we see how the Shaykhis regarded the founders to the Fourth Support and subsequently the sect being split into four factions all vying and claiming the same position for themselves.

The Babis, led by Mirza Ali Mohammed Shirazi ultimately prevailed and became the dominant force amongst the Shaykhis. History narrates that the other Shaykhi sects ultimately died a silent death and each successive Shaykhi leader expounded the doctrines in such a way as to bring them more and more closely in line with mainstream Islam.

The Bab - Life and Times

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Shaykhis - The Forerunner to the Bab

MOHAMMED REZA ISFAHANI, FEBRUARY 2013 FEEDBACK

The origin of the Bab lies in the Shaykhi sect which was founded by Shaykh Ahmed Ahsai. This man propogated beliefs which were against the beliefs of Islam. Hence he was termed an apostate. Here are some of the beliefs of the Shaykhis. (Read more on the Shaykhis)

Belief No 1: Hazrat Ali (as) is Ummul Momineen (mother of believer)

While describing the different meaning of the word "wali", Shaikh Ahmed Ahsai said that one of the meanings of "wali" is "wife". To prove his point, he claimed that one of the meanings of the word "zawj" (wife) is the wilayat.
(Ref: Sharh-e-Zyarat-e-Jamea page 77 Line No 3-5)

Confirming the above statements of Shaikh Ahmed Ahsai, Karim Khan Kirmani said that Hazrat Ali (as) is the wife of Holy Prophet (sawa).

Karim Khan Kirmani has written as follows in his book: "It is true that Aimmah (as) are the wives of Holy Prophet (sawa).It shows that Aimmah (as) are the women (wives). Apparently other wives are known as Ummul Momineen but actually Hazrat Ali (as) is the wife of Holy Prophet (sawa)."
(Ref: Irshad-ul-Awaam Vol 3 page 28 Line No 29 published in Tabrez, 1267 AH)

Belief No 2: Hazrat Ali (as) appeared in the form of Marwan Ibne Hakam in the battle of Jamal

Shaikh Ahmed Ahsai wrote in his book: "Hazrat Ali (as) was the one who appeared in the form of Marwan Ibne Hakam and shot an arrow at Talha and killed him."
(Ref: Sharh-e-Zyarat-e-Jamea page 368 Line No 19,20)

In agreement with the above statement, Sayyed Kazim Rashti said that when Talha was injured by Marwan Ibne Hakam, he said that he was killed by Ali. Hazrat Ali (as) had disguised himself in the form of Marwan Ibne Hakam to kill Talha.
(Ref: Sharhe Khutbah page 305 Line no 27-28, 1270AH published in Tabrez)

Belief No 5: I am the city of Knowledge and Ali is its Gate

The first successor of Shaikh Ahmed Ahsai , ie Sayed Kazim Rashti writes as follows regarding the saying of Holy Prophet (sawa) that : "I am the city of knowledge and Ali is its gate."

"This city is in the heaven (page 120, line 13). It consists of different types of palaces and lanes. (page 116, line 18,19).There is a woman in lane number 42 who play the tambourine and her name is Zigat (page 121,line 16) .There is a woman in lane number 49 known as Shathaal who play the flute. (page 121, line 22). There is a woman in lane number 71 known as Satishaal who commits adultery with monkeys (page 122, line 12). There is a woman in lane number 192 known as Marhabeel who invites people towards herself. (page 125, line 12). There is a man in lane number 267 known as Rabshash Busatarweel who is naked (page 127). There is a man in lane number 277 who commits homosexuality with other men (page 128). There is a woman in lane number 353 who invites others for adultery. (page 130, Line no 21).
(Ref: Sharh-e-Qaeedah page 103 - 130 published Tehran , 1270 AH)

Belief No 6: Revelation of Ayat

Shaikh Ahmed Ahsai used to say: "All of you should hear my sayings because it is the revelation of Allah"
(Ref: Sharh-e-Zyarat-e-Jamea page 36 Line 8)

Following him, Sayed Kazim Rashti also claimed that he used to get revelation from Allah (swt). Sayed Kazim Rashti has written as follows: "I received revelation in my heart which is actually the mountain of Sina".
(Ref: Sharh-e-Qaseedah Kazim Rashti page 169 Line No 13 published 1270 AH)

Belief No 7: Ignorancy of Allah (swt)

According to Shaikh Ahmed Ahsai, Allah is not aware of everything since the beginning. It means until a thing comes into existence, Allah is not aware of it. Hence he writes as follows in his book "Sharh-e-Irshiya": "When the things were not existent, Allah was not aware of it and when they came into existence, Allah became aware of it." Similarly he writes in Sharh-e-Ilmiya: "Allah's knowledge encompasses the things which are existing. Therefore when the

things came into existence, Allah became aware of it and it would be absolutely incorrect to say that Allah had the knowledge about those things prior to their existence."
(Ref: Jawame-ul-Kalam Vol 1 page 176 Line No 3 to 5 published Tabrez)

He writes further as follows: "Your belief that Allah is the knower of everything since beginning is invalid".
(Ref: Sharh-e-Fawaed page 269 Line No 5 published in Tabrez , 1274AH)

He has said many nonsense things like this in other books also. Those who are interested can refer the following book also.
(Ref: Sharhe Irshiya Vol 1 page 44 Line No 20 Published in Tabrez , 1278 AH)

Note: According to Shi'ite doctrine, Allah is aware of everything since beginning.

A person asked Imam Jafar Sadiq (as): Was there a time when Allah was not aware of things which are now existing? . Imam (as) replied: If anyone has such belief, Allah will humiliate him. That person asked again: Is it there in the knowledge of Allah whatever have been happened till now and would happen till the day of Qayamat?. Imam (as) replied: "Certainly Allah was aware of everything prior to their existence" .
(Ref: Usool-e-Kafi Vol 1 page 34 H No 12 Published in Iran, Translation of Usool-e-Kafi Vol 1 page 164 published in Karachi)

Belief No 8 : Aimmah (as) are God
Shaikh Ahmed Ahsai writes in his book that Aimmah are the God and Sidratul Muntaha.
(Ref: Sharh-e-Zyarat-e-Jamea page 27 Line No 18)

Belief No 9: The Imams (as) are responsible for the sins of their Shias
According to Shaikh Ahmed Ahsai, the Imams (as) have held themselves responsible for the sins of their shias. Therefore the sins of shias are actually the sins of their Imams (as). It is due to this reason that Aimmah (as) used to seek forgiveness of Allah (swt) in their duas.
(Ref: Jawam-e-ul Kalam Vol 2 Risaliya Gadeeriya page 38 Line No 9,10 Published Tabrez)

He writes in his another book: "Aimmah are benefitted by the actions of their shias. Shias actions are related to them. Due to this Aimmah are responsible for the sins of their shias."
(Ref: Sharh-e-Zyarat-e-Jamea page 36 Line No 19,20)

Belief No 10 : There are four Usool-e-Deen
Sayed Kazim Rashti, the first successor of Shaikh Ahmed Ahsai writes as follows: There are four fundamental belief of Islam."La Ilaha Illallah" (There is no God except Allah) is the first one, Mohammad-ur-Rasulullah (Mohammad is the messenger of Allah) is the second one, Allah is the third one and the last one is that Shaikh Ahmed Ahsai is the successor of successors, the illuminating light and the guide.
(Ref: Sharh Qaseedah page 94 Line No 7 to 14)

Belief No 11: Denying Meraj-e-Jismani (physical ascension)
Shaikh Ahmed Ahsai believes that Holy Prophet (sawa) had Jism-e-Lateef and not Jisme Ansari and he went for Meraj in Jisme Lateef. Note: Jisme Lateef is not the physical body. It is the spiritual body which is very mild.
(Ref: Jawameul Kalam Risalah Qatifiya Vol 1 page 127 Line No 10-24 published in Tabrez)

Asserting the belief of Shaikh Ahmed Ahsai, Karim Khan Kirmani writes as follows: "The Holy Prophet (sawa) had Jisme Roohani (spiritual body). Holy Prophet's body was more tender (mild) than sky and Kursi."
(Ref: Irshadul Uloom Vol 1 page 148 Line No 26,27 published in Tabrez)

Belief No 12: Denying the Miracle of Splitting of Moon.(Shaqqul Qamar)
Shaikh Ahmed Ahsai has denied the miracle of splitting of moon (Shaqqul Qamar).
(Ref: Jawame-ul-Kalam Vol 1 Risalah Qatifiyah page 129 , 130 Line No 1 -3)

Belief No 13: Denying the presence of Imam Mahdi (as) during his occultation
Shaikh Ahmed Ahsai writes in his book: "Imam Mahdi (as) is not present in this world during his occultation and would return in this world at the time of his reappearance".
(Ref: Sharh-e-Zyarat-e-Jamea page 259 Last Line, page 260 Line No 1)

Belief No 14: Raj'at is in Barzakh

Shaikh Ahmed Ahsai has written in his book that: "The period of the Rajat of the Imams (as) would be the period of Barzakh wherein people would see Jinn, Angels, Rooh (spirit) with their eyes."
(Ref: Sharh-e-Zyarat-e-Jamea page 353 , Line 9-13)

He writes that: "Raj'at is the first stage of the hereafter (ie Barzakh)."
(Ref: Sharh-e-Zyarat-e-Jamea page 261 Line no 1)

Belief No 15: The Belief of Compulsion

Shaikh Ahmed Ahsai writes in his book: "whatever work is done by man, is infact the action of Allah (swt)."
(Ref: Sharh-e-Zyarat-e-Jamea page 67 Line No 18)

Confirming Shaikh Ahmed Ahsai, Karim Khan Kirmani has written that: "Allah has created all good and bad actions. Therefore anyone who believes in other than this has included others in the work of Allah and hence is a mushrik (polytheist)."
(Ref: Irshad Uloom Vol 1 page 32 Line No 8,9 published in Tabrez)

Note: The above belief of Shaikh Ahmed Ahsai and Karim Khan Kirmani is against the Islamic belief. Let us see what Imam Reza (as) said regarding the one who believe in compulsion.

Imam Reza (as) said: "Whoever believes in compulsion is a disbeliever."
(Ref: Oyoon-e-Akhbar-e-Reza- Vol 1 page 124)

Belief No 16: Holy Quran is the Aql (Intellect) of Holy Prophet (sawa) and his progeny

Shaikh Ahmed Ahsai said: "Quran is the Aql (intellect) of Holy Prophet (sawa)."
(Ref: Sharh-e-Zyarat-e-Jamea page 345 Line No 17)

Belief No 17: Difference in the order of the creation of Holy Prophet (sawa) and his Progeny

According to Shaikh Ahmed Ahsai, Allah (swt) created Holy Prophet (sawa) first, then He created Hazrat Ali (as), then Imam Hasan (as), then Imam Husain (as), then Qaem Ale Mohammad, then all the other eight Imams (as) and Hazrat Zehra (sa) in the end.
(Ref: Sharh-e-Zyarat-e-Jamea page 57 Line No 10)

Belief No 18: Shaikh Ahmed Ahsai claimed infallibility for himself

Shaikh Ahmed Ahsai has written that: "I have obtained my knowledge from the Imams (as). Therefore there cannot be any sort of mistake in my sayings. Whatever I have written in my book is from the Imams (as) and since they are away from mistakes, anyone who take the knowledge from them cannot commit mistakes."
(Ref: Sharh-e-Fawaed page 4 Line No 11-13 published in Tabrez , 1274)

Belief No 19: Bani Israel means Mohammed (sawa) and his progeny

Shaikh Ahmed Ahsai used to interpret the verses of Holy Quran according to his own whims and views. For example, regarding the verse of Holy Quran "Certainly we saved Bani Israel", Shaikh Ahmed Ahsai said that Israel in the above Ayat means Abdullah and Bani Israel refers to Mohammad (sawa) and his progeny.
(Ref: Sharhe Zyarat-e Jamea page 81 Line No 21)

Belief No 20: Mubah is not from the laws of Islam

Shaikh Ahmed Ahsai has written in his book: "There are only four laws of Islam ie Haram (forbidden), Wajib (obligatory), Makrooh (destestable), and Mustahab (recommended). Mubah (optional) is not from the tenets of Islam."
(Ref: Sharhe Zyarat-e Jamea page 70 Line No 13, 14)

Belief No 21: There are some Angels who are not good

According to Shaikh Ahmed Ahsai there are some good angels and some bad angels.
(Ref: Sharh-e-Zyarat-e-Jamea page 89 Line No 27)

Belief No 23: Denying Maad-e-Jismani (Physical Resurrection)

According to Shaikh Ahmed Ahsai: "The body that would be resurrected would not be Jisme Ansari but it would be Jisme Lateef." Note: Jisme Lateef does not means physical body. It is the spiritual body which is very mild.

(Ref: Sharhe Zyarat-e-Jamea page 365 Line No 14,15,23,24,28-30)

Belief No 24: Denying the existence of Heaven and Hell

Shaikh Ahmed Ahsai writes in his book: "Anyone who is attached to the wilayat of the Imams (as) is safe from the fire of hell and the anger of Allah (swt) and is away from deviation and such person has entered in the paradise which is the wilayat of the Imams (as).Love of the Imams (as) are the rivers which flows from the river of Kausar.
(Ref: Sharhe Irshiyya Vol 1page 43 Line No 20 published in Tabrez, Sharhe Irshiyya Vol 1page 119 Line No 20 published in Kirman)

Confirming the above quoted statement of Shaikh Ahmed Ahsai, Syed Kazim Rashti writes as follows in his book: Aimmah (the Imams) (as) are themselves the Paradise.
(Ref: Sharh-e-Khutbah page 303 Line No 10)

Belief No 25: Incarnation

At many places, Shaikh Ahmed Ahsai has written that the similarity between Allah and Mohammed and his progeny is the same as the similarity between fire and iron.
(Ref: Jawame-ul Kalam Vol 1 Risalah Rishtiyya page 84 Line No 24, Sharhe Irshiya page 27 Vol 1 Line No 12 -13 , page 89 Vol 1 Line No 4 published in Tabrez , 1278AH)

Confirming the above mentioned belief of Shaikh Ahmed Ahsai, Sayed Kazim Rashti writes as follows: "Similarity between Allah and Mohammed (sawa) is the same as the similarity between fire and Iron. When the Iron is in the fire, it becomes red with fire. At that time if anybody see Iron, it will look like fire and fire will look like iron. Similarly the Imam's (as) face is the face of Allah, their obedience is the obedience of Allah, their action is the action of Allah (swt), their order is the order of Allah and so on."
(Ref: Sharhe Khutbah page 246 Line No 24 and page 27 Line No 12, Sharhe Ayatul Kursi page 20 Line No 8)

Shaikh Ahmed Ahsai writes as follows: Imam Jafar Sadiq (as) said: "Allah and we are such that we are just like him and He is just like us.
(Ref: Sharhe Zyarat-e Jamea page 102 Line No 3 ,page 168 Line No 13-14 ,page 320 Line No 15, page 431 Line No 17)

Belief No 26: Claiming the Knowledge of the secret of Allah (swt)

Shaikh Ahmed Ahsai writes as follows in his book: "You should know that whatever I have said to you is from the secret of Allah (swt)".
(Ref: Sharh-e-Zyarat-e-Jamea page 130 Line No 27)

Belief No 27: Claiming the Knowledge of the Unseen

Shaikh Ahmed Ahsai writes as follows: "You should understand what I am saying as it is from the treasure of the unseen".
(Ref: Sharhe Zyarate Jamea page 313 Line No 2)

Syed Kazim Rashti also claimed the knowledge of the unseen for himself as follows: "I travel in the Universe and see everything".
(Ref: Sharh-e-Qaseedah page 4 Line No 10, 11 published in Tehran)

Belief No 28: Tafseer Bir Rae (Interpreting the Holy Quran as per his own whims)

Shaikh Ahmed Ahsai has interpreted the Holy Quran as per his own whims and views. He said regarding the Ayat: "I have created the earth in six days" as follows. It means Allah has created the earth in six level and they are Aql, Nafs, Nature, Matter, face etc.
(Ref: Sharhe Fawaed page 136 Line No 6,7 published in Tabrez, Sharhe Irshiyya V 1 page 93 Line No 22 published in Tabrez)

Belief No 29: Denying Jibrael

Shaikh Ahmed Ahsai writes as follows: "Jibrael is nothing but the thoughts that comes in the mind of Hazrat Mohammed (sawa)".
(Ref Sharhe Zyarat-e-Jamea page 346 Line No 17)

Belief No 33: Miracles are the action of the Imams (as)

Shaikh Ahmed Ahsai writes in his book that: "Miracles such as enliving the dead one, turning of the staff into the

serpent,etc are the actions of Aimmah (as) and it is not the action of Allah (swt).
(Ref Sharhe Zyarat-e-Jamea page 335 Line No 7,8)

Belief No 36: The world is Qadeem (ie It was always existing like Allah)
Shaikh Ahmed Ahsai said: "As per the saying of the scholars who say that everything which has a beginning will have an end also, we will have to believe that the bounties of heaven and the punishment of the hell will not last forever since they were non existent at a time. In the light of the above discussion if we believe that the world was not existing earlier, then it means that it would not last forever and a time will come when it would also come to an end. In that way we would not be able to prove the bounties of heaven and the punishment of hell forever since they were also not existing earlier and would therefore come to an end also but the bounties of heaven and the punishment of hell are eternal as per our belief .Therefore we will have to believe that the world was always existing and is not created."
(Ref: Sharhe Fawaed page 173 Line No 9-11,14-15 published in Tabrez , 1274AH, Sharhe Fawaed page 172 Line No 13,14 , Sharahe zyarate Jamea page 337 Line No 20-29)

Belief No 37 : Tanasukh (Transmigration)
Shaikh Ahmed Ahsai writes in his book: "There is no transmigration for the Nafse' Qadimiya (for the Nafs of the Imams (as)) but there is transmigration for others".
(Ref: Sharhe Zyarate Jamea page 376 Line No 25,26 and V 4 page 64 published in Kirman)

Note: It is against the Islamic belief. Imam-e-Reza(as) said: "Anyone who believe in transmigration is a disbeliever"
(Ref: Oyoon-e-Akhbar-e-Reza Vol 2 page 202 H No 2)

Belief No 38. Mohammed bin Abi Bakr was born due to breathing of spirit by Hazrat Ali (as)
Shaikh Ahmed Ahsai writes in his book : "Mother of Mohammed bin Abi Bakr, Asma binte Umais was like Janabe' Maryam (sa) and Mohammed bin Abi Bakr was born just like Hazrat Esa (as). That is, he did not have a father and Hazrat Ali (as) had breathed the spirit into his mother due to which he was born.
(Ref: Jawameul kalam V 1 Risaleh Tahiriyyah page 223 Line No 16-18)

Belief No 39. Tasleese Esa (The belief of Trinity)
The belief of Shaikhiyya is like the belief of trinity of Christian. Shaikh Ahmed Ahsai writes in his book that: "The Imams (as) created everything along with Allah (swt) and Ahle Bayt are the manifestation of the greatness of Allah (swt)". (Sharhe Zyarat-e-Jamea page 62 Line No 4, page 70 Line No 18-21)

Belief No 40. Reappearance of Holy Prophet (sawa) in the form of Shaikh Ahmed Ahsai
Syed Kazim Rashti, the first successor of Shaikh Ahmed Ahsai writes as follows: "Holy Prophet had two names - one of it belongs to this world and the other one belong to heaven. The name which belongs to this world is Mohammad and that which belongs to heaven is Ahmed. Ism (ie, name) means to reappear. Hence he had two reappearances - one of it is hidden and another one is apparent. The name, Mohammad is the one which is concerned with the reappearance that is apparent and the name, Ahmed is concerned with the reappearance that is hidden. When twelve hundred centuries passed away, the apparent reappearance of Prophet Mohammed (sawa) terminated and the hidden reappearance of Prophet Mohammed (sawa) occurred in the form of Shaikh Ahmed Ahsai who revealed the hidden reality and the hidden treasures of knowledge. Hence the name Ahmed of the prophet Mohammed (sawa) which belonged to the heaven appeared in the world in the form of Shaikh Ahmed Ahsai.
(Ref: Sharhe Qaseedah page 362 Line No 15-18,26-27 , page 363 Line No 1-3 ,9-12 published in Tehran , 1270 AH and page 297 published in Tabrez)

The Bab - Life and Times

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Was the Bab Unlettered?

MOHAMMED REZA ISFAHANI, APRIL 2006 FEEDBACK

The hallmark of prophets divinely appointed prophets and messengers is that they were taught directly in the divine school - they did not have any human teacher who taught them the nuances of knowledge or introduced worldly sciences to them. This is a defining characteristic of true prophets and messengers.

Allah testifies to this facet of divinely appointed representatives in the Holy Quran when He narrates the incidents of Hazrat Isa (as) and the Holy Prophet of Islam (pbuh)

For the Holy Prophet (pbuh), He says,

وَمَا يَنطِقُ عَنِ الْهَوَى إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى

"Nor does he speak of his own desire. It is no less than inspiration sent down to him"
(Ref: Holy Quran, chapter of Najm, verses 3-4)
About Hazrat Isa (as), Allah gave glad tidings to Hazrat Maryam through angels,

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلاً وَمِنَ الصَّالِحِينَ

"And he shall speak to people when in the cradle and when of old age, and (he shall be) of the good ones"
(Ref: Holy Quran, chapter of Ale' Imran, verse 46)
This aspect is one amongst many which distinguishes true prophets from imposters. For the benefit of my readers, some of the other differentiating characteristics are the performance of miracles and the knowledge of the unseen (ilmul ghayb). One must pay attention to these characteristics to ensure that the divine leader is truly inspired by the divine and that his thoughts and religion are not fashioned by others.

Abdul Baha too acknowledges this fact. He writes, "It is incumbent on every prophet that he gains knowledge from Allah alone and not from any human being and such is the practice of all prophets like Prophet Ibrahim, Hazrat Mohammed, Hazrat Bab and Bahaullah. All of them did not study in any school because the one who owes his knowledge to human schools cannot be a divine representative."
(Ref: Khutubat-e-Buzurg, page 8)

We agree completely with Abdul Baha. However, in the case of Bab and even Bahaullah, we find that this is not true. Both were educated in their childhood by teachers. Their parents or guardians, as is their wont, sent them to a school so that they may be educated in religion, languages and other branches of knowledge.

For now, we will focus our treatise on the Bab. Several historical references are available which clearly indicate that the Bab attended school as a child. Later on, as a young man entering adulthood, he also attended the lectures of Sayyed Kazim Rashty. Given the overwhelming evidence in this regard, it is indeed surprising to read in Some Answered Questions - the much celebrated book of Abdul Baha statements to the contrary.

Abdul Baha writes in his chapter on the Bab, "It was universally admitted by the Shiites that He had never studied in any school and had not acquired knowledge from any teacher; all the people of Shiraz bear witness to this."
(Ref: Abdul Baha, Some Answered Questions, page 13)

At the outset, the above statement is absolutely untrue. Why would the Shiites admit that Bab had not studied in any school when all the facts available point to the contrary? As opposed to sweeping statement, the Shiites would definitely like to see any references to the above.

> We have the Bab himself who acknowledges the contribution of his teacher. He writes, Thus wrote my leader (*Sayyidi*), my firm support (*Mutammadi*) and my teacher (*Muallimi*), al-Hajji Sayyed Kazim Rashty may God extend his specified eternality...
> *(Ref: Risala fil-Suluk, Bab)*

Also, one can refer to the trial of the Bab in Tabriz. I hope to cover this aspect of Babi history in detail. However for now one can focus on the following statement of the Bab, "I studied grammar as a child but have forgotten it."

Indeed, the Bab went to elementary school and learnt grammar from his teacher. However he "forgot" it - which is fine. It happens to all of us. However it never ever happens to a divine representative.

We can now turn our attention to the following reports from leading Bahai historians and leaders - all of which indicate that the Bab was sent to school and that he was exposed to the doctrines of the Shaykhi sect at an early age.

- Mirza Ali Muhammad was in the ordinary course of things sent to school, but he seems not to have remained there long. His removal thence may have been occasioned by the cruelty of his teacher, at whose hands he seems to have suffered much.
  (Ref: Babism, By Edward G. Browne, page 335. This is the chapter from the book Religious Systems of the World: A Contribution to the Study of Comparative Religion (London: Swann Sonnenschein), pp. 333-53. The book was first published in 1889; this was written for a later edition in 1890 [and published again in 1901)

- Few concrete facts are known about the childhood of Sayyed Ali Muhammad, the Bab (1819-1850), the founder of the Babi movement and the only son of the Shirazi merchant Sayyed Muhammad Rida (several references exist to the effect that the Bab's father was Mirza Reza and not Sayyed Reza. I hope to tackle this issue in a further article) and Fatima Begum. It is clear though that he began his elementary studies as a boy of about five under the tutelage of a certain Shaykhi teacher variously known as Shaykh Zaynul-Abidin (Abid), Shaykh Muslim, Shaykh Anam, Shaykh Muhammad, and Shaykhuna (d.c.1846-7) in a school situated in the Bazare' Murgh (poultry market) of Shiraz.
  1. Cf. Abbas Amanat, "The Early Years of the Babi Movement: Background and Development" (Ph.D. Thesis, Oxford University, 1981) p. 100f.
  2. See Hasan Balyuzi, The Bab: The Herald of the Day of Days (Oxford: George Ronald, 1973) pp. 32ff, 230 note 4.

- He (the Bab) proceeded at some time antecedent to the year A.H. 1259 (in which year Sayyed Kazim died) to Karbala, where he resided for some time (two months, according to the Taarikhe' Jadid), occasionally attending the lectures of Haji Sayyed Kazim of Resht
  (Ref: E.G. Browne, Notes in the Traveller's Narrative)

- One day the circle of those who sat at the feet of Sayyed Kazim was augmented by a fresh arrival. The new comer, who took his seat modestly by the door in the lowest place, was none other than Mirza Ali Muhammad, who, impelled by a pious desire to visit the Holy Shrines, had left his business at Bushire to come to Karbala. During the next few months the face of the young Shirazi became familiar to all the disciples of Sayyed Kazim, and the teacher himself did not fail to notice and appreciate the earnest but modest demeanor of the youthful stranger.
  (Ref: Babism by E G Browne in Religious Systems of the World, pp. 335).

- The young boy was sent to a local teacher named Shaykh Abid for six or seven years for a private education (there being no public schools in Shiraz at the time). The teacher was a Shaykhi, as were the members of the Bab's family, which suggests that the Bab was exposed to Shaykhi interpretations of Islam from a young age. The Bab very much disliked school, apparently acquired little book learning, and regarded much of the education he received as irrelevant.
  (Ref: Some notes on The Bab, Robert Stockman)

- Abdul Baha's wife, Munirih Khanum quotes her uncle in her biography stating: We had often heard in the course of his lectures Haji Sayyed Kazim stating the fact that the day of the Manifestation was drawing nigh. He admonished us at all times that we must be searching, and be in a state of quest, because the Promised One was living amongst the people, was associating with them; but unfortunately the people were veiled and lived in a state of negligence.

  When we saw the Bab standing with such humility before the Shrine of Imam Hussein, we often wondered if perhaps, he was not the invisible Promised One, who had come to visit the Shrine of his ancestors.

  During his seclusion in Karbala, he attended now and then the classes of Haji Sayyed Kazim, with a shining and luminous countenance. Whenever he entered the class, Haji Sayyed Kazim would show him the greatest respect and honor.

(Ref: Munirih Khanum's uncle quoted in Episodes in the Life of Moneereh Khanum, pp. 11-12)

- While in Karbala the Bab visited Sayyed Kazim-i-Rashti and attended his discourses. But these occasional visits did not and could not make Him a pupil or disciple of Sayyed Kazim. His adversaries have alleged that He sat at the feet of Sayyed Kazim for months on end to learn from him.
  (Ref: H.M. Balyuzi, The Bab - The Herald of the Day of Days, p. 41)

- Ali Muhammad Bab was born in a family of businessmen and traders. When he was about fifteen years of age he went into business with his uncle. As regards his education, "since he was born in a trader family, his education had been mainly confined to arithmetic necessary for book-keeping, as was the case in India for some time, and as continues to be the case in Iran even now. It is likely that this education also included the learning of the Holy Quran by heart, as was usually the case in most old-fashioned families.
  (Ref: Baha'ullah ki Ta'limat, page 4 and Risalatul Tis'a 'Ashari'a, page 28)

- Amanat presents arguments for and against the Bab being a student of Sayyed Kazim. On the one hand Mulla Sadiq Muqaddas states that "...Mir Ali Muhammad Shirazi (the Bab)...is a student of Sayyed Kazim..." and that he (Muqaddas) was introduced to Sayyed Kazim by the Bab. On the other hand, another contemporary, Qatil Karbalai, who later became a Babi, states that the Bab attended Sayyed Kazim's lectures only two or three times. Amanat argues that the Bab was not in Karbala long enough to fully grasp Sayyed Kazim's teachings; in fact, Muqaddas himself states that once in Karbala, he was asked to teach the Bab, and that he was also determined to convert the Bab to Shaykhism. Amanat asserts that the Bab's reference to Sayyed Kazim as "the revered scholar and my intimate teacher" is a symbolic acknowledgement of their spiritual affinity and not a literal fact.
  (Ref: Resurrection and Renewal, Abbas Amanat, page 140-141)

While the above statements of Mr. Balyuzi and Mr. Amanat may appear to support the claim of the Bahais, there is no doubt that the discourses of Sayyed Kazim Rashty fashioned the thought process of the Bab. One need only read the doctrines of the Bab on the spiritual nature of Heaven and Hell to understand the extent to which the Bab was influenced by the lectures.

Also for Mr. Amanat, his opinion of the schooling of the Bab needs to be understood as that only - simply his own opinion. When the Bab unequivocally refers to Sayyed Kazim as "the revered scholar and my intimate teacher", we must accept it as that unless the Bab informs us otherwise. None of us were present when Bab attended the lectures, least of all Mr. Amanat. So his interpretation is his own and not that of the Bab. It is clear that the Bab learnt sufficiently from his teachers to acknowledge their contribution to his learning.

To conclude, the Bab was schooled as many of us are in his childhood. He was also influenced as many of us are by the teachers whose discourses he attended and these fashioned his thoughts. However "many of us" do not claim to be the representatives of God. Bab did - without having the pre-conditions of a divine representative in place. This initial history of the schooling of the Bab negatively affects his claims of being a divinely appointed representative and sets the tone for future articles on this subject.

The Bab - Life and Times

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The Bab - His First Declaration

MOHAMMED REZA ISFAHANI, APRIL 2006 FEEDBACK

The Bahais consider Ali Mohammed Shirazi, the Bab to be the return of the 12th Imam. They place of lot of importance, and rightfully so, to the first declaration of the Bab. While there are many reports while talk about the declaration, most recent reports have focused on the date of the declaration, while opposed to the actual declaration made by the Bab. I have based this article on the reports which appear in Dawn Breakers, Nabils' Narrative translated by Shoghi Effendi and Traveller's Narrative by E. G Browne.

The incident commences with the death of Sayyed Kazim Rashty and with the fact the he did not announce a successor which threw the Shaykhis into confusion. Mulla Hussain Bushrui who is credited with being the first believer of the Bab traveled from Karbala to Kufa (where he apparently spent 40 days in prayer). Thereafter he proceeded to Najaf and then to Bushir. From Bushir he proceeded to Shiraz where he met Ali Mohammed Shirazi, the Bab. The incident reported in Dawn Breakers then narrates the circumstances of the declaration of the Bab.

Before moving ahead to the actual incident, I would like to make a point - Shoghi Effendi has been extremely liberal in Dawn Breakers in quoting traditions from Islamic sources without providing any references for the same. Do pay attention to some such sweeping statements by Shoghi:

"In His name, the name of the Guardian (Ali) precedeth that of the Prophet (Muhammad)." (Our reply to this objection)

"The year of His Revelation is identical with half of that number which is divisible by nine (2520)."
(Ref: Dawn Breakers, Chapter 3, pages 49-50)

Such traditions are open to questioning because the primary doctrine for the return of the Hidden Imam is that the time of his return is not known to anybody except to Allah. In fact the Bab himself endorses this creed by quoting the following tradition in his book Tafseere' Surah Kauthar to the effect, "Abu Basir reported that he asked Imam Sadiq: "May my life be a sacrifice for you! When will the Qa'im arise?" He replied: "O Abu Muhammad, we, the ahl al-bayt (lit. people of the house i.e. family of Prophet Muhammad PBUH) cannot fix the time of his appearance. Moreover, the Prophet Muhammad (peace be upon him and his progeny) said: 'Those who fix the time for the rising (of the Qa'im) are liars."

The practice of making baseless statements is common amongst present day Bahais as well. How often it is that I have heard them quoting non-existent verses from the Quran; traditions from books that do not exist; or even non existent traditions from books. Bahais use the fact that most Muslims do not go beyond the recitation of the Arabic language or well versed with their books to their advantage. I would like to caution my Muslim brethren against this Bahai practice and urge them to seek references from Bahais during their discussions.

Returning back to the declaration of the Bab, Shoghi narrates that on the 5th of Jamadiul Awwal 1260 AH, Mulla Hussain Bushrui met Ali Mohammed Shirazi, the Bab and was in his presence at sundown.

It was about an hour after sunset when my youthful host (The Bab) began to converse with me. "Whom, after Sayyed Kazim," he asked me, "do you regard as his successor and your leader?" "At the hour of his death," I replied, "our departed teacher insistently exhorted us to forsake our homes, to scatter far and wide, in quest of the promised Beloved. I have, accordingly, journeyed to Persia, have arisen to accomplish his will, and am still engaged in my quest." "Has your teacher," He further enquired, "given you any detailed indications as to the distinguishing features of the promised One?" "Yes," I replied, "He is of a pure lineage, is of illustrious descent, and of the seed of Fatimih. As to His age, he is more than twenty and less than thirty. He is endowed with innate knowledge. He is of medium height, abstains from smoking, and is free from bodily deficiency." he paused for a while and then with vibrant voice declared: "Behold, all these signs are manifest in Me!"
(Ref: Dawn Breakers, Chapter 3, page 57)

Thereafter Shoghi writes that Mulla Hussain witnessed the narration of the exegesis on the Surah of Joseph from the Quran. The initial exegesis - the Chapter of Mulk was revealed before Mulla Hussain.

He then proceeded to say: "Now is the time to reveal the commentary on the Surih of Joseph." He took up His pen

and with incredible rapidity revealed the entire Surih of Mulk, the first chapter of His commentary on the Surih of Joseph.
(Dawn Breakers, Chapter 3, page 61)

The above words have to be read more than once to appreciate their significance.

Ali Mohammed Shirazi (The Bab) first questioned Mulla Hussain about the successor to Sayyed Kazim Rashty. As I have mentioned in my earlier article, the disciples of Sayyed Kazim considered him as the intermediary between the people and the hidden Imam Mahdi. The signs which Sayyed Kazim Rashty outlined for Mulla Hussain were for the successor to Sayyed Kazim - the person who would lead the Shaykhis forward and not for the 12th Imam. This belief is further reinforced when one reads Qayyamul Asma - the first revelation of the Bab.

> God, verily, hath decreed that this Book be divulged in interpretation (tafsir) of the "Best of Narratives" on the part of Muhammad, the son of Hasan, the son of Ali, son of Muhammad, the son of Ali, the son of Musa, the son of Ja`far, the son of Muhammad, the son of Ali, the son of Husayn, the son of Ali ibn Abi Talib unto His servant (The Bab) to the end that it might be an eloquent Proof of God from the Remembrance (al-dhikr) unto all the worlds.
> *(Ref: Qayyamul Asma, Surah Mulk, verse 10)*

Dear readers, the above statement of the Bab is recorded in Qayyamul Asma, the chapter of Mulk (Kingdom) - the very first revelation of the Bab on the night of his declaration. In his very first revelation, Bab indicated the following for Mankind:

1. Imam Hasan Askari (as), the eleventh Shiite Imam did have a son
2. The name of the son was Mohammed
3. Bab considered himself as the servant of the 12 Imams
4. He put forth the Qayyamul Asma as his proof of being a servant of the 12 Imams
5. By proof, it is meant that he had some hidden connection with the 12th Imam.

Thereafter Bab proceeded to declare, "I am the Bab (Gate) and you (Mulla Hussain) are the Bab'ul Bab (Gate to the Gate)"

Once again, Shoghi Effendi has liberally added the words Door to Allah in the above statement. However when we read the words of the Bab in Qayyamul Asma, we are clearly told that Bab believed in 12 Imams - the first of whom was Imam Ali (as) and the last was the Hidden Imam - Mohammed, the son of Hasan (as).

The book Traveller's Narrative translated by E G Browne too endorses the view that the Bab through his declaration assumed the leadership of the headless Shaykhi sect.

It seems that the support of the Shaykhis was garnered more by Mulla Husayn than by Bab himself. "No sooner was he (Mulla Husayn) convinced, than,.....he hastened to apprise his friends and comrades of his discovery. Thus did he become the 'Gate of the Gate' *Bab-ul-Bab)". The Shaykhis who "were in general, anxiously expecting the appearance of someone who should assume the leadership of their party", were turning to Haji Mohammed Karim Khan. "A considerable number headed by Haji Mohammed Karim Khan of Kirman utterly declined to accept Bab's pretensions". Those Shaykhis who were not impressed by Haji Mohammed Karim Khan accepted the Bab on the behest of Mulla Husayn.
(Ref: Traveller's Narrative, pages 240-241)

Lastly, the Bab ordered his "new" disciple to exercise Taqaiyyah (dissimulation). He ordered Mulla Hussain thus: "It is incumbent upon you not to divulge, either to your companions or to any other soul, that which you have seen and heard. Be engaged in the Masjid-i-Ilkhani in prayer and in teaching. I, too, will there join you in congregational prayer. Beware lest your attitude towards Me betray the secret of your faith. You should continue in this occupation and maintain this attitude until our departure for Hijaz."
(Ref: Dawn Breakers, Chapter 3, page 63)

To conclude, as per the narration of Dawn Breakers,

1. Ali Mohammed Shirazi made a declaration of being the Bab of the Hidden Imam on 5th Jamadiul Awwal 1260. At no place during the declaration did Bab say that he was the Hidden Imam.
2. If Mulla Hussain believed him to be the Hidden Imam, he would have expressed it clearly and would have addressed the Bab with at least one of the titles of the 12th Imam at that time. This aspect is notably missing during the incident.
3. Bab ordered Mulla Hussain to remain in the condition of Taqaiyyah and not to reveal the subject matter of the meeting to any person. One possible explanation could be that about five months had passed from the death of Sayyed Kazim Rashty. There was an entire community of Shaykhis who were leaderless. At the same time, there were claimants to the coveted post of the leader of the Shaykhis. The Bab sought to occupy this position and presented his case to Mulla Hussain on that fateful evening.

However, was Ali Mohammed Shirazi, the Bab of the 12th Imam? Or was he purely an opportunist seeking to lead a community of Shaykhis? You can find these answers in "The Claims of the Bab."

The Bab - Life and Times

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The Claims of The Bab

MOHAMMED REZA ISFAHANI, APRIL 2006 FEEDBACK

At the introduction to this series, I had mentioned that the Bab is projected as a multi-faceted, multi-positioned individual who was a prophet, a messenger, the intermediary between the Hidden Imam and the people and the Hidden Imam himself. Readers must note that in the latter part of his life (a few days before his martyrdom), Bab even claimed to be God.

The sheer multiplicity of the claims of the Bab leave a bitter taste for an objective reader of the Bahai Faith and its history. The Bab, Bahaullah, Shoghi Effendi, Abdul Baha all clearly appear to contradict each other. For example, while Shoghi claims that the Bab was the Baqiyatullah (Remnant of God), the Bab says that the Remnant of God is Mohammed ibnil Hasan (as).

The topic of the claims of the Bab is an interesting one - especially when one considers the fact that the Bahais have actually attributed even those positions which the Bab did not claim for himself. For example, the "official" version of the Bab is that he was an independent prophet though he never made this claim in his lifetime and the fact that his revelation - the Bayan was incomplete at the time of his death. For the Bahais, the position of the Bab is indeed extremely fluid - the Bab can be anything which you will accept. For the Muslims, he is the Mahdi even though he recanted from this claim at least twice in his life and cursed those who attributed this position to him. For others, he remained the door (Bab) to the Hidden Imam. As for Bab himself, as this section will prove, he simply considered himself as God.

Before delving into each of these claims, I wish to ask my readers to keep in mind what I believe are very pertinent questions - Why did the Bab make all these claims? Why did the Bahais attribute all these stations to the Bab? The answers, I hope will be clear when an objective reading of this section is complete.

Let us delve into each of these claims in detail:

» Was The Bab, the Gate / Door to the Twelfth Imam?
» Was The Bab the Mahdi - Twelfth Imam?
» Was The Bab an independent prophet?
» Was The Bab, God!? Also refer to: The position of Bab in God Passes By

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Was the Bab, the Gate / Door to the Twelfth Imam

MOHAMMED REZA ISFAHANI, APRIL 2006 FEEDBACK

This was the first claim of the Bab and the one made to establish that he enjoyed a special relationship with Imam Mahdi (as). This claim is reflected in the earlier writings of the Bab wherein he outlines his beliefs in the Imamate of the 12 Imams.

At the outset, it is important to let my readers know that the concept of the need for an intermediary to the twelfth Imam in the greater occultation (ghaybate' kubra) was propagated by the leaders of the Shaykhi sect. The Bab made this claim to draw the Shaykhis toward himself and to establish himself as the head of the Shaykhi sect after the demise of Sayyed Kazim Rashty. His earlier followers too believed in him simply as the gate of the hidden Imam and not as the Imam himself. This is proved by the following statement in Dawn Breakers,

"The next person whom Quddus met in Shiraz was Ismu'llahu'l-Asdaq, Mulla Sadiq-i-Khurasani, to whom he entrusted the copy of the Khasa'il-i-Sab'ih, and stressed the necessity of putting into effect immediately all its provisions. Among its precepts was the emphatic injunction of the Bab to every loyal believer to add the following words to the traditional formula of the adhan I bear witness that He whose name is Ali-Qabl-i-Muhammad (The Bab) is the servant of the Baqiyyatu'-llah."
(Ref: Dawn Breakers, page 144)

The premise for this claim of the Bab is that he believed in the twelve Shiite Imams - starting from Ali ibne Abi Talib (as) and ending with Mohammed ibnil Hasan (the twelfth Imam).

If we accept his claim of being the Bab of the hidden twelfth Imam, then firstly - we must accept automatically that Bab accepted the 11 Imams who preceded him. Traditions from the Imams (as) indicate that Imam Mahdi would have two periods of occultation (ghaybat) - the first of which would be longer than the second. During the lesser occultation (ghaybat-e-sughra ended 329 AH), the Imam had four deputies
» Usman bin Saeed Amri
» Mohammed bin Usman
» Hussain bin Rauh Nawbakhti
» Ali bin Mohammed Samari

The Bab acknowledges this fact in his book Tafseere' Surah Kauthar.

There is no doubt about the existence of the Hidden Imam. The reason is that if he did not exist no one else would have existed. As such, this matter is as clear as the sun in the sky. The problem is that the necessary corollary of doubt in his existence is doubt in God's power. Anyone who doubts the existence of God is a disbeliever. . . . As for the Muslims and the believers among the followers of the Twelve Imams, the Imamiyya, the period of his birth is proven (may my spirit and the spirit of all those in the realm of the spiritual beings -- malakut -- be a sacrifice for his Excellency!). Moreover, his short occultation and the miracles that took place in those days, as well as the signs that were given to his deputies, are also proven beyond any doubt. . . . He (the twelfth Imam) is a righteous offspring. His patronymic is Abu al-Qasim (the same nick name as the Holy Prophet Muhammad). He is the one invested with God's command (*al-qa'im bi-amr allah*), the proof of God's existence for God's creatures, the remaining one (*baqiyyat allah*) among the servants of God, the Mahdi who will guide people to the mysterious matters.

The Master of the Age (*wali 'asr*) will have two (forms of) occultation. During the lesser occultation, he had trustworthy and intimate deputies and agents. The period of the lesser occultation lasted for seventy four years and some days. The deputies of the respected master (may our spirits be a sacrifice for him!) include: 'Uthman b. Sa'id 'Amri and his son, Muhammad b. 'Uthman, Husayn b. Ruh, and 'Ali b. Muhammad Samarri.

In the above book, Bab has acknowledged the following:

1. There was a hidden Imam in the year 1,260 AH. Bab had no doubt whatsoever in his mind. This is reflected in his statement that the matter about the hidden Imam is as clear as the sun in the sky.
2. Harboring a doubt about the hidden Imam, in Bab's view, is akin to having a doubt in God's power which is equivalent, once again in Bab's view to disbelief.

3. Bab had no doubts about the birth of the hidden Imam. He even acknowledged the name - Mohammed, the patronymic - Abul Qasim and addressed the Imam with his titles - Mahdi, Al Qaem bi amr allah, baqiyyat allah and wali 'asr.
4. The Bab testifies to the Imam sending letters to his deputies in his lesser occultation.
5. The Bab recounts the deputies of the twelfth Imam in the correct order of their appointment.

It is when we read Bab's Tafseere' Surah Kauthar, we recognize that it is this twelfth Imam - Mohammed ibnil Hasan and not Bahaullah who Bab has referred to in the following statements,
"O Remnant of God (Baqiatullah), I am wholly sacrificed to thee; I am content with the curses in thy way. , and have yearned for naught but martyrdom in the path of Thy love"
(Ref: Qayyamul Asma, The Bab. Quoted from Traveller's Narrative, Page 3)

"I bear witness that He whose name is Ali-Qabl-i-Muhammad (The Bab) is the servant of the Baqiyyatu'-llah."
(Ref: Dawn Breakers, page 144)

Having read the above, is there any further proof required for an objective reader that the Bab was neither the twelfth Imam nor the gate to the Imam.

Those who require further proof on the subject can refer to the book Dawn Breakers translated by Shoghi Effendi,

"Shaykh Abu-Turab questioned the Bab regarding the nature and character of His Revelation. The Bab denied the claim of being either the representative of the promised Qa'im or the intermediary between Him and the faithful."
(Ref: Dawn Breakers, page 151)

The Bab, as He faced the congregation, declared: "The condemnation of God be upon him who regards me either as a representative of the Imam or the gate thereof. The condemnation of God be also upon whosoever imputes to me the charge of having denied the unity of God, of having repudiated the prophethood of Muhammad, the Seal of the Prophets, of having rejected the truth of any of the messengers of old, or of having refused to recognise the guardianship of Ali, the Commander of the Faithful, or of any of the imams who have succeeded him." He then ascended to the top of the staircase, embraced the Imam-Jum'ih, and, descending to the floor of the Masjid, joined the congregation for the observance of the Friday prayer
(Ref: Dawn Breakers, page 154)

Readers must note that there is no tradition which indicates that there would be more than four deputies. Infact the concluding communication from the twelfth Imam to the fourth deputy Ali bin Mohammed Samari clearly indicates that there would be no deputies to follow him.

Despite the claim, there is nothing which establishes that Bab ever enjoyed a special relation with the hidden Imam. All the four deputies, from time to time, produced documents signed and sealed by the hidden Imam to conclusively establish their relationship with the hidden Imam. People wrote letters to the Imam, sometimes with their fingers for the sake of secrecy, and received replies to their questions from the Imam though the deputies. Bab produced no documents whatsoever.

To conclude, the claim of the Bab to be the gate / door to the hidden Imam was merely political in nature. The Shaykhis were without any leader. More than four months had passed since the death of Sayyed Kazim Rashty and the position of the leader of the Shaykhis was available to the one who would stake claim to it. The Bab and other prominent Shaykhis did so. The Bab simply managed to garner more support than the others and in doing so opened the gate for himself to be the door to the Hidden Imam.

The other claims of The Bab:
» Was The Bab the Mahdi - Twelfth Imam?
» Was The Bab an independent prophet?
» Was The Bab, God!? Also refer to: The position of Bab in God Passes By

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Was the Bab the Hidden Twelfth Imam

MOHAMMED REZA ISFAHANI, APRIL 2006 FEEDBACK

The Bahais claim that Bab was the return of the Twelfth Imam. By his advent, Islam was completed; the Day of Judgement dawned thus paving the way for a new prophet or dispensation.

This claim is probably the most important one from the Bahai point of view for if it is proved that Bab was not the twelfth Imam, then one can automatically conclude that Islam is not complete (as the twelfth Imam is yet to appear; the Day of Judgement is yet to dawn). I fail to understand that in the event of such a conclusion, where does it leave Bab and subsequently the Bahais?

The importance of this belief can also be gauged by the fact that during my conversations with Bahais, they do not offer consistent responses to the question about the position of the Bab as the twelfth Imam. Consider the responses which I have received from the Bahais on this subject

1. Bahais at the outset, deny that Imam Hasan Askari (as) had any son
2. Next, they raise objections about his mother to disprove his birth
3. When the above points are disproved, i.e., the twelfth Imam was born, the Bahais will claim that Bab is the return of the twelfth Imam. On pressing them further, they say that Bab is the "return of the attributes" of the twelfth Imam.
4. Bahais also say that Bab is the "spiritual return" of the twelfth Imam.
5. Finally, they say that Bab fulfilled the prophecies of the twelfth Imam.

The varied responses indicates that the Bahais are a confused lot. Yet, to prove the accension of Bahaullah, they need to prove that the Bab was the twelfth Imam. It will be my attempt to establish through his article that the Bab was not the twelfth Imam which he pompously announced at his examination at Tabriz.

Before delving into the topic, I leave my readers with the following tradition from the 6th Shiite Imam - Jafare' Sadiq (as) which the Bab testifies to in his book Tafseere' Surah Kauthar.

> The Bab writes, "Imam Sadiq has related in a lengthy tradition, saying: "The occultation of our Qa'im will be denied by the umma. Some will say, without any knowledge: The Imam was never born; others will say: he was born, but he died. Still others will become disbelievers and will say: The eleventh Imam had no offspring at all. Some will spread factionalism in the community by what they say, and will go beyond the twelve Imams and will count thirteen or more Imams. There will be those who will cause God's anger to engulf them by saying: The spirit of the Qa'im is speaking through another person."

Bab asserts that he is not the twelfth Imam

At multiple times in his lifetime, Bab asserted that he was not the promised Imam. Consider the following quotations from the Bab:

- God, verily, hath decreed that this Book be divulged in interpretation (tafsir) of the "Best of Narratives" on the part of Muhammad, the son of Hasan, the son of Ali, son of Muhammad, the son of Ali, the son of Musa, the son of Ja`far, the son of Muhammad, the son of Ali, the son of Husayn, the son of Ali ibn Abi Talib unto His servant (The Bab) to the end that it might be an eloquent Proof of God from the Remembrance (al-dhikr) unto all the worlds.
  (Ref: Qayyamul Asma, Surah Mulk, verse 10)

- In the book Dalaaelus Sabah, page 47, he asserts that the Qaem is M-H-M-D (the Arabic alphabets for Mohammed, the name of the hidden Imam). He infact quotes the tradition enscribed in the Tablet of Fatemah in this treatise.

- In the book Sahifae' Adaliyah, not once, but twice on pages 18 and 27, the Bab refers to the twelfth Imam as Hujjat Al Qaem Mohammed Ibnil Hasan Sahebaz Zaman.

- In Tafseere' Surah Kauthar, the Bab says, "He (the twelfth Imam) is a righteous offspring. His patronymic is Abu al-Qasim (the same nick name as the Holy Prophet Muhammad). He is the one invested with God's command (al-qa'im bi-amr allah), the proof of God's existence for God's creatures, the remaining one (baqiyyat allah) among the servants of God, the Mahdi who will guide people to the mysterious matters."

The above quotations make it amply clear that the Bab did not consider himself to be the 12th Imam or the Qaem or the Mahdi. In fact the Bab is so clear on this aspect that he chose to repeat it at atleast four different points of time in his life. Why are the Bahais insisting that the Bab was the twelfth Imam?

Taking the entire discussion a step forward, the assertions of the Bab make it amply clear that the Bab considered himself to be a slave, a servant of the twelfth Imam. Moreover consider the following narration from the Bab in Tafseere' Surah Kauthar,

> "One day I was busy praying in the holy mosque of Mecca, on the side of the Yamani pillar (of the Kaaba). I noticed a well built and good looking young man who was deeply involved in performing the circumambulation (tawaf). He had a white turban on his head and a woolen cloak on his shoulder. He was with the merchants' group from Fars. There was no more than a few steps of distance between us. All of a sudden a thought came to my mind that he could be the Master of the Command (sahib al-amr). But I was embarrassed to go closer to him. When I finished my prayers I did not find him. Nevertheless, I am not so sure that he was the Master of the Command."

Now where is the question of him considering Bab as the twelfth Imam when the Bab himself says that he considered another person in Mecca as the twelfth Imam.

Having said that, it is clear that the Bab did make a claim to be the twelfth Imam - and this claim was made in Tabriz in the presence of the then Shah of Iran and the Muslim clergy present in the court. While the entire incident has been dealt separately, it is sufficient to say that the Bab was pronounced insane at that examination.

I wish to ask the Bahais - why do they ignore the thousands of traditions which have been reported about the 12th Imam from all aspects - his genealogy, the conditions prior to his birth, his hidden birth, his occultation, the fact that he would have an extraordinarily long life, those who met him as a child as well as those traditions which report the events after his reappearance? Why are all these traditions ignored in favour of some obscure statements by poets or historians whose credibility is under question?

No other sect of Islam or for that matter, no other religion has such a rich culture of traditions reported directly from the founder of the Faith - the Holy Prophet of Islam (saw). In addition, there are traditions from the Imams as well which run into tens of thousands. There is perhaps no verse of the Quran on which we do not have an explanation by either the Holy Prophet (saw), or from his authorised successors, the Twelve Imams (as).

The traditions about the Twelfth Imam (as) are not in isolation. Why is it that the Bahais insist on the Bab being the Twelfth Imam, when he did not meet a single prophecy reported in traditions? Where is the long life, the fact that the Twelfth Imam (as) is an Arab, the son of Imam Hasan Askari (as) - one can go on about each prophecy and I challenge the Bahais - open the books of traditions and check the Bab - he will fail on all accounts. Truly, It pains my heart to see the Bahais ignore all these traditions.

To conclude, here are some points for my readers to consider:

1. Bab accepted that there was a son born to Imam Hasan Askari (as)

2. The name of that son was Mohammed Ibnil Hasan (as)

3. Bab calls Mohammed Ibnil Hasan (as) with the titles of the twelfth Imam, namely, Sahib al Amr, Baqiyatullah, Mahdi, Al Hujjat, Al Qaem, Sahebaz Zaman.

4. Why don't the Bahais clarify that who is Mohammed Ibnil Hasan? Why are there only vague responses to this question?

5. If Bab was a forerunner of the Bahai Faith and if he acknowledges Mohammed Ibnil Hasan as his spiritual leader, should'nt the Bahais follow suit?

6. Bab, invokes the curse of Allah who attribute the position of Mahdi to him - either in spirit or in person in Tafseere' Surah Kauthar.

Lastly, who should we believe - The Bahais who say that Bab was the twelfth Imam or Bab who unequivocally, clearly and without any ambiguity asserts that he was not the twelfth Imam?

The other claims of The Bab:

» Was The Bab, the Gate / Door to the Twelfth Imam?
» Was The Bab the Mahdi - Twelfth Imam?
» Was The Bab an independent prophet?
» Was The Bab, God!? Also refer to: The position of Bab in God Passes By

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Was the Bab an Independent Prophet

MOHAMMED REZA ISFAHANI, APRIL 2006 FEEDBACK

"Bahais believe that the Bab (1819-1850) was an independent Messenger of God"
(Ref: Official Bahai version on the position of the Bab)

Prophethood and Messengership are the positions which the Bahais have attributed to the Bab without really evaluating whether he met even the most basic criteria to be considered a prophet or messenger.

- At the outset, when did Allah ever inform His creations that He would be sending another prophet after the Holy Prophet of Islam. On the contrary, we see only traditions and verses from the Quran which claim otherwise. Have the Bahais ever considered that not even a single scholar in 1,200 years predicted the appearance of a new prophet after the Holy Prophet of Islam. All Muslim scholars are unanimous in their judgment that the Holy Prophet was the last prophet and messenger. In fact, the single most unifying factor amongst all sects in Islam is their credo, "There is no God but Allah. Mohammed is the Messenger of Allah." Not a single sect differs on this creed. All sects agree that the one who does not accept the finality of the prophet is an apostate as per Islam.

- The Bab never claimed that he was a prophet or that another prophet would come after him. Consider the following statement from Qayyamul Asma - the "first revelation" of the Bab.

  And whomsoever disbelieveth in Islam shall not have his deeds accepted by God on the Day of Resurrection; not the least thing, as befits the Truth, shall in any way be accepted.
  (Ref: Qayyamul Asma, Surah Mulk, verse 13)

  For more on the Finality of Prophethood in Islam, please read the section on this web site. Apart from literary and traditional proofs which are covered in the section, here are some more points for my readers so that they can objectively judge whether the Bab was a divinely inspired prophet or not.

- All prophets made it clear that theirs was not the last religion, and that they would be followed by another prophet, save Mohammed (saw). Can the Bahais or for that matter Babis bring a single verse from Quran tradition from the Holy Prophet that says otherwise?

- Bab did not demonstrate any signs of being a prophet. He was unable to produce a miracle, was taught by worldly teachers (however small the length of the time spent by teachers); was influenced by their teachings and his writings were full of grammatical mistakes. In addition, all Muslim sects believe that the divinely-sent prophets were superior in all aspects whether divine or worldly in nature. Hence Mohammed (saw), for whom it is popular that he was unlettered brought answers to scientific issues in the Quran and the traditions.

- Pay attention to the trial of the Bab at Tabriz. Here was an opportunity for the Bab to prove to the world, once and for all that he was a prophet. But the trial is pathetic. The Bab claims ignorance in language, mathematics, astronomy, rather everything. The words used by him to questions on the subject are "I have not learnt these" or "I have forgotten".

  May I remind the Bahais of Moses who went through a similar examination at the court of Pharaoh and see how a true prophet of God shines in the times of crisis. Moses left that audience with his head high - to the extent that even if a non-believer in Moses reads the incident, he cannot help, but acknowledge that Moses won the battle with Pharaoh on that day. But not the Bab. He comes out as a pathetic claimant with no proof to back his claims. He claimed that his "miracle" was that he could reveal a volume of verses in a short span!

  I request my readers to look at this "miracle" objectively. Is this really a miracle, which cannot be enumerated by any other person? The basic definition of a miracle is that it is an extraordinary act performed by a prophet, to support his claims and one which cannot be enumerated by any person till the end of time, except by another prophet. So if Christ could bring people to life, Mohammed (saw) did the same. Moses, made his staff come to

life, Mohammed made stones and trees acknowledge his Prophethood. But the Bab did nothing of the sort. In the trial at Tabriz, the Bab was requested to simply bring his staff to life to prove his claim. But he was unable to so.

This is probably the primary reason why the Bahais do not believe that miracles are necessary to prove the claim of a prophet - because neither did the Bab nor Bahaullah nor Abdul Baha not Shoghi have any material miracles against their name.

- The laws of Bab were incomplete at the time of his death - again a unique element if you consider him a prophet simply because there is no precedent to this. All religions whether to be abrogated (Christianity for example) or not (Islam for example) were completed and the law implemented at the time of the death of the prophets. But not Bab. He prophesized that the would write 19 volumes of the Bayan. Where are these volumes?

- The Bab recanted his beliefs. Not once, but multiple times in his lifetime. Here too, the Bab has set a new standard - no prophet in known history, whatever be the level of suffering, however difficult be the path of God, has ever recanted his beliefs. For more details, one can refer to my article on the "Recantation of The Bab."

- The tenure of the Bab was simply too short for making any impact on the world. As per the Bahais, the Bab abrogated the religion of the Holy Prophet of Islam (pbuh). A local religion of 9 years abrogating a global religion of more than 1,200 years (at the time of the Bab)?

- The multiple claims that Bab made during his lifetime are simply too confusing for an average person to accept - all divinely inspired prophets were clear and straightforward in their claims. Here we have the Bab who began by claiming to be the gate to the Hidden Imam, then the Imam and finally God. And the Bahais have added their two bits to this by claiming that he was a prophet as well?

- The Bab practiced Taqaiyyah (dissimulation, concealing one's Faith). At the cost of repeating myself, the Bab has set a precedent in this aspect as well. No other divinely sent prophet or messenger ever practiced Taqaiyyah. Yes, for the sake of safety of their followers, prophets may have encouraged adherents to their religions to practice Taqaiyyah. However Taqaiyyah was not permitted to prophets and messengers who are sent by God to spread his word and not to conceal it or twist it. If prophets begin practicing Taqaiyyah, where does it leave common believers? How can one judge what actions / statements of the prophet were reality and what were in the state of Taqaiyyah?

- Lastly, pay attention to the following words of the Bab in his book Tafseere' Surah Kauthar -

> "Those who say that "Remember the name of Thy Lord" means that he himself (i.e., Sayyed 'Ali Muhammad) has actually claimed to have received revelation and the Quran, have indeed become disbelievers. Moreover those who say that the verse means that he has claimed to be the bab of the Remnant of God (the twelfth Imam), have also become disbelievers. O God, you are my witness that (I declare) any one who claims to be divine or to possess the wilayat or who has received the Qur'an and the revelation, or who has omitted or altered anything in Your religion, has become an unbeliever. I certainly seek to disassociate from such people. You are my witness that I have not claimed to be the Bab."

To conclude:

- There is no provision in Islam for another prophet or messenger to follow the Holy prophet of Islam (saw) - neither in this age nor ever in future.

- Bab did not claim to be a prophet - The Bahais have attributed this to him.

- Bab did not possess a single characteristic which can be used as the basis for declaring him a prophet - his revelation was incomplete; his he did not demonstrate any miracles and worse, he recanted his claims at multiple times in his lifetime.

- The Bab practiced Taqaiyyah - this very aspect automatically disqualifies him from being a true prophet of Allah.

The other claims of The Bab:

» Was The Bab, the Gate / Door to the Twelfth Imam?
» Was The Bab the Mahdi - Twelfth Imam?
» Was The Bab an independent prophet?
» Was The Bab, God!? Also refer to: The position of Bab in God Passes By

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Was The Bab God

MOHAMMED REZA ISFAHANI, APRIL 2006 FEEDBACK

We have read so far that Bab claimed to be first the gate of the twelfth Imam, and then the Imam himself. The Bahais even claimed that the Bab was an independent prophet. However there is one claim which even the Bahais are probably not aware - or even if they are, they have chosen for obvious reason to remain silent and hope that nobody notices - the fact that the Bab claimed to be God himself.

The Bab said, "Surely Ali before Mohammed (the numerical equivalent of Nabeel) is the spirit of Allah and His being." *(Ref: Lauhe Haikal-ud-Deen, page 5)*

For the benefit of my Bahai friends, I have included the actual words of the Bab in Arabic as well as the actual link of the page on which the above statement is recorded. The history of this book as reported by the followers of the Bayan is given below:

Lauhe Haikal-ud-Deen: The Talisman of The Religion

This manuscript covered in 36 pages is a transcript of a talisman (tablet) in which The Bab has included a summary of Bayanic provisions during the latter days of his life. It is obvious that this work is the very talisman that The Bab has referred to as 'The Talisman of the Religion' in an introduction to a commentary on its first two chapters. It is evident from the commentary that the first chapter was written on the1st day of the sixth month of the seventh year of the Bayanic manifestation and the second chapter was written on the 2nd of the same month (23rd and 24th June 1850 A.D or 12th and 13th of Sha'ban 1266 A.H). The commencement of the seventh year (of Bayanic manifestation) occurred on 5th of the 1st Jamadi 1266A.H (19th March 1850) which coincides with the first Bayani New Year.

Evidently, **this precious work was written very close to the martyrdom of the Bab on 8th July 1850, only fourteen days prior to the martyrdom of the Bab**. The statement of the Bab narrated in this article is presented from the version copied by the late Mirza Muhammad Taqi of Isfahan a very accurate and precise scriber.

Conclusion

The claim of the Bab as God is the concluding part of the series on the Claims of The Bab. The article on the last and final claim of the Bab as per Lauhe Haikal-ud-Deen represents the mental condition of the Bab in his final days in imprisonment. It is clear that the Bab had lost his mind and was not in his correct senses. This assessment is not very different from that presented by the scholars who abstained from giving a death sentence to the Bab in Tabriz merely because they pronounced him insane.

I do hope that the series of articles on the "Claims of the Bab" establishes without any doubt that the Bab was not clear on what his position was. In my own humble opinion, he was simply nothing - probably just a pawn in the hands of those who wanted to split the Muslim community in Iran to control it.

The Bahais must do some serious introspection. The credibility of the greatest exponent of the Bahai Faith is under the scanner. They must act on the principle of Independent "Investigation of the Truth" just as I have done and be courageous and magnanimous in their acceptance of the truth.

The other claims of The Bab:

» Was The Bab, the Gate / Door to the Twelfth Imam?
» Was The Bab the Mahdi - Twelfth Imam?
» Was The Bab an independent prophet?
» Was The Bab, God!? Also refer to: The position of Bab in God Passes By

The Bab - Life and Times

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The (In)famous Event of Badasht

MOHAMMED REZA ISFAHANI, APRIL 2006 FEEDBACK

An important event in the history of the Bab is that of Badasht. For reasons which will become clear as we read ahead, the Bahais have attempted to downplay the incident. Books like The Traveller's Narrative, generally considered authentic by the Bahais have no more than a passing mention of the incident. Prof. E G Browne states that "the author of the New History (Taarikhe' Jadid) has evidently considered it desirable to suppress the Badasht episode altogether." (*Ref: Appendix II, Taarikhe' Jadid, page 356, translated by E G Browne*). Read more on How the Bahais altered Bab's history. However the incident is graphically described in books like Nuqtatul Kaf and Nasikhut Tawarikh. As always, even though it is the most recent book, Shoghi's version of the episode in the book of Dawn Breakers contains material which is not found in any of the earlier books of history!

The background of the Badasht Conference was that the Bab was, in prison, while followers of the movement, generally speaking, were in great distress. Religious decrees had been issued by the ulema against the Babis, and the Babi rally was designed to think out ways and means for meeting the situation. The outcome of the conference was a resolution that an organized and armed attempt should be made to rescue the leader of the movement. On the other hand, in order to avenge themselves on the ulema, the tendency was born and accelerated that they should cut themselves away from Islam altogether. This step, therefore, was; for the greater part, a retaliatory measure against the ulema: Bahaullah himself writes in Iqtidar: "If the Muslims had not failed to yield belief to the claims of the movement, the Islamic Sharia would not have been abrogated."
(Ref: Iqtidar, pages 47-48)

When they gathered in the assigned place, it was decided that they should try and rescue and release the Bab. It was decided that the would send their agents everywhere to urge whoever would listen to them, to visit the Bab at the fortress of Mahku, and to take along with them as many of their friends and relations. They agreed to meet at Mahku, and when a sufficiently large crowd would gather, they would appeal to Shah Mohammed to release the Bab, and if he did not accede to their request they would deliver him by force.

Here Qurratul Ayn addressed them to excite their enthusiasm, and proclaim the true colors of their faith.

Tahera announces the annulment of Islam

She said, "Hark, all you beloved and zealous men! You should know that the provisions of the Mohammedan law (Shariah), have now been repealed by the re-appearance of the Bab, although the new Babi law has not yet reached us. Your preoccupation with namaz, fasting, and zakah, and whatever Mohammed brought is all nonsense and falsehoods. Only the ignorant and the unaware adhere to that law. Or Master, the Bab will conquer the lands and enslave the people, and the inhabitants of the seven lands will bow to him. He will unify all the religions of the world until there is only one religion, the true religion, his new religion, and his modern law. Therefore I say to you and it is the truth what I say, No orders as of today, and no commandments, no prohibitions and no castigation. Emerge from the solitude to the multitude and tear off the barrier which separates you from your women. Let them share in actions and in deeds. Join them after long separation, and bring them out from isolation to jubilation. They are the flowers of this life, and a flower must be cut and smelt, for it was created to be clasped and smelt. Those who smell it should not be limited to how and how many. Flowers are cut and gathered and to the dear ones are given as presents and cherished gifts. Hoarding the riches and denying others the enjoyment and use of such riches is the origin of all sin, and wellspring of all misery. Make the poor among you equal to the rich. Do not keep your wives away from your dear ones as there is now no prohibition, commandment or restraint. Take your lot in this life, for there is nothing after death."

The amorous behavior of Qurratul Ayn and her views were on public view at Badasht.

On the day of Badasht, she was dressed in all her finery, wearing white silk robes, wearing make-up, and jewellery, and addressing the people in a very enticing voice. There she was standing behind a curtain, with her face uncovered. She had given scissors to one of her maids to cut the cord of the curtain in the midst of her speech. The maid did as directed, and the curtain fell. The people saw her dressed to the hilt with her face exposed, and in her crowning glory. She pretended to be angry at her maid and then addressed the people such, "Don't worry! Am I not your sister? Do you not believe that the laws of Islam have been abrogated? I am your sister and it is halal to look at me".

(Ref: "Hearings from the Bahais, Francis Maconisikola)

"When the people used to kiss her hand, and her feet, she used to cry out in ecstasy, "Fire of Hell will not touch the person who touches me".
(Ref: 'Haqqul Mobeen', page 231)

Mirza Jani writes that Quddus (one of the Letters of the Living) announced,
The substance of the commandments of the religion of the Qaim is the commandment if Unity - all property is the property of His Holiness (The Bab) and all the women are the handmaidens of His Holiness. He may give to anyone that what he chooses and he may take from anyone that which he desires in accordance with the verse, 'O God, Lord of the Kingdom, Thou gives the Kingdom to whom you wish and take the Kingdom from who you wish.' And there is a tradition that His Holiness can interchange husbands and wives, like the master who gives away his own slave, and surely the right of ownership of His Holiness among men is equal to the right of the ownership of the master in his handmaiden and slave, and the essence of His Holiness is Unity and Knowledge and Love...

In short after he had sprinkled some of the drop of the ocean of Unity for his companions, a party in the desert of Badasht lost their senses and one party were in their senses, and one party were admonished and a party was mad a party fled away, and on account of their cries and their noise and their joy, the people were anxious as to who these people were.
(Ref: Nuqtatul Kaf, page 153-154)

On the day of Badasht, Tahera addressed the people with an uncovered face thus, "That sound of the trumpet on the day of Judgment, and Resurrection is my call to you now!... Arise, the era of the Quran is over, and a new era has begun...this is the Hour of Resurrection... The blast of the trumpet of Resurrection, it is I!
(Ref: 'Taherah, The Pure', page 46 by Martha Root, an American Bahai)

Qurratul Ayn also addressed the Babis thus,
"O companions, the time in which we are living is counted as the time for the cessation of laws, and all the commandments of Islam are made null and void and this fasting and prayer and praising (of God) and invoking blessings on Mohammed is useless work. When Mirza Ali Mohammed Bab takes possession of the seven continents and makes the various religions one religion, he will bring a new law."
(Ref: Nasikhut Tawarikh)

She then declared, "I am the Word which the Qa'im is to utter, the Word which shall put to flight the chiefs and nobles of the earth!"
(Ref: Taarikhe' Jadid, The New History, page 357)

Given that there were no laws and limits, Qurratul Ayn and Quddus (who earlier had differences, but were later reconciled) exhibited shameful behavior. The authors of Nasikhut Tawarikh and Nuqtatul Kaf - both source books for Babi history) have politely described their shameless exhibition as the "union of the sun and the moon"
(Ref: Nasikhut Tawarikh. See also Nuqtatul Kaf, page 153)

Tahera went a step further and claimed divinity for herself. As quoted by Abbas Effendi in his 'Makatib', page 54, "When Tahera said, "Surely I am Allah", and the whole atmosphere resounded with her call".

When the conference ended, the conferees dispersed secretly. Bushrui went to Khurasan, Qurratul Ayn and Barfurushi went to Mazandaran, and Hussain Ali to Tehran. They agreed to meet at Mahku after mobilizing as many as their followers as possible to rescue the Bab.

Conclusion
Readers should pay attention to the following conclusions from the event of Badasht:

- Islam which had lasted for more than 1,200 years was annulled by a group of individuals who collected in Badasht. As per these Babis, Islam is over; Quran, Namaz and fasting are useless; the Day of Judgment has come and gone. One needs to be aware of such heretic beliefs which the Bahais hide from ordinary Muslims. These Babis incidentally had no standing in their religion till this time, yet they made the bold announcement of annulling Islam. One can read the article on Tahera to gauge whether she was the correct person to make any

announcement, least of all, the announcement of the annulment of Islam.

- There is confusion on the role of Bahaullah in the event of Badasht. Older books of history (Taarikhe' Jadid, Traveller's Narrative, and Nuqtatul Kaf) have ignored his role completely, whereas those histories written later by the Bahais (Dawn Breakers) have raised his position to that of the hero of Badasht. Why this discrepancy? Bahaullah's alleged leading role in Badasht conference are devoid of historical foundation. It appears that they are intended to bolster up his pretensions and to connect him with The Bab.

- It were the Babis gathered in Badasht due who made the announcement that Bab was the Mahdi and the Qaem. Prior to this event, we do not have any account wherein the Bab had claimed to be the 12th Imam of the Shiites.

- Lastly, for my Muslim brethren and for all objective readers of the article - The primary objective of the Babi and the Bahai Faith was to announce the annulment of Islam. I wish to ask - why are the Bahais not permitted to propagate their faith to the Jews of Israel till today. If there is anything close to a "conspiracy theory", then this is it.

The Bab - Life and Times

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The Examination of The Bab at Tabriz

MOHAMMED REZA ISFAHANI, APRIL 2006 FEEDBACK

The examination of the Bab at Tabriz is one of the defining events in the history of the Bab. In fact, it is such a critical element of history, that a verdict in this trial in favor of the Bab could establish his credibility without a shred of doubt. Alternatively, a decision against the Bab could reaffirm that the Bab was a heretic - a spineless individual who had no knowledge, yet claimed to be a representative of Allah - The Creator of all Branches of knowledge. One could also conclude that Bab attempted to usurp the title of Mohammed Ibnil Hasan - the very Imam who he claimed to be a servant of in his book Qayyamul Asma and to whose authority he submitted to at different points of time in his life.

Pay attention to these elements of history in the life of the Bab - from his declaration to Mulla Hussain Bushrui in May 1844, the Bab was imprisoned in Mahku in August 1847 till April 1848 wherein he was transferred to Chiriq. In June 1848, a conference of Babis took place in Badasht (where he was declared a prophet, and not the Mahdi by the Babis). Following this incident and other incidents of periodic violence in Iran, the Bab was finally summoned to the city of Tabriz for a hearing on his claims in July 1848.

The examination of Tabriz has been reported at several places. A few of the reports of the event are given below

- The Trial of the Bab in Mamaqani's Namus-i Nasiri
- The Trial of the Bab in Traveller's Narrative
- The Trial of the Bab in Dawn Breakers

Analyzing the Bab's examination

- The Bab claims that his writings were from Allah and that Allah gave him this title. However as the event progresses, we see that the writings of Bab are full of basic grammatical errors and mistakes. Besides this, the contradictions in the writings of the Bab are apparent to the objective reader.
- The questioners of the Bab are extremely clear that the claim of the Bab prior to the examination is that of the Gate to the Hidden Imam. This underscores the fact that the Bab commenced his mission and attracted followers on the basis of the claim to being the gate of the twelfth Imam.
- The questioners of the Bab correctly mention the genealogy of the Twelfth Imam - that he is the son of Imam Hasan Askari (the eleventh Imam) and Janabe' Narjis. The Bab does not question this.
- The Bab is informed about the signs of the twelfth Imam - that he was born in 255 AH in Samarrah; that he would appear with the sword and that he would possess the signs of the previous prophets and Imam. The Bab does not contest this.
- The Bab is requested to produce any one of the heirlooms of the prophets to establish his claim. The Bab is unable to do so.
- The Bab is requested to produce a miracle to verify his claim. The specific miracle requested is to turn his staff into a dragon (as in the case of Hazrat Musa (as) who turned his staff into a snake). The Bab is unable to do so.
- The Bab pronounces that his miracle is to reveal verses. This "miracle" is contested successfully by the questioner who reveals an even better verse, yet does not claim that it is a miracle. The Bab is silenced.
- The Bab claims that 40,000 scholars would oppose his advent. Then alters it to 40. However he is unable to offer any reference for this statement. In addition, an onlooker questions the credibility of the Bab by saying that the actual twelfth Imam would never have permitted such questioning (Traditions clearly indicate that the twelfth Imam will not offer allegiance to any government, not ever be under the yoke of any authority). The Bab does not contest this.
- The Bab openly admits to his lack of knowledge about the following subject (readers should note the sheer range of subject on which the Bab disclaims any knowledge thereof) - arithmetic, philosophy, religious law, medicine, laws of Arabic (grammar and syntax), astrology and astronomy (the Bab actually gets confused between the two). It appears that other subjects did not come up in the list simply because the Bab was not questioned about them!

- The Bab claimed that if the jinn and men assemble together, they could not produce the like of half a word from his book. This is ridiculous - how does one actually produce half a word?
- The Bab claimed that he drank the blood of Imam Hussain (as). The Bahais may consider the drinking of blood as a source of pride for the Bab - however even for the most irrational reader drinking blood will be something to be condemned, not venerated. Drinking blood reminds ones of parasites and not of prophets. It is an act of depravity which would never be condoned by any community. Yet, the Bahais feel proud that Bab drank the blood of Imam Hussain (as). It is terrible.

Conclusion

Consider the situation - on one hand we have the Bab at the helm of the affair and whose claims are being contested. On the other hand, we have the Crown Prince of Iran and the highest religious authorities in the country. Such was the audience and the opportunity presented to the Bab to put forth his claims and establish that he was the vicegerent of Allah.

The scene was probably no different to that of Hazrat Musa (as) in the court of the Pharaoh, that of Hazrat Ibrahim (as) in the court of Nimrood or Hazrat Isa before the Jews. An opportunity to establish their credentials and present their case before the highest authority of the land. Yet, the true prophets of Allah - Musa, Ibrahim and Isa proceeded from the trial in the manner that befit their status and position. They rendered their opponents speechless and presented convincing and forceful arguments. In the event of Hazrat Musa, he was permitted to present such miracles (the shining of his hand, the conversion of his staff into a snake) that forced others to bow before him.

However the Bab presented an extremely weak case for himself at Tabriz. He claimed ignorance in languages, mathematics, and astronomy - rather to almost every question that he was asked. The words used by him to questions on the subject were "I have not learnt these" or "I have forgotten."

The Bahais may argue that none of the prophets actually succeeded in convincing the authorities of their claims - Hazrat Isa was still persecuted by the Jews, Hazrat Musa was still hounded by the Pharaoh and as for Hazrat Ibrahim, he was sentenced to death by fire by Nimrood. In the same manner, the Bab was wronged at the hands of the Shah and the religious authorities of Iran.

The above argument is baseless and does not hold any water for the following reasons.

- The prophets were ridiculed out of spite and not out of contempt for their knowledge. The Bab was condemned for knowledge - rather the abject lack of it. Note how he denies having knowledge of any human science. He fails to establish his position as a representative of God by disclaiming any information about the previous prophets or even traditions.
- The prophets were asked to recant from their beliefs. However none of them ever did. The Bab however recanted as he had done in the past after this trial. The recantation of the Bab after the trial at Tabriz is a pathetic display of his gutless and cowardly character.
- The prophets presented firm and conclusive arguments for their Prophethood and Messengership. They even presented miracles to establish their association with the Creator whom they were representing. The Bab did none of the above. His only claim to fame was the quantity of his revelation and not the quality. Surely an objective reader will accept that quality and not quantity will be the benchmark of a miracle.
- Finally, non acceptance of a claim by the masses is not and cannot be the benchmark to establish the veracity of the representative of Allah. If this were so, then all those individuals who ever made a claim should be accepted. The truthfulness of a prophet is established by his knowledge - both apparent and hidden, the strength of his arguments and firm explanations, the performance of miracles and his steadfastness. The Bab failed on all these counts at the trial at Tabriz.

The Bahais also assert that the Bab maintained a dignified silence; that the entire examination was a farce and that the sentence was a foregone conclusion. These arguments are nothing but a question of sour grapes. One can refer to the event when Imam Ali bin Hussain (the fourth Shiite Imam) was called to the court of the depraved Yazid in Syria along with his family member (this shameful incident occurred immediately after the martyrdom of Imam Hussain

(as) in Karbala). In an environment fraught with hostility and danger, the Imam delivered a sermon which conclusively established his credentials. This was this sermon and others like these which led to the revolution which ultimately overthrew the oppressive government. Yes, the Bab maintained a silence - not once but at different times during the examination simply because he had no reply to the questions put to him.

It is important to note that leading Bahai individuals like Shoghi Effendi have tried to distort history by concealing the actual examination and misrepresenting the facts of the event. Needless to say, since Shoghi was not present at the actual event, he would have referred to some books or narrations in history - which books are these? Why is Shoghi's narration of the event in Dawn Breakers which came much after Traveller's Narrative so radically different and inclined in favor of the Bab? The eye-witness accounts of the event are so tangential to Shoghi's report, yet there are so many of such accounts that it put a question mark on the bias in Shoghi's reporting.

The Bab - Life and Times

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The Recantations of The Bab

MOHAMMED REZA ISFAHANI, APRIL 2006 FEEDBACK

A unique aspect of the Bab is that he recanted from his beliefs - not just once but at numerous occasions in his lifetime. At most places, it did not take too much suffering or pressure for the Bab to relent and wash his hands off any claims that he may have made.

This aspect must be put into perspective of the claims of the Bab. There is no credibility for the one who enforces or claims to enforce a new law only to retract his claims and withdraws his words. What can one make of the personality of the Bab who not only disclaimed everything he said, but also invoked the curse of Allah upon his followers.

The Bahais may try and explain the actions of the Bab by saying that he recanted in the state of Taqaiyyah (concealing one's faith). They also try and read between the lines to justify the words of the Bab. However my readers must understand that we are disputing the position of the Bab as a divinely sent or divinely inspired representative.

We do not have any instance when universally acknowledged prophets or messengers were under Taqaiyyah. Prophets and messengers chose to bear the difficulties and ill-treatments meted to them rather than recant from their faith. One needs to read the Islamic viewpoint on the history of the prophets to appreciate this point. Prophet Nuh (as) was oppressed by his people, yet there is no mention of him ever recanting or even altering his belief to suit his oppressors. Hazrat Ibrahim (as) chose to be thrown in the fire rather than withdrawing his claim to Prophethood. Hazrat Musa (as) boldly stood before the Pharaoh, but did not retract his claim as a divinely sent representative. Prophet Mohammed (saw) bore the ignominy of exile, but yet maintained at all times that he was the final prophet and messenger from Allah.

There is a rationale for this - a prophet or Imam is a representative of Allah. He is sent to guide people and not to misguide or confuse believers. He must conduct himself with dignity and remain steadfast on his claims to instill confidence in the adherents to his religion. Hence the divine representative will always put forth his claim forthrightly and without any ambiguity. He will never recant. Taqaiyyah is not permitted to divine representatives.

However in the case of the Bab, none of the above is true. He made multiple claims in his lifetime and threw his followers into confusion and disarray. He recanted several times from his beliefs as well.

In the book, Materials for the Study of the Babi Religion, Professor E. G, Browne has brought 5 documents which clearly indicate that the Bab washed his hands off any claim - either made by him or attributed to him.

- When the discussion was concluded, His Reverence the Shaykhu'l-Islám was summoned, who had the Bab beaten and inflicted on him an exemplary chastisement, so that he apologized, recanted, and repented of and asked pardon for his errors, giving a sealed undertaking that henceforth he would not commit such faults.
  (Ref: Materials for the Study of the Babi Religion, page 255)

- The following letter from the Bab in his own writing is recorded as well in the same book. "May my life be thy sacrifice! Praise be to God such as He deserves and merits, in that He hath caused (those who are) the Manifestations of His Grace and Mercy under all circumstances to comprehend all of His servants. Praise be to God, and again praise, that He hath deigned to make one like your Excellency the source of His Clemency and Mercy, by the manifestation of whose kindness He hath pardoned His servants, cast a veil over (the faults of) sinners, and shown mercy to the transgressors.

  I take God to witness on His part that this weak servant never intended aught contrary to the good pleasure of the Lord of the World and the Company of Saints. Although my very existence is in itself utterly faulty, yet since my heart firmly believes in the unity of God (glorious in His mention), and the Prophethood of His Apostle, and the Saintship of the Community of Saints, and since my tongue acknowledgeth all that hath been revealed on the part of God, I hope for His Mercy. Never have I desired aught contrary to the Will of God, and, if words contrary to His good pleasure have flowed from my pen, my object was not disobedience, and in any case I repent and ask forgiveness of Him. This servant has absolutely no knowledge connected with any (superhuman) claim.

  I ask forgiveness of God my Lord and I repent unto Him of (the idea) that there should be ascribed to me any

[Divine] Mission. As for certain prayers and words which have flowed from my tongue, these do not imply any such Mission (amr), and any (apparent) claim to any special vicegerency for His Holiness the Proof of God (on whom be Peace!) is a purely baseless claim, such as this servant has never put forward, nay, nor any claim like unto it.

Therefore it is thus hoped from the clemency of His Imperial Majesty and of Your Excellency, that they will exalt the head of him who continually prays for them by the favors and graces of their clement and compassionate court. Farewell."
(Ref: Materials for the Study of the Babi Religion, page 256-8)

- The same is also recorded by Abul Fadl Golpaygani in his book Kashful Ghita. The Bab openly declared his station as the promised Qaem during the public trial in Tabriz. After the punishment handed to him following the trial, he wrote a letter to Prince Nasiru'l Din Mírzá:

  "This weak soul has no desire contrary to the will of the Lord and the Guardians of his cause. Though my being is mere nothingness but since my heart is able to recognize the true meaning of the oneness of God, the manifestation of His prophet and the Guardianship of His Imams, and my tongue confesses to all that has been revealed by him. I hope for His mercy and have no desire save His contentment.

  If certain words - contrary to His will - have been revealed from my pen, my purpose has not been that of rebellion. In any event I seek forgiveness of His Excellency. This servant has no knowledge to warrant any claims... Certain prayers and words that have been revealed from the tongue do not represent any concerns.

  And the claim to the deputyship of His Excellency Hujjatullah - peace be up on Him - is void. This servant has not laid such a claim or any other one. Request is made for clemency from His Royal Excellency (king) and your Excellency to honor this servant with your mercy, kindness and forgiveness."
  (Ref: Kashful Ghita, Mirza Abul Fadl and Mirza Mahdi Golpayegani, p. 204-205)

- "Those who say that "Remember the name of Thy Lord" means that he himself (i.e., Sayyed 'Ali Muhammad) has actually claimed to have received revelation and the Qur'an, have indeed become disbelievers. Moreover those who say that the verse means that he has claimed to be the Bab of the Remnant of God (the twelfth Imam), have also become disbelievers. O God, you are my witness that (I declare) any one who claims to be divine or to possess the wilayat or who has received the Qur'an and the revelation, or who has omitted or altered anything in Your religion, has become an unbeliever. I certainly seek to disassociate from such people. You are my witness that I have not claimed to be the Bab."
  (Ref: Tafseere' Surah Kauthar, Bab)

- After his return from Mecca, the Bab was arrested in Bushihr and taken into custody in the residence of Husayn Khan Nazimu'l Dowla, the Governor of Fars. On the same Friday, the Bab was pressured by the Ulama, particularly the Imam Juma' of Shiraz, to publicly renounce his earlier claims in the grand Mosque of Vakil in front of a congregation of the faithful. The Bab attended the prayer session and publicly denied his claim to the position of 'Deputyship' of the Hidden Imam. This renunciation no doubt saved his life from the evil intentions of the Shirazi Ulama who had earlier encouraged Husayn Khan to execute him.
  (Ref: Taarikhe Nabil Zarandi, p. 156-158)

- In the early phase of his revelation, the Bab revealed his position as that of 'Babiya' or the Gate leading to the presence of the Hidden Imam and clearly instructed his followers to conceal his name.
  (Ref: Kashful Ghita, Mirza Abul Fadl and Mirza Mahdi Golpayegani, p. 242)

- Mirza Ali Mohammed (The Bab) mounted the pulpit and in a clear, loud voice renounced and repented of his views as demanded by the ulema. Then he came down and kissed their hands."
  (Ref: Kashful Hiyal, Vol 2, page 88,89)

- Here is another reference for the same incident from Shighi - the "official interpreter of the Bahai scriptures"

  The Bab, accompanied by Haji Mirza Siyyid Ali, arrived at the Masjid at a time when the Imam-Jum'ih had just ascended the pulpit and was preparing to deliver his sermon. As soon as his eyes fell upon the Bab, he publicly welcomed Him, requested Him to ascend the pulpit, and called upon Him to address the congregation. The Bab, responding to his invitation, advanced towards him and, standing on the first step of the staircase, prepared to address the people. "Come up higher," interjected the Imam-Jum'ih. Complying with his wish, the Bab ascended two more steps. As He was standing, His head hid the breast of Shaykh Abu-Turab, who was occupying the pulpit-top. He began by prefacing His public declaration with an introductory discourse. No sooner had He uttered the opening words of "Praise be to God, who hath in truth created the heavens and the earth," than a certain siyyid known as Siyyidi-Shish-Pari, whose function was to carry the mace before the Imam-Jum'ih, insolently shouted: "Enough of this idle chatter! Declare, now and immediately, the thing you intend to say." The Imam-Jum'ih greatly resented the rudeness of the siyyid's remark. "Hold your peace," he rebuked him, "and be ashamed of your impertinence." He then, turning to the Bab, asked Him to be brief, as this, he said, would allay the excitement of the people.

  The Bab, as He faced the congregation, declared: "The condemnation of God be upon him who regards me either as a representative of the Imam or the gate thereof. The condemnation of God be also upon whosoever imputes to me the charge of having denied the unity of God, of having repudiated the prophethood of Muhammad, the Seal of the Prophets, of having rejected the truth of any of the messengers of old, or of having refused to recognise the guardianship of Ali, the Commander of the Faithful, or of any of the imams who have succeeded him." He then ascended to the top of the staircase, embraced the Imam-Jum'ih, and, descending to the floor of the Masjid, joined the congregation for the observance of the Friday prayer. The Imam-Jum'ih intervened and requested Him to retire. "Your family," he said, "is anxiously awaiting your return. All are apprehensive lest any harm befall you. Repair to your house and there offer your prayer; of greater merit shall this deed be in the sight of God."
  (Ref: Dawn Breakers, page 153, 154)

The above references should be sufficient to emphasize the steadfastness of the Bab, or rather the lack of it. I am amazed that for the Bahais, while the religion of the Bayan lasted for 9 years - for the Bab, it did not last even that long. At every stage of his life, as he faced any opposition, he recanted and retracted from his claims. Perhaps it is this aspect that actually saved his life on more than one occasion. This is proved by the letter brought by E. G. Browne addressed to the Bab on page 259 of his book Materials for the Study of The Babi Religion. This letter was issued after the examination of the Bab at Tabriz:

"In the Imperial Banquet-hall and August Assembly of His Highness the Crown Prince of the undeclining Empire [of Persia], (may God aid, support and strengthen him!) and of a number of learned doctors, thou didst admit certain matters each one of which separately implied thy apostasy and justified thy death. The repentance of an incorrigible apostate is not accepted, and the only thing which has caused the postponement of thy execution is a doubt as to thy sanity of mind. Should this doubt be removed, the sentence of an incorrigible apostate would without hesitation be executed upon thee."
Sealed by Abul Qasim al-Hasani al- Husayní and Álí Asghar al-Hasani al-Husayní

The above edict issued to the Bab simply means that Bab repented and the only reason why he was not executed was that the audience actually felt that he was insane. I see no reason to disagree with them.

The Bab - Life and Times

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Qurratul Ayn: Was She Really Taherah (Pure)

MOHAMMED REZA ISFAHANI, APRIL 2006 FEEDBACK

Qurratul Ayn was the daughter of a religious scholar, the niece of a religious scholar, the wife of a religious scholar, and the mother of a religious scholar. Yet, as the article below will show, she was completely irreligious.

This lady of nineteenth-century Iran, far from being a dutiful daughter, continually opposed the theological positions of her father, Mulla Salih, a prominent Muslim cleric of Qazvin. Neither is she admired for her success as a wife and mother, since her estrangement from her husband resulted in her forced separation from her children as well. We can find the episode of her seeking divorce from her husband in the book of Nuqtatul Kaf, page 142. When Bab selected eighteen followers as his chief disciples and entitled them, along with himself, the Nineteen Letters of the Living. At the time, Tahera was a leading figure within the Shaykhi sect. Although she had never met the Bab, she immediately embraced his religion and was appointed a "Letter."

Given the Islamic environment in her house, she received education in all the traditional Islamic sciences and was able to translate many of the Bab's writings from Arabic into Persian. Despite her background, Taherah's writings were fiercely anticlerical. Basing her authority on her claim to an inner awareness of God's purpose, she instituted a number of innovations within the Babi community. Claiming that much of Islamic law was no longer binding upon Babis, she refused to perform the daily ritual prayers. But her most audacious act was occasionally to appear unveiled in gatherings of believers. According to Abbas Amanat, this was probably the first time an Iranian woman had considered unveiling at her own initiative. The circle of women who gathered around Tahera in Karbala, and later Qazvin, Hamadan, Baghdad, and Teheran, were perhaps the first group of women in those regions to have attained an awareness of their deprivations as women. Yet Taherah's activities did not represent a woman's liberation movement in the modern sense. For Tahera, removing the veil was primarily an act of religious innovation. Neither the writings of Tahera nor the Bab concern themselves with the issue of women's rights as such.

Taherah's activities created much controversy within the Babi community itself. Many Babis did not view the Bab's revelation as requiring a total break with the past or with Islamic law. They regarded Taherah's behavior as scandalous and unchaste. During the month of Muharram, 1847, Tahera deliberately excited their reaction by dressing in gay colors and appearing unveiled instead of donning the customary mourning clothes to commemorate the martyrdom of Imam Husayn. She urged the Babis, instead, to celebrate the birthday of the Bab, which fell on the first day of that month.

Babis generally accepted Quddus as the chief of the Bab's disciples, but Tahera reportedly said in regards to him. "I deem him a pupil whom the Bab has sent me to edify and instruct. I regard him in no other light." Quddus denounced Tahera as "the author of heresy." At one time when Quddus was rapt in his devotions, Tahera rushed out of her tent brandishing a sword. "Now is not the time for prayers and prostrations." she declared, "rather on to the battle field of love and sacrifice.".
(Ref: Religion and Women, Susan Maneck)

She also considered herself to be the return of Fatima, the beloved daughter of the Holy Prophet which to my mind is blasphemous. However it is important to bring this point to attention for my Muslim readers who revere the only daughter of the Prophet of Islam (pbuh).
(Ref: Nuktatul Qaaf by Mirza Jani, Page 141)

On one occasion at Baghdad and gave lessons in the Holy Quran, some of the Babis refused to eat the food prepared by non-Babis as being impure and were starving. At that occasion, Tahera claimed that she was a manifestation of Hazrat Fatima, and that her eyes were as Fatima's eyes and that everything she cast her eye upon became pure. Thereupon she ordered food to be brought from the markets and then cast her eye over it and it became lawful for the Babis.

Sipihr, the Qajar Court chronicler mustering the full force of his sobriety, reports that Qurratul Ayn Tahera not only believed in the unveiling of women, but endorsed the marriage of one wife to nine husbands. For her public addresses, he says: "She would decorate her assembly room like a bridal chamber and her body like a peacock of Paradise. Then she summoned the followers of the Bab and appeared unveiled in front of them. First she ascended a throne and like a pious preacher reminded them of Heaven and Hell and quoted amply from the Qur'an and the Traditions. She would

tell them: "Whoever touches me, the intensity of Hell's fire would not affect him." The audience would then rise and come to her throne and kiss those lips of hers which put to shame the ruby of Ramman, and rub their faces against her breasts, which chagrined the pomegranates of the garden."
(Ref: Resurrection and Renewal, Abbas Amanat, page 321)

This is Qurratul Ayn - one of the Letters of the Living whom the Bahais look up to in awe. Much as the Bahais may try to raise her position, history informs us of the depths of her personality. Do the Bahais admire her views that every women should have no less than nine husbands; or that she encouraged men to touch her body and kiss her? If they do, then I would like to know how many present day Bahais would take her advice.

For my Muslim friends, I would like to remind them that this Bahai lady actually claimed to be a manifestation of the only daughter of the Holy Prophet (pbuh). She was amongst the first to give credence to the idea of manifestations and this is proved by the fact that after her, the Babis opened the flood gates of claiming to be manifestations of some Islamic personality or the other. She is also credited with being the first lady to unveil herself in Iran and the first to announce the end of Islam. This is the reality of the Babi and the Bahai Faith.

The Bab - Life and Times

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The Violent Ways of The Bab and The Babis

MOHAMMED REZA ISFAHANI, APRIL 2006 FEEDBACK

The following article outlines some of the atrocities committed by the followers of the Babi Faith. While a few of the incidents of carnage and violence are committed by the Babis (including some of the Letters of the Living), it is interesting to note that The Bab in Bayan actually encouraged violence to establish his doctrine on the earth. Unfortunately, a few of his followers, as the incidents below will show were only to happy to comply with his order.

The murder of Haji Mulla Taqi

Haji Mulla Taqi was a leading cleric in Iran who denounced the Bab and his doctrine. Interestingly, Tahera Qurratul Ayn was his daughter-in-law. E G Browne writes, "This (public denunciation of the Bab) cost him his life, for at length certain Babis, stung by his words into uncontrollable anger fell upon him early one morning as he was praying in the mosque and with knives and daggers inflicted upon him eight wounds from the effects of which he expired two days later."

(Ref: Traveller's Narrative, page 198. Also Nuqtatul Kaf, pages 142-143)

Attacking a town and killing its governor

They (Babis) attacked the town and even killed the governor Zainul Abedin Khan - the chief author of their sufferings - while he was at the bath. Finally troops were sent from Shiraz by the governor Tahmas Mirza, and these aided by the tribesmen of Darab and Sabumat, succeeded at length in stamping out the insurrection"

(Ref: Traveller's Narrative, page 258)

The burning of villages

The Babis started looting and plundering the adjoining villages and whatever they could lay their hands on. If they met with any resistance, then they would burn the entire village.

(Ref: Materials For The Study Of The Babi Religion, Prof. E. G. Browne, Page 241)

In one such village the Babis saw that some non-Babis had sought protection. Mulla Hussain and some other Babis arrived at the village and killed 130 people in one night.

Mulla Husayn, the first to believe on the Bab, "notwithstanding his slender and fragile frame and trembling hand," attacked the man who had killed the first Babi and "sliced him in two like a fresh cucumber." Then six other Muslims were killed. "One child was killed accidentally with its father, a dervish, whom they [the Babis] slew because he purposely gave them a misleading answer to a question which they had put to him as to their road."

(Ref: Taarikhe' Jadid, page 50, 361)

Wherever the Muslims existed, the rampaging Babis set out to plunder and annihilate them. None was spared. Children were killed, elders were massacred, the pregnant women had their wombs ripped open, and several females were defiled. Mere killing did not satiate the devilish desires of the Babis, they would loot their belongings and set their houses afire.

(Ref: Nuqtatul Kaf, Page 161, Kashfuz Zulumah, Page 125).

There are historical narrations about the 'mistakes' committed by villages.

"Initially these villages believed in Bab, but later they denied him, and so they had endure the punishment"

(Ref: Nuqtatul Kaf, Page 163)

The violent doctrines of the Bab

- The Babi Shariah directs that all who did not accept this Shariah should be put to death,
  (Ref: Makatib, Volume 2, page 266)
- The Bab has directed that all books other than those written by him should be destroyed.
  (Ref: Al-Munazirat, page 167, Bayan, Arabic Chapter 1)
- O my followers! Surely Allah has made fighting obligatory for you. You must conquer the cities and the people for Babism and don't be at peace with those who reject Babism".
  (Ref: Bayan, Arabic Chapter 1)

- It is the duty of every Babi king that he should not allow any non-Babi to live n his realm. This is also binding upon the other Babis as well. The only non-Babi who could be allowed to live in the country was one who carried on some trade of benefit for other people.
  (Ref: Bayan, Bab 4, Wahid 8)
- The Bab began the fifth Wahid of the fifth Bab Al-Bayan as follows: "Those who do not accept the Bab and his religion, all their belongings should be snatched away from them, if that is possible: but if they accept him their property can be returned to them."
- The Babi Sharia ordains that where a man was in possession of a hundred misqals of gold, he should hand over 19 misqals to the Bab and 18 disciples called the Haruful Hayi. In case these had died, the gold was to be given to their heirs. It has also been ordained that of everything the best portion was for the Bab; the middle one for disciples specially near and dear to him; and only the lowest quality was for the use of the common people.
  (Ref: Bayan, Bab 16, Wahid 8)
- The principle has been laid down that all Babis were pure people, while all those who failed to accept the Bab were impure and dirty, and the same principle applied to all their belongings and things connected with them. The Bab has further explained this point by saying that even if the non-Babis bathed in the sea a thousand times every day, they could not become clean and pure in body.
  (Ref: Bayan, Bab 2, Wahid 6)
- The Bab has directed that no follower should read any book other than Al-Bayan.
  (Ref: Bayan, Wahid 4, Bab 10)
- "If a Babi acquires a thing from a non-Babi, then by the transfer of the thing, it becomes lawful for him".
  (Ref: Bayan, Arabic Chapter 4)
- It is ordained in the Babi Shariah that any one who hurts the feelings of the Bab, or his successors after him, was to be killed; and for bringing about his death every possible means could be adopted.
  (Ref: Al-Bayan, Bab 15, Wahid 6)

The above words of the Bab are not open to any kind of explanation. The Bab expressly prohibited the interpretation of his words. He wrote, "It is not permissible to interpret the Bayan other than in accordance with the interpretation given by its Tree (the Bab)."
(Ref: Bayan Persian, Unity Two).

So if the Bab encouraged Babis to kill, loot and plunder, no explanation is required except to say that the Bahai Faith is nothing but a child of the Babi Faith. Readers must also note that the Bahais take the name of the Bab with great reverence - as pointed out in the introduction to this series on the Bab, "Bahais believe that the Bab (1819-1850) was an independent Messenger of God, whose mission was to inaugurate a new cycle in humanity's spiritual development. His writings prepared the way for the mission of Bahaullah." Having said that, the Bahais should acknowledge the violent character of the Babi Faith.

Readers should also appreciate the subtle differences between law and practice. When the law is corrupt, the practices will be too. When the law is not corrupt, it does not automatically guarantee that the practices will not be corrupted. However if they are, then the practice is to be blamed and not the law. In the case of the Babi Faith, the former is true. Violence against non-Babis was a law which was willingly practised by the Babis..

Needless to say that these beliefs of the Bab are in stark contrast with the beliefs of the Holy Prophet of Islam (pbuh) who propagated peace in the true sense, who bade us to do good to our parents even if they be non-Muslims, to live peacefully with our neighbors and to maintain their rights. My readers may not take these views on the Holy Prophet (pbuh) kindly given that in present days Islam is much maligned. The media has made terrorism synonymous with Islam. However I can assure you that an objective study of Islam and the life of the Holy Prophet (pbuh) and his successors - the Imams (as) will reveal otherwise.

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Why was the History of The Bab Altered

MOHAMMED REZA ISFAHANI, APRIL 2006 FEEDBACK

The following article is the result of research in history to establish that as time passed by, the books of history of the Babis and the Bahais were altered to suit Bahai propaganda, to reduce the importance of the Bab and his successor Mirza Yahya Noori and to raise the position of Bahaullah.

The history of the Bab is outlined in the following books (in descending order of their being written):

- Nuqtatul Kaf by Mirza Jani
- Taarikhe' Jadid or the New History by Haji Hussain of Hamadan
- Traveller's Narrative by Abdul Baha, translated by E G Browne
- Dawn Breakers, Nabil's Narrative translated by Shoghi Effendi

E G Browne's fascination with the Babi Faith began with Count Gobineau's Reliqions ei Philosophies dans l'Asie Centrale (first published in 1865 in Paris). Subsequently, he traveled to Persia (now Iran) in 1887 to find out more about the Babi Faith. After a year he returned to Cambridge University where he wrote and published in the Journal of the Royal Asiatic Society two lengthy articles on The Babis of Persia (J,R.A.S., I889, pp. 485-526 and 881-1009). He also wrote the book, A Year Amongst the Persians (published in 1893). Thus began Browne's deep interest in the Babi movement, which continued to the end of his life, and which made him the outstanding authority on the movement among English scholars, if not among all western orientalists. Much of the history of this movement would have been irretrievably lost except for the painstaking and scholarly researches of Edward G. Browne.

When the Cambridge scholar arrived in Iran in 1887 he soon discovered that the situation was quite different from what he had thought it to be. As he says, "My researches among the Babis....revealed to me the fact that since Count Gobineau composed his work great changes had taken place in their organization and attitude. I had expected to find Mirza Yahya Subhe' Azal ..... universally acknowledged by them as the Bab's successor and the sole head to whom they confessed allegiance. My surprise was great when I discovered that so far from this being the case, the majority of the Babis spoke only of Bahaullah as their chief and prophet; asserted that the Bah was merely his herald and forerunner...; and either entirely ignored or strangely disparaged Mirza Yahya. It took me some time fully to grasp this new and unexpected position of affairs..." These followers of Baha called themselves not Babis but Bahais.
(Ref: A Traveller's Narrative, Introduction pages XV, XVI)

When Browne returned to England in 1888 he took with him a Babi book in manuscript entitled Taarikhe' Jadid (The New History). This book, as he later discovered, was written in 1880 by Mirza Husayn of Hamadan with the assistance of several other Bahai scholars. In the New History there were numerous references to an earlier work by Mirza Jani from which Mirza Husayn had derived much of his material. But when Browne made inquiries in Iran as to Mirza Jani's history he was unable to find a copy or to obtain any information whatever regarding this hook. It seemed that it had entirely disappeared and been forgotten. So he set to work to translate the New History in preparation for publication. He was surprised and puzzled, however, by the failure of the book to give any account of Subh-i-Azal, who, according to Gobineau, was the universally recognized successor to the Bab, and on the other hand by the importance accorded to Baha, the half-brother of Subh-i-Azal. When he made inquiries of the Bahais they either professed total ignorance of Subh-i-Azal, or made derogatory remarks about him.

A fortunate discovery made by Professor Browne in 1892 threw light on the problem. In the Bibliotheque Nationale in Paris he found a copy of the lost history written by Mirza Jani, entitled the Nuqtatul Kaf!' This manuscript was one of the Babi books brought back from Iran by the Comte de Gobineau and sold at auction after his death. Browne eagerly compared this book with the New History, and discovered that while the New History embodied a great deal of what Mirza Jani had written in his history, a considerable amount of the material in the older history had been either changed or omitted by the authors of the New History. For example, while Mirza Jani gave a full account of the appointment of Subh-i-Azal by the Bab as his successor, and a detailed explanation of the exalted position which he occupied, one of equality with the Bab, the author of the New History omitted all this, and portrayed Baha as the greater person.
(Ref: The New History of the Bab, pages 374-382, Nuqtatul Kaf, Introduction in English, pages XXXVI, XXXVII)

Hence, when Browne published his translation of the New History in 1893, he included in it as an Appendix the most

important passages of the Nuqtatul-Kaf which had been omitted or altered in the New History.
(Ref: The New History of the Bab, translated by E. G. Browne, Cambridge, 1893)

Why was this done?
"The earliest, fullest and most interesting history of the Bab and his immediate disciples....was almost completely suppressed," wrote Browne, "because it reflected the opinion which prevailed immediately after the Bab's martyrdom that his successor was Mirza Yahya Subh-i-Azal, and thus came into conflict with the Bahai contention which arose ten or fifteen year later, and a recension of it was prepared (known as 'the New History!) in which all references to Subh-i-Azal were eliminated or altered, and other features regarded as undesirable were suppressed or modified."
(Ref: The New History of the Bab, pages 327-396)

Mirza Jani was uniquely fitted to be the historian of the Babi movement. He was a merchant in the town of Kashan, and once entertained the Bab for two days in his home. He traveled extensively with Mirza Yahya Subh-i-Azal and his brother Mirza Husayn Ali Bahaullah. He knew intimately all the early Babi leaders. He was respected as a man of integrity, and he proved his devotion to the Babi Cause by dying for his faith in Teheran in 1852. In 1910 Browne published in full the Persian text of Mirza Jani's history, with most valuable introductions in both Persian and English.

The New History which was translated and published by Browne was never published by the Bahais. It was soon suppressed, and very few Persian copies are now in existence. In its place yet another history was prepared in 1886 by the Bahai leaders, entitled A Traveller's Narrative. The name of the author was not attached to the book, but it was later established that he was no other than Abbas Effendi, the eldest son of Bahaullah. Hence this may be considered an official Bahai history of the movement. A copy was given to Browne by the author when he visited Baha in Acre (Akka) in 1890, after having visited Subh-i-Azal in Cyprus. Of this book Browne writes: "The Traveller's Narrative....represents a further development of the tendency, to which I have already alluded, to glorify Bahaullah and his Neo-Babi doctrine at the expense of the Bab and the primitive Babi theology. In the New History it is still the Bab and his apostles, and the early martyrs of the cause, whose words and deeds form the subject matter of the work. In the Traveller's Narrative this is no longer the case; it is Bahaullah who is the hero....while the Bab has been reduced from his high station of 'Point'....to that of a mere precursor and harbinger of a more perfect dispensation."
(Ref: New History, Introduction. page XXXI)

The Persian text of this book, as well as the English translation with some 320 pages of Introduction and Notes, was published by Browne in 1891, and these volumes are indeed a mine of information. In his Introduction Browne calls attention to the following peculiarities of the Traveller's Narrative:

1. The secondary importance accorded to the Bab and his early followers. The sufferings of the first disciples are passed over lightly, and the deaths of the Seven Martyrs and the massacre of 1852 are largely unnoticed.
2. The belittling of Subh-i-Azal, who is depicted as a person of no consequence. "No opportunity is lost of disparaging bath his courage and his judgment."
3. Extraordinary temperateness toward the Shah of Iran, and deprecation of the opposition of the early Babis to the government of Iran.
   (Ref: A Traveller's Narrative, Int. pp. XLV-XLVI)

We must now consider in somewhat further detail how Mirza Jani's history was treated by the compiler of the New History.

1. First he entirely suppressed the original Introduction and substituted one of his own of a much less metaphysical and more rationalistic character (pp. 1-30 of my translation of the New History).
2. Secondly, he entirely suppressed the original conclusion, dealing with the history of Subh-i-Azal and the events immediately succeeding the Bab's death, and substituted a quite different conclusion on his own.
3. Thirdly he suppressed all mention of Subh-i-Azal, whose name only occurs once in a sentence clearly interpolated in the British Museum manuscript. of the New History.
4. Fourthly he toned down or suppressed incidents and expressions not in accordance with later Bahai sentiment or calculated to create an unfavorable impression on the general reader. Bahaullah strove to make peace with

the Persian Government by representing himself and his followers as loyal subjects of Nasiru'd-Din Shah, the arch persecutor of the Bab and his disciples; told his followers that they should prefer to be killed rather than to kill, that they should "consort with those of all creeds with spirituality and fragrance", and that all men "were fruits of one tree and leaves of one branch". The original Babis, on the other hand, were more like the old Covenanters: they might consider themselves as "meek", but they fully intended to inherit the earth; they held those who rejected the Bab as unclean and worthy of death; and they held the Qajar Shahs of Persia in detestation which they were at no pains to hide. Hence considerable modifications had to be made in Mirza Jani's phraseology in order to bring it into harmony with Bahai ideas as to what should have been the demeanor and phraseology of their predecessors.
(Ref: Nuqtatul Kaf, English Introduction)

Another example of how history is altered is when The New History omits certain passages of Nuqtatul Kaf, notably that in which the Bab asks his fellow-prisoners to kill him, and the account of the disposal of his remains by Subh-i-Azal.
(Ref: Nuqtatul Kaf, English Introduction)

Unfortunately, it is the Traveller's Narrative, in which the history and doctrines as recorded by the Bab in his extant writings and also by Mirza Jani and Gobineau have been radically revised to conform to the later Bahai pronouncements, that has been followed as authentic history by the authors of many of the more recent books and articles which have professed to tell the true story of the rise of the Bahai Faith. Thus, by neglecting intentionally or through ignorance the primary sources, they have to a considerable extent misrepresented the true history of the movement. As Browne wrote in 1910, ".... the more the Bahai doctrine spreads, especially outside of Persia, and most of all in Europe and America, the more the true history of the original Babi Movement is obscured and distorted."
(Ref: Nuqtatul Kaf, English Introduction, page XXXV)

The Bahais must answer why this was done. For an objective student of history, the answer is obvious.

I cannot but help raise a point - within a period of 200 years, the history of the Bab was altered - by the Bahais. Yet they expect that each and every tradition and date in Islam be cent-per-cent accurate. They must first look within themselves first and solve the questions raised by E G Browne.

Also Read: Censorship: Alteration of Bahai books

The Bab - Life and Times

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The Bab: Execution or Martyrdom?

MOHAMMED REZA ISFAHANI, APRIL 2006 FEEDBACK

The article on the violent history of the Babis adequately displays the blood-thirsty nature of the Babis. The Babis looked upon Muslims who did not accept their faith as unclean and thought that they could be put to death for not believing in the Bab. The uncle of Qurratul Ayn, Mulla Mohamed Taqi was murdered for issuing an edict against the beliefs of Shaykh Ahmed Ahsai *(Ref: Nuqtatul Kaf, page 142)*. Sayyed Yahya Darabi is reported by Mirza Jani, to have expressed the view that he would kill his father with his own hand if he did not accept the Bab. Anyone who reads Mirza Jani history - Nuqtatul Kaf, which incidentally is the first history to be written about the Babi movement - will see that instead of love and forgiveness, the hearts of the Babis were full of hatred even for innocent men who did not accept their Faith.

Secondly, the Babi movement rose again and again in war against the government. The incidents at Tabriz, Zanjan and Niriz are testimony to that.

Thirdly, the Babi movement was impatient to establish by force that the Bab was the promised Mahdi. They were misled in believing that God would help the Bab - however that was not to be - in each and every rebellion, they were crushed with no sign of divine help offered to them. This is in stark contrast to the words of the Bab who promised his followers that ten of them would overcome a thousand. Not only was the government faced with a serious law and order problem but even ordinary people feared the Babis and their blood-thirsty nature.

It was under these circumstances that the government gave the order for the execution of the Bab. The Bab having moved from Mahku to Chirik where he renewed his heretic writings. One can refer to Lauhe' Haykal written 14 days prior to his execution wherein forget about the Mahdi, Bab claimed to be God. Bab probably anticipated his death for he took steps to appoint his successor - Mirza Yahya Noori or Subhe' Azal. He sent to him his writing material, clothing, seal and sundry articles, and wrote a will appointing him as his successor and asked him to write the eight parts (or Wahids) of the Bayan - his book of laws which he could not complete.
(Ref: Nuqtatul Kaf, page 244, Taarikhe' Jadid, page 381)

Readers may note that his itself is a unique aspect of the Babi Faith which is not emulated anywhere - his scriptures were incomplete at the time of his death.

As regards to the incident of the death of the Bab, much as they would like to dramatize the event and project Bab as a martyr, the author of Nuqtatul Kaf has reported otherwise.

Pay attention to these words of Mirza Jani:

In short, on the night, the morrow, of which was the day of the martyrdom of the Bab, he said to his companions, "They would make me a martyr on the morrow in the utmost dishonor. So let one of you come forward to give me martyrdom, so that I may not meet with disgrace at the hands of the enemy, for to be killed by a friend is preferable to me than being killed by the enemy.
(Ref: Nuqtatul Kaf, page 245, Traveller's Narrative, page 320)

However even this desire was not to be fulfilled, for his friends refused to perform the suicidal rites. Then he made the last bequest to his friends, "O friends, when they question you tomorrow about my truth, make a false statement (Taqaiyyah) and deny and curse me, for such is the commandment to you."
(Ref: Nuqtatul Kaf, page 245, Traveler's Narrative, page 321)

Mulla Mohammed Ali was the other person who was executed along with the Bab. When the smoke from the guns cleared, Mirza Mohammed Ali was not there. The bullet instead of hitting his body, hit the rope from which he was hung. Mirza Mohammed Ali fled to a closet from where he was brought again. Mirza Jani asserts that the escape was due to fact that The Bab was not willing to be killed and therefore could not be killed. But willing or unwilling, he had to submit to the process a second time and this time, he was killed.

Upon seeing the Bab's body being riddled with bullets, the Russian consul burst into tears. This exposes the Russian connection in this conspiracy. The corpse of the Bab was left in a ditch for the wild animals to feed on. The Russian consul took photographs of this to send to his government, as reported in '*Al Kawakib Ad-Durriyah Fi Tarikh Al*

Babiyah Wa Al Bahaiyah', printed in Cairo in 1343 AH. The date of Bab's execution was 28th Shaaban, 1266 AH (1850 AD).

The Emperor of Russia (incidentally a communist country whose residents do not believe in God, leave alone the representatives of God) sent a message to the Consul at Tabriz asking him to fully investigate and report the circumstances of the death of the Bab. The Russian Consul called Sayyed Mohammed Hussain, who was released at Tabriz and asked about the signs and the circumstances of the Bab.
(Ref: Taarikhe' Jadid, page 402)

Perhaps the Bahai forget that seeking death at the hands of friends is not martyrdom but suicide. If this happened in present days, the Bab would have been arrested for attempted suicide and his colleagues for abetting the suicide. Despite the fact that the Bab was ultimately killed by his enemies - none should forget that he did not wish to die this way. He wanted to die at the hands of his friends. He simply did not have a choice in this matter. The Bab wanted to commit suicide and not martyrdom. The Bahais should highlight this fact while describing the so-called "martyrdom" of the Bab.

Also, in an earlier article, I mentioned how the Bahais recollect the dream of the Bab in which he drank the blood of Imam Hussain (as) with pride. Bahais seem to forget that there s no parallel between Imam Hussain (as) and The Bab. The Imam sought martyrdom over humiliation while the Bab sought humiliation over martyrdom.

Thus comes to a close the series on The Bab - a founder who was averse to receive death at the hands of the very forces he had come to defeat; he or his teachings led to insurrections which led to the death of thousands of innocents, besides failing miserably; he was fully conscious that his objective was not fulfilled; his misery amply displayed when he asked his friends to kill him on the eve of his death.

To conclude, the Bayanic system never became a reality. No king ever adopted the Babi faith and used his authority to propagate it, and no nation ever attempted to order the life of its people in accordance with the laws of the Bayan.

The Bab - Life and Times

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The Bab v/s The Holy Prophet of Islam (saw)

MOHAMMED REZA ISFAHANI, APRIL 2006 FEEDBACK

The Holy Quran pays glorious tributes to the flawless character and high standards of ethics of the Holy Prophet of Islam (saw). At some places he has been lovingly called as "*the best creation of Allah*" and "*the best model for humanity to emulate*"; at other places, it is clarified that he is the last Prophet and consequently, the last Messenger from Allah. No prophet or messenger (from Allah) would follow him (saw).

Through the verses of the Quran, Allah the Almighty promised that the religion revealed upon him, Islam, would be the last and after its announcement, no other religion brought by the people would be acceptable to Allah. The verses of the Quran prophesize that a time will come when Islam will overcome all other religions even if the polytheists be averse to it. The Quran will remain the final revelation of Allah and its edicts binding upon humanity till the Day of Judgement.

The Quran claims,

قُل لَّئِنِ اجْتَمَعَتِ الإِنسُ وَالْجِنُّ عَلَى أَن يَأْتُواْ بِمِثْلِ هَـذَا الْقُرْآنِ
لاَ يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا

"*Say: If the whole of mankind and Jinns were to gather together to produce the like of this Qur'an, they could not produce the like thereof, even if they backed up each other with help and support.*"
(Chapter of Bani Israel, verse 88)

It was through Islam, a code of life for mankind, that Allah raised the spiritual standards of people and made them aware of things which were hitherto undiscovered. Allah chose the Holy Prophet Hazrat Mohammed Mustafa (saw) to introduce Islam to humanity. It is the result of his untiring efforts that Islam remains alive and vibrant till today and will continue to remain so till the Day of Judgement. It was Hazrat Mohammed (saw) who played the role of spiritual teacher to perfection; who taught us to worship Allah through His recognition and acknowledge His bounties upon us. Born and raised in the worst of societies, (*termed as the era of ignorance*), the Holy Prophet set such a high benchmark for ethics and morals that even his enemies acknowledged his virtues and paid rich tributes to him. He was the architect of the revolution that engulfed Arabia and then the world wherein, it changed the social pattern and ushered in peace. With supreme patience, he guided us to the obedience of Allah through the performance of those acts which please Him and abstain from those which are a cause for His displeasure. Indeed, for this, we will remain indebted eternally to the Holy Prophet (saw).

While we have the brilliant personality of the Holy Prophet on one side, on the other, we are faced with the persona of the Bab whose followers claim to have abrogated Islam. It is therefore necessary that one makes an objective comparison of the personalities to recognize the truth. Having said that, I seek the forgiveness of Allah for I truly believe that there is no comparison between the lofty character and teachings of the Holy Prophet (saw) and the teachings and the personality of the Bab. In reality, it is important to note that this comparison is not just about personalities; it is rather an examination of their beliefs, their books and everything that they stood for.

Hazrat Mohammed, The Holy Prophet (saw)	Mirza Ali Mohammed Shirazi, The Bab
Claim	
The last Prophet and Messenger testified by Allah through the Quran and through other divine books.	No prophecy in his regard. This explains the wide nature of his claims ranging from being the Gate (Bab) of the Mahdi, to being Mahdi himself and finally ending with Divinity. The Bab also did not claim to be a prophet himself - it was the Bahais who labelled him as such to further their aims.
Religion	

Islam, testified by the Quran as the last divine religion. Islam has remained in force since the time of the Holy Prophet (more than 1,400 years) and will continue to remain till the Day of Judgement. Islam, was perfected and its laws completed in the lifetime of the Prophet (saw)	No name given to his dispensation. Historians have generally referred to his religion as the "Babi" religion. His religion was incomplete at the time of his death and was abrogated within a period of 10 years after his death by Bahaullah.
Teachings	
The Holy Quran, which Allah promises to protect Himself and which will remain till the Day of Judgement. The Quran is complemented through traditions of the Holy Prophet (saw) transmitted through his companions. The traditions are an important source for understanding the interpretation of the Quran.	Primarily, the Bayan which is available in Persian and was incomplete at the time of Bab's death. There are also other writings (Tablets) most of which contradict each other in terms of concepts and the status of the Bab. It is also important to note that the Bab did not permit the interpretation of his writings in any manner.
Quality of Revelation	
The Quran is acknowledged to be flawless in literature and concepts. It is considered to be the lasting miracle of the Prophet. The Quran has remained unchanged since 1,400 years and continues to meet the needs of its adherents. Allah Himself has undertaken the responsibility of protecting the Quran. It's prophecies were accurate and its teachings brilliant. It explained phenomena which were hitherto unexplained by science like the movement of the sun, the growth of the child in the womb etc. Allah testifies through the Quran that the Prophet "does not speak of his own desire it is naught, but a revelation" This is reflected in the eloquent language and forceful oratory of not just the Quran, but also that of the traditions.	The Bayan is full of grammatical errors. Even in terms of concepts, it rambles on without any firm conclusion. The Bayan in its present form is considered unreliable by the Bahais. Surprisingly, even though the religion is not more than 200 years old, their primary revelation has been "lost" Even in his personal interaction with his detractors, the Bab comes across as unconclusive in his arguments and weak in his reasoning. He not only altered his claims at different times in his life, but also washed his hands off them easily.
Lineage	

Arab. Born in Mecca in 570 AD to Hazrat Abdullah, (from the respected family of Hashim) and Hazrat Amena. Descendant of Hazrat Ismail (as), son of Hazrat Ibrahim (as) The Holy Prophet (saw) prophesized that the last son from his immediate family - the Mahdi would establish Islam completely in the world.	Persian. Born in 1819 in Shiraz. Father was Mirza Reza. Mother, Fatimah was a Sayyed - a descendant of the family of the Prophet. Bahais have tried to wrongly project Bab as a Sayyid as well so that he can fit into the prophecy of the Mahdi being a Sayyid. Having said that, even if Bab were a Sayyid, the prophecy also mentions that the Mahdi would be an Arab and from Bani Hashim. The Bab was Persian and is thus disqualified from the position of Mahdi.
Schooling	
The Holy Prophet is considered to be unlettered - totally unschooled in the practice of this world. In this aspect, he followed the tradition of divine prophets who were unschooled by worldly teachers. The meaning of unlettered that he was taught directly by Allah and at no time of his life was he ever schooled by worldly teachers.	It is conclusively established that the Bab was taught by worldly teachers even though the Bahais try to conceal this fact. He studied languages, mathematics and other subjects in school. He was a woefully weak student and often suffered for this reason at the hands of his teacher. This is also reflected by his statements to his questioners at his examination at Tabriz.
Declaration	
At the age of 40 years in Mecca. Disclosed this first to his brother Ali and his wife Khadijah. He persisted with the declaration of prophethood and messengership throughout his life.	At the age of 25 years in 1844 in the presence of Mulla Hussayn Bushrui (later titled Bab-ul-Bab, The Gate of the Gate). Bahais consider this to be the declaration of the Bab as the Mahdi, while the Bab himself expressly did not claim so.
Miracles	
Numerous reports of astounding miracles. Inanimate objects like stones and trees spoke in his language and testified to his prophethood. Split the moon into two parts and also brought back the setting sun. More importantly, given that he had no formal schooling, he was able to bring forth an amazing amount of information about the previous prophets of Allah and about events which had transpired in the past. He also accurately prophesised about events that would occur in future. These reports are transmitted consecutively through reliable historians. Their authenticity is beyond question.	None. The Bab claimed that his miracle was that he could reveal many verses in a short period of time. Perhaps someone should have reminded him that it was quality and not quantity of verses which are important. Worst still, his writings were full of elementary mistakes. Incidentally, the Bahais do not accept the concept of miracles. Incidentally, each leading authority - The Bab, Bahaullah, Abbas Effendi and Shoghi Effendi did not have any miracles to their name. In fact many prophecies made by them were inaccurate and their falsity proved by time.
Followers	

Found all over the world. Islam is the fastest growing religion in the world and second only to Chrisntianity.	Followers were limited in his lifetime and most converted to Bahaism after him. Religion really did not spread beyond Persia in his lifetime.
His Steadfastness	
Remained firm on his claim and belief with no instance of having wavered in any manner even though he faced severe opposition from his own people. He maintains his claim throughout his life - in peace and in war, before his friends and enemies alike and never recanted.	Altered his beliefs from time to time - first claimed to be the Bab, then Imam Mahdi. Also claimed to be God himself in his last book. Also numerous instances of having recanted whenever he was faced with severe opposition. Practiced Taqaiyyah himself. Reports exist that he sought death at the hands of his followers while in captivity.
Summary of Beliefs	
One God - Allah. There is no partner for Allah. Islam is the last religion of Allah. No religion after it will be acceptable before Allah. Through this injunction, the Holy Prophet (pbuh) abrogated all previous divine religions like Christianity and Judaism. Quran is the last book Holy Prophet is the final prophet and messenger from Allah. This is a fundamental belief in Islam. One who does not believe in this concept is an apostate. Belief in an actual Qiyamat (Day of Judgement) and Heaven and Hell. Reward and punishment are real and will be meted on the Day of Judgment.	One God - Allah. In the last two weeks of his life, Bab however claimed to be God. Islam is abrogated and a new dispensation - The "Babi" religion is in its place The Bayan is said to be the new divine book while it was incomplete at the time of Bab's death. The Bab is said to be the new prophet (This is a Bahai belief). The Bab actually never claimed to be a prophet which he wavered in his claim to be the gate of the Mahdi and then Mahdi himself. Qiyamat is spiritual. Heaven and Hell, reward and punishment are all spiritual in nature.

A customary glance at the Babi religion reveals that almost all Babi concepts are contrary to the concepts introduced by the Prophet of Islam. The laws of religion are also divergent to that is Islam. Muslim scholars are categorial the acceptance of the Bayanic provisions (for example rejection of physical resurrection) is tantamount to Kufr (heresy) and one who accepts these provisions is rejected in Islam.

Now that we have completed this comparison, I would like confess that, having spent the better part of my life reading about the Bahai Faith, I considered it a foolish, though not a futile exercise to compare the Holy Prophet of Islam and the Bab. Foolish, because, as the table above shows, there is really no comparison between the Bab and the Holy Prophet. One can maybe compare apples to apples, and even apples to oranges. However, in my view, to compare apples or oranges to garbage is definitely foolish.

Having said that, this is not an exercise in futility. It is for my objective readers, and in particular, my Muslim brethren, for whom this comparison is important. The Bahais in order to pave the way for the advent of Bahaullah, project the Bab as a divinely sent prophet who succeeded the Holy Prophet of Islam. They claim that his religion abrogated Islam and that his book superceeded the Holy Quran. To make their point, they altered the position of the Bab (to that of a prophet even though he never made this claim in his lifetime) and changed the pages of history. It is imperative that Muslims recognise that all said and done, Bab was a false claimant to the position of the Mahdi. The Bahais have falsely projected him as a prophet after the Holy Prophet of Islam. Therefore, they are out of the limits of Islam.

At this juncture, I would like to re-emphasise that most Bahais are generally not aware, and in most cases are not made aware of the source books of their Faith. Governed in totality by the Universal House of Justice, Bahais are exposed only to "marketing" materials of the Bahai Faith, not unlike the sales pitches of organisations, that are designed only to meet the objective of projecting the Faith in good light and concealing the skeletons in its cupboard. Most scholars who pursued an independent study of the Bahai Faith and raised difficult questions were either silenced or labelled as Covenant Breakers; their books branded as unreliable and systematic character assissination campaigns undertaken to challenge their credibility (for example, E G Browne, the british historian, or refer to the excommunication of several close members of Bahaullah's household and staff by Abdul Baha and Shoghi Effendi).

I urge my readers to unmask the hidden, and more often than not, unpleasant face of the Bahai Faith through an objective study of their source books. Unfortunately, most of these books are in Arabic and Persian, and therefore beyond the reach of most Bahais. At bahaiawareness.com, some of the relevant portion of these books have been translated into English and I assure you that, Inshallah, this effort will continue.

For my Muslim readers, I remind them of the tradition of the Holy Prophet warning us of the arrival of 30 imposters after his demise. There is no doubt that the Bab and Bahaullah are amongst these imposters. I also remind them of the day when we all will depart from this world and will face the questioning of the grave and the Day of Judgement. We will meet the Holy Prophet (saw) who will question us regarding the right he enjoys upon us. It is my humble advice to my Muslim brethren that we remain attached to his lofty teachings in this world and continue to pray to Allah for guidance so that we are not deviated in this world.

Finally, for my Bahai readers, I am happy to offer an open challenge regarding the authenticity of the references and the translations provided on this web site. So far, in all the years of the existence of this web site no challenge has been offered.

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The Bab v/s The Mahdi of Islam (as)

MOHAMMED REZA ISFAHANI, JULY 2006 FEEDBACK

Following the article on the Holy Prophet (saw) versus the Bab, Mr. Imran Shaykh requested me to prepare a similar compilation comparing the Mahdi in Islam with Mirza Ali Mohammed Shirazi, the Bab. I thought that it was an excellent idea - given that I have maintained for long that the foundation of Bahaism is highly dependent on the premise of the Bab being the 12th Imam or the Mahdi. If one were to challenge this premise and actually prove that the Bab was far from being the promised Mahdi, then the edifice of Bahaism crumbles.

From the feedbacks that I have received from visitors for some of the earlier articles, it is also clear that readers on bahaiawareness.com are research oriented. This feedback is satisfying for it is a reflection of the audience that the web site attracts. Such readers will be pleased to read this article for I have brought sufficient references at every stage to underscore my point. I look forward to their views and constructive criticism on my articles.

An important point to note - I have said this earlier - despite claiming to be the religion that has succeeded Islam, Bahais do not bring any Islamic traditions to make their point. And on the rare occasions that they do, it is without relevant references for the same. How often have I read Bahai books in the hope that they would be able to substantiate their concepts - the continuation of messengership, the arrival of the Mahdi or spiritual resurrection - all of which are contrarian to Islam, only to be frustrated that they argue their case through the words of poets and Orientalists! This approach is meaningless given that we are evaluating one's faith here and not indulging in word play.

Bahais should be aware that Islam has a rich culture of preserving traditions, which has served it well. Muslims refer to these traditions to interpret the word of Allah - the Holy Quran.

Having said that, one wonders that why the Bahais avoid the traditionalist route. Perhaps the reason is that the Bahais are concious that they are and will be unable to substantiate any, I repeat, any of their concepts in the realm of Islamic traditions. So they rely upon their own interpretations of the verses of Quran even though the Holy Prophet of Islam (saw) expressly prohibited it and condemned it strongly. My Muslim brethren may be well advised that they should refer to the exegesis of the verses of the Quran which are quoted by the Bahais (please confirm the reference first!) so that they may become aware of the correct interpretation of the verse as per the Holy Prophet (saw) and the Holy Imams (as).

As regards the Mahdi, as described in Islam and Mirza Ali Mohammed Shirazi, it is relevant to mention that there is no comparison between the two. My studies have shown that there is not a single element where the Bab fits into any of the clear prophecies which were made by the Holy Prophet (saw) and the Holy Imams (as). Having said that, I have been encouraged by the verse of the Quran in which Allah (swt) explains the difference in opposites (Muslims, Atheists) as follows,

مَثَلُ الْفَرِيقَيْنِ كَالأَعْمَى وَالأَصَمِّ وَالْبَصِيرِ وَالسَّمِيعِ هَلْ يَسْتَوِيَانِ مَثَلاً أَفَلاَ تَذَكَّرُونَ

"These two kinds (of men) may be compared to the blind and deaf, and those who can see and hear well. Are they equal when compared? Will you not then take heed?"
(Surah Hud, verse 24)

Surely, the Quran is a guide for those who seek guidance. With the recitation of this verse, I beseech Allah in all humility that He guides all to the truth and assists us in overcoming those shortcomings which act as barriers in accepting guidance. I also seek the help and blessings of the Holy Prophet (saw) and the Holy Imams (as) that they recommend the forgiveness of my shortcomings to Allah and intercede on my behalf on the Day of Judgement.

The Mahdi of Islam v/s The Bab

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Tahera Qazvini - Femme Fatale of Babism

MOHAMMED REZA ISFAHANI, MAR 2008 FEEDBACK

No debate on Babi and Bahai history is complete without an elaborate discussion on the role of Tahera Qazvini, one of Bab's 19 confidantes (or the Hurufe Hayy - Alphabets of Life as Bab chose to call them).

Tahera (born in 1230 Hijri) was an interesting character of Babi/Bahai history. That the Babis and Bahais still wish to discuss her and her enormous 'contributions' to early history of both the faiths tells us something about the high regard they have for her despite her (mis)adventures.

After reading about Tahera one would never have guessed that she came from an extremely religious and God-fearing family. She was the daughter of Mulla Muhammad Saleh, the brother of Mulla Muhammad Taqi. The latter had issued a decree (fatwa) denouncing Shaikh Ahmed Ahsai as an infidel for his twisted interpretation of physical resurrection that contravened the popular interpretation of Quran and Sunnah. This later evolved into an independent sect called Shaykhiyya.

Read More on The Shaykhiyya

Mulla Mohammed Taqi's brother - Mulla Saleh however, chose to follow the path of the Shaykhiyya, but was careful to conceal his inclination. His daughter - Tahera took to her father's beliefs and was just as inclined towards the Shaykhiyya.

Given the controversy surrounding the Shaykhiyya sect, Tahera was careful to conceal her beliefs. For a while she secretly attended the lectures of Sayyid Kazim Rashti (Bab's mentor) and other scholars of the Shaykhiyya.

After Bab claimed the position of "Babiyyat" or the Gate to Imam Mahdi, she undertook the leadership of the Babis in Qazvin. Soon she became the rallying point for the Babis and was in the forefront of all debates and discussions regarding the new creed. She quickly collected titles like Zarrin Taaj in additional to her more famous titles like Qurratul Ayn.

Like the other disciples of Bab, she corresponded regularly with the Bab. Her enthusiasm and proficiency with the Shaykhiyya beliefs was instrumental in being inducted among the 'Huruful Hayy' (living alphabets). This was a band of Bab's 19 earliest supporters. Of course, as far as Tahera was concerned it helped the she was a woman of exceptional beauty, which played no small role in propelling her to the heights fame (or infamy) that she was to achieve later.

In an age where surgical enhancements were unheard of, her intoxicating beauty and her full bodied figure were indeed noteworthy, a fact noted by the most renowned Babi and Bahai scholars.

Mirza Abul Fazl Golpaygaani in his book 'Kashful Ghitaa' (pg. 96) and Naimat Baizaai in his book 'Tazkeratul Shoraae Bahai' (volume 3, page 75) and Abdul Husain Aaawaareh in his book 'Kawkabud Durree' (volume 1, page 11) have documented that Qurratul Ayn (one of her most famous titles) was very popular in Qazvin for her stunning looks. She had the luscious cheeks worthy of a Hoor with silky skin to match. She was an enchanting beauty, who with her enigmatic smile used to preach energetically, first about the teachings of Shaykhiyya and then Babism. The most difficult of debates and discussions were won over easily with these 'weapons of mass influence'. Often, fence sitters who were undecided about Shaykhiyya and the Babi Faith, once they encountered her, needed little coaxing, being only too glad to enroll in any movement associated with her.
(Refer Talkhis-e-Taarikh-e-Nabeel Zarandi on page 265 by Sayyid Muhammad Golpaygaani. The author was a charming youth who after being closely associated with Qurratul Ayn was given the title of 'Fat-al Maleeh' - The beautiful youth)

Mirza Muhammed Taqi Lisaanul Mulk writes about Qurratul Ayn: 'This lady of captivating beauty, lustrous hair and alluring fragrance was an expert in Arabic, knowledge of Quranic verses and traditions. Combine this with the frenzy about Babism and Qurratul Ayn's own 'fan base' and you had a gradual but very noticeable tilt towards the new order (The Babi Faith) which claimed to abrogate Islam. Soon the Islamic veil (Hijaab) became a punishable offence and it was made highly recommended for one woman to marry no less than nine men. The vagrant followers of Bab, since they did have any family ties, rallied earnestly around Qurratul Ayn (the idea of one woman for nine men was

extremely appealing to them) and lavished her with several titles like 'Durrul Dojaa' - The pearl of light and 'Shamsul Zohaa' - The moon of brilliance, but the title that stuck was 'Qurratul Ayn' (Coolness of the eyes).

Her assemblies resembled a bridal chamber and she the bride. She was decked out to look the part of a beautiful peacock in heaven. She called for Bab's cloak and wrapped it around herself to remind the audience of her close association with Bab and his creed. She wore no veil of course, so that the spectators could ogle at her without any impediments. She initially addressed the assembly seated on the throne made especially for the bride.

Read More on The Event of Badasht

Then akin to the preachers sermonising about heaven and hell, she quoted Quranic verses and traditions at length warning the audience about the horrors of hell and the bounties of paradise. And finally akin to a porn star she promised liberation from hell fire to all those who touched her body. Not surprisingly, her invitation had the desired effect on the spectators, most of which embodied the typical hot-blooded youth looking for instant nirvana. There was a mad rush of men converging on Qurratul Ayn so as to touch her and get relief from the fire of hell. They kissed her lips, which resembled red rubies. Those who wished for a higher form of liberation weren't going to be satisfied by just that. They moved lower to anxiously rub their faces against her cool breasts to ward off the heat of the fire of hell. And then there were others who weren't certain of their liberation even after this.
(Naasikhut Tawaarikh volume 3, page 219)

All in all, her spiritual discourses resembled scenes right out of a porn video, the only difference being that the protagonist in this case claimed to represent the prophet of Allah (as also the Bab of the Promised Mahdi, the Promised Mahdi himself and eventually the Almighty Himself).

Read More on The Claims of The Bab

Conclusion

1) For an order claiming to abrogate Islam, Qurratul Ayn was a poster girl the Bahais should be ashamed of. However, a Harful Hayy that she was, Bahais can hardly claim to dissociate from the one who Bab himself chose to associate with so closely. Writings from the early history of Babism indicate that Qurratul Ayn had Bab's endorsement and he expected his female followers to take her as a model.

2) While there is no problem per se if Qurratul Ayn was a model for the women of the Babi Faith, it makes Bab's claim that he had abrogated Islam even more incredulous. Allah abrogates the existing order with a superior or at least an equal order (Surah Baqarah, verse 106), so how Qurratul Ayn's shining example could abrogate the ethics and morals of Islam and its model for women is beyond basic human reasoning.

3) A point worth noting from Qurratul Ayn's spiritual discourses is that the concept of heaven and hell in early Babi history had a connotation in line with the Islamic interpretation which was very different from what the Bahais claimed. Heaven was something that people aspired to enter and hell frightened the daylights out of them; these were real, physical entities that were granted to people on the Day of Judgement based on their actions. If that was not the case then Qurratul Ayn's promise of liberation from the fire and promise of paradise would not have had the desired effect on her audience. The Bahai interpretation of the Day of Judgement, heaven and hell only developed at a later stage when they were cornered on that front.

Read More on Tahera Qazvini

The Bab - Life and Times

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Qurratul Ayn - Blood on Her Hands - , Bahaullah, Bab, Shoghi, Effendi, Haifa, Acca, Abdul Baha, Islam

MOHAMMED REZA ISFAHANI, APR 2009 FEEDBACK

While Bahai history is peppered with incidents of violence, perhaps one of the most shameful events is the murder of Mulla Muhammed Taqi Bargaani. Haji Mulla Taqi was a leading cleric in Iran who denounced the Bab and his doctrine. Having no response to his arguments, the Babis, led by Qurratul Ayn plotted and executed the plan to murder him.

Tahera, Qurratul Ayn, was the daughter of Mulla Muhammad Saleh, the brother of Mulla Muhammad Taqi - a Babi from its Shaykhiyya days. Mirza Saleh was more enamoured with Tahera than the others. Fazil Manzandarani in his book 'Zuhurul Haqq' on page 316 elaborates that Mirza Saleh was called 'Qurtiyya' (from Qurratul Ayn) because of this reason.

Tahera Qazvini - Femme Fatale of Babism | The Violent Ways of The Bab and The Babis

The author of Taarikhe Qadeem, more famous as 'Nuktatul Kaaf' writes in his book (page 141-142), 'Mirza Saleh used to confess to Tahera - O daughter (while she was married with 3 children) whenever you claim to be the Bab I will approve of it and will submit to it. I wish that you were a son (i.e. male) so that I could take pride in your feats over the other scholars. It is unfortunate, with these accomplishments you are a mere follower of this youth - Mirza Ali Muhammed Shirazi.'

Qurratul Ayn was married to Mulla Muhammed (her cousin) who was the son of her uncle - Muhammed Taqi. She had 3 children from this marriage. But a woman of her reputation and captivating beauty found it difficult to sustain the marriage and her marriage fell apart. She was not open to reconciliation and she chose to abandon her husband. She was living alone at the time of the political uprising of the Babis.

Abbas Afandi narrates that 'Qurratul Ayn was in the forefront of the Babi movement with her revolutionary ideas and was always engaged in replying to arguments (against Babism).'
(Ref: Nuktatul Kaaf, page 142)

However, the grounds that Qurratul Ayn was preparing for the Babi movement ran into one of its biggest hurdles that threatened the very existence of the movement.

Read More about Tahera Qazvini

This major hurdle was in the shape of Shaikh Muhammed Taqi Bargaani, her own uncle, one of the most illustrious Shia scholars of his time. He used to relentlessly speak against the deviations and innovations of the Babis from the pulpit of the mosque. He gave fitting replies to their objections and left nothing unanswered. He was the foremost critic of the Babis with whose existence, the Babi faith's very survival came into question.

In his book Nuktatul Kaaf, the author makes two telling observations about this precarious situation that the Babis founds themselves in and Mirza Salih's role in this regard:

Mirza Salih was among the respected companions of Mirza Ali Muhammed Shirazi used to regularly curse and abuse Shaikh Muhammed Taqi Bargaani.
(Ref: Nuktatul Kaaf, page 142)

When Mirza Ali Muhammed Shirazi wrote a letter to Shaikh Muhammed Taqi Bargaani - 'I am oppressed. Moreover, I am from the progeny of the Prophet (i.e. Sayyid), please help me', Mirza Salih tore the letter to shreds and abused Mirza Muhammed Taqi Bargaani.
(Ref: Maqaale Shakhsi Siyaah, page 142)

Soon thereafter, Qurratul Ayn drew an elaborate plan to assassinate Shaikh Muhammed Taqi Bargaani through Mirza Salih. Before executing the assassination plot she instructed her close band of cronies to vacate Qazvin. One of her more perceptive supporters asked her - Where are Mirza Salih and Mulla Ibrahim? She replied - They are out to perform an important task. It is expected that soon there will be riots in Qazvin because of that and I don't want anyone of you to be around at that time.

(Ref: Fitna-e-Baab, page 174, Kashful Ghitaa page 106, Zuhoorul Haqq, page 324, Kawkabud Durree vol. 1, page 120)

About two weeks after Qurratul Ayn's supporters had vacated Qazvin, Mirza Salih with his cronies got into action to eliminate Shaikh Muhammed Taqi Bargaani. According to the book Talkhise Nabeel Zarandi, on the crack of dawn on one of the mornings in the year 1264 (Iranian calendar), they attacked Shaikh Muhammed Taqi Bargaani while he was engaged in worship in the prayer niche of the mosque. They struck the aged worshipper most mercilessly while he was supplicating to his Lord.

Muhammed Ali Mudarris writes - As was customary, Shaikh Muhammed Taqi Bargaani retired to the mosque for his night prayers. In the state of prostration he recited the fifteen whispered prayers from the Psalms of Sajjadiyya. At that moment, some of the vicious followers of the Babi sect surrounded him in the mosque and struck him fatally on the neck with a spear and split it open. Shaikh Muhammed Taqi Bargaani dragged himself towards the mosque's entrance and fell unconscious soon after that. His family members arrived at the spot and carried him over to his house. Two days after being struck cruelly, he departed for his heavenly abode in the neighbourhood of the Prophet's grandson - Hussain.
(Ref: Rayhaanul Adab vol. 1, page 267)

Mirza Muhammed Taqi 'Lisaanul Mulk' says - Muhammed Taqi Bargaani was a pious and abstemious man. One group of Muslims identifies him as the Third Martyr (Shahid Saalis).
(Ref: Naasikhul Tawaarikh - Qaajiriyyah vol. 3, page 219)

Qurratul Ayn's role in the cold blooded murder of her uncle (Muhammed Taqi Bargaani) and her instigation of Mirza Salih in this regard is well-documented among the historians. Indeed a woman of her fame and beauty could not escape this ignominy. Moreover, her strained relations with her husband and her leadership position amongst the Babis of Qazvin pitched her in the limelight in the aftermath of Muhammed Taqi Bargaani's murder. Reza Qulli Khan mentions this as the reason for Qurratul Ayn being the centre of attention after the unfolding of the plot to assassinate Muhammed Taqi Bargaani.
(Ref: Rauzatus Safa vol. 1, page 46)

The authors of Rayhaanatul Adab, Naasikhut Tawaarikh and Fatwaae hold Qurratul Ayn as the main conspirator and driving force behind the murder of Muhammed Taqi Bargaani. Mirza Muhammed Taqi 'Lisaanul Mulk' writes in the third volume, page 219 of his book 'Naasikhut Tawaarikh - Qaajiriyyah' - Shaikh Muhammed Taqi was the uncle of Qurratul Ayn who was aware of her loose character and elastic morals. The twisted beliefs of the Babis were apparent to all and many scholars had condemned them. Shaikh Muhammed Taqi had passed a ruling to boycott Qurratul Ayn for her beliefs. Since this impacted the Babi movement adversely, Qurratul Ayn hatched the plot to get rid of - Muhammed Taqi, her own uncle and father-in-law.

'This (public denunciation of the Bab) cost him his life, for at length certain Babis, stung by his words into uncontrollable anger fell upon him early one morning as he was praying in the mosque and with knives and daggers inflicted upon him eight wounds from the effects of which he expired two days later.'
(Ref: Traveller's Narrative, page 198)

Traveller's Narrative - A Critical Analysis

The murder of a prominent personality like Muhammed Taqi Bargaani left an indelible mark on the Qazvini society. Clearly Qurratul Ayn miscalculated the impact that the assassination would have on the Muslims. There were rallies all around attended by Muslims in large numbers baying for the blood of the Babis. There was widespread hatred for the Babis for murdering in cold blood a god-fearing and highly regarded man like Muhammed Taqi Bargaani. Although, true to his character Muhammed Taqi Bargaani pardoned his murders before embracing death, the loathing for the Babis for depriving the community of a divine sign did not abate at all.

Zaaeemud Dawla writes in this regard, 'The people (of Qazvin) flooded the city. They were on the streets in waves. It was as if the Day of Judgement had been declared when all the people are gathered. The people were all out for striking back at the Babis. There were cries of 'Retaliate, retaliate' all around.'
(Ref: Miftahul Abwaab page 133)

Even the author Taarikhul Qadeem (Nuktatul Qaaf) writes, 'After the murder of Muhammed Taqi Bargaani (by Qurratul Ayn's cronies), there was widespread disturbance all over...' (page 142).

Conclusion:

- It is clear from Qurratul Ayn's nefarious plot to assassinate a respected and venerated figure like Shaikh Muhammed Taqi Bargaani that the aura of peace and harmony that the Bahai Faith presents to the world is only a façade.
- The foundation of the Bahai Faith was built on violence and intolerance, traits that the Bahai Faith are loathe to admit today. According to the Bahais, violence and intolerance are features of Islam and the Bahai Faith with its peace and harmony is an answer to it. Clearly, the peace and harmony projected by the Bahais is delusional.
- Qurratul Ayn was not a small time sycophant of Bab, she was a respected figure among the Babis with a standing and reputation of her own. Her role in the cold blooded murder of Shaikh Muhammed Taqi Bargaani is clearer than the midday sun. When a respected figure of the Babis anointed as the 'Huruful Hayy' (living alphabets) by none other than Bab himself, indulges in murder and sedition, apart from the pornographic shenanigans of Badasht, it is alarming to imagine how her followers would have been.
- The path of dialogue that is projected by the Bahai Faith as a solution to all problems seems to have been invented as an afterthought only to distinguish itself from other religions. Else dialogue should have been the natural course of action in dealing with an essentially peaceful, pious and god-fearing personality like Shaikh Muhammad Taqi Bargaani. It is probable that a dialogue would have been attempted but the Babis were unsuccessful, leaving elimination of Shaikh Muhammad Taqi Bargaani as the only 'option'.
- Shaikh Muhammad Taqi Bargaani was not just a respected figure among the Iranians of that time, he was also the uncle and father-in-law of Qurratul Ayn. He enjoyed a status, based on his kinship with Qurratul Ayn, that should have been observed by the latter. On the contrary, his lot was being murdered by Qurratul Ayn's cronies in the niche of the mosque while in a state of worship and supplications. Shaikh Muhammad Taqi Bargaani's murder was not unlike the assassination of Ali b. Abi Talib who was also killed at the behest of a beautiful and ruthless woman - Qutam, while he was in a state of prayers in the niche of the Mosque at Kufa, Iraq.
- If the Bahai Faith's senior figures have a grouse of being targeted by authorities especially in Iran, they should understand that the first step in this battle was taken by the Bahais/Babis themselves by murdering a respected Shia personality - Shaikh Muhammad Taqi Bargaani, venerated in Iran as the Third Martyr. When one party starts a conflict, it assumes the burden of ending the conflict. The onus is on the Bahais to end the conflict and they must do this by issuing an unconditional apology to the Muslims for their role in the murder of Shaikh Muhammad Taqi Bargaani. This will surely test the message of peace and harmony that the Bahais have for the world.

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The Bab confesses about The Mahdi

MOHAMMED REZA ISFAHANI, OCTOBER 2007 FEEDBACK

Anyone (and that includes the Bahais) who has had the chance to even cursorily read about Ali Muhammad Shirazi's life will be confused about one particularly bizarre aspect of his life - the multiplicity of his claims. Give or take a few positions, he has claimed to be the Bab (deputy of the Imam Mahdi), Imam Mahdi himself, the prophet of God and last and hardly the least God, the Almighty Himself.

While we have addressed and analysed Bab's various claims in other articles, over here we examine his comments when, for once, he has spoken the truth.

In these comments extracted from Bab's earliest works, the Bab categorically and unambigiously confesses to the existence of Imam Mahdi (as). In fact, he does not just confess to the Imam Mahdi's presence in this world, but has also confessed to the existence of his deputies (in Ghaybate' Sughra or the Lesser Occultation) and the fact that there were no special deputies once the last of the four deputies passed away.

These claims are by no means trivial. Bahais will realise that these confessions bring Ali Muhammad Shirazi's very title of Bab (deputy of Imam Mahdi) under enough scrutiny that all other excuses of taqaiyya (dissimulation) cannot erase.

Attempts to cast aspersion on the authenticity of the books from where these confessions have been extracted will prove immediately futile once you realise that they belong to Bab's earliest, well-acknowledged works that for many Bahais served as the basis for his subsequent claims. Also Bahai scholars of the calibre of Fadil Mazandarani, Abdul Baha and Shoghi Effendi have referred to these works in their own compilations, which should put the authenticity of these works and their contents beyond reproach.

Another point to note is that for once Bab's confessions related to Imam Mahdi are truthful. His confessions about the Promised Mahdi coincide exactly with what has been narrated about Imam Mahdi in authentic Islamic traditions. In other words Bab was not lying about Imam Mahdi, it was the truth and can be verified very easily by referring to the reliable traditions narrated by the Muslims. The implication of these confessions is that they were admitted by Bab while he felt totally secure and did not fear retribution from any quarter, so this immediately rules out taqaiyya (dissmulation). These confessions were not made in taqaiyya for taqaiyya is when you make a statement that is contrary to the truth, stating the truth does not amount to taqaiyya.

Confessions of The Bab

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Why we need BahaiAwareness

IMRAN SHAYKH, JUNE 1997 FEEDBACK

Dear readers, I welcome you to Bahai Awareness. This page has been set up to make Muslims as well as Bahais aware of the Bahai Faith; and hence the name. I believe the average Bahai has very poor insight in his own religion. This is not good, as one must accept one's faith only after some serious introspection; even the Bahais would support this contention. This site seeks to bridge that void and hopefully lead to a more aware Bahai community.

My endeavour through my articles, is to explode some very disturbing myths about the Bahai Faith. I have made an attempt to use only authentic Bahai sources/references in my articles. This will hopefully cast aside aspersions that the skeptics may entertain about the credibility of my articles. All my claims are made on the basis of these sources.

My only request to all Bahais is to read my articles with a certain degree of objectivity. It is understandable if my site leaves a very sour taste in the mouth, however this must not prevent a Bahai from accepting the truth. I have always maintained, a little sourness now is better than eternal sourness later. The Bahais if they are convinced by the material on my site should acknowledge the reality. My site is an invitation towards truth and righteousness. It is a proclamation towards light from darkness. Through my articles, I have tried to exhaust all proofs on the Bahais.

I am open to any kind of debate or discussion with the Bahais. I request the Bahais to first refer to the sources I have mentioned in my articles. If there is any problem with these sources/references, I will most willingly make the necessary changes. From my experience, I have seen Bahais generally do not have access to their original scriptures in Persian and Arabic. Most Bahais have never seen the original 'Iqan' and 'Aqdas' or even the 'Bayan'. Their knowledge of their faith stems from translated versions of these books. I, on the other hand, have quoted purely from these original scriptures that are available with me. I have used the translations only for cross references. At places I have also used Islamic sources drawn from the Quran and Sunnat to make a point. This is necessary as the Bahai Faith claims to abrogate Islam and I have tested that contention through the Quran and Sunnat.

I beseech Allah and His Prophet, Hazrat Mohammed Mustafa (pbuh), that I may achieve what I have set out to accomplish. What my readers see on this website has been made possible only with the help of Allah. I myself am incapable and unworthy of performing such a monumental task.

Readers who can contribute to this effort by sending me articles on the topics I have broached on my website are most welcome to do so. I look forward to your suggestions and recommendations to make this endeavour more effective.

"All praises are for Allah"

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The Bahai Faith - Origins and Beliefs

IMRAN SHAYKH, JUNE 1997 FEEDBACK

The founder of the Babi Faith, Mirza Ali Mohammed was born in the house of a trader in Shiraz. During his journey to Kerbala, he came in contact with Sayyed Kazim Rashty and became greatly devoted to him. When Sayyed Kazim Rashty expired in 1844, Mirza Ali Mohammed and Haji Mohammed Karim Khan appointed themselves as his successors.

In the same year on 23rd May Mirza Ali Mohammed announced that he was 'Bab' (Gate) whereas Haji Karim announced himself to be the leader of the Shaikhiyya Sect. Another zealous student and influential follower of Sayed Kazim Rashti, Mulla Hussain accepted Mirza Ali Mohammed's claim of being the Bab. In return Mulla Hussain earned the title of "AWLA MAN AAMANA" (the first to believe). Within a short span, Mirza Ali Mohammed was able to gather 18 followers around himself. He gave them the title of "HURUF UL HAYY" (The letters of The Living) and set them out in different areas of Iran for propagation and he himself went to Mecca for performing Hajj, where according to one report he claimed to be "Mahdi" (The guided one).

Read more on the claims of the Bab

The reason why Mirza Ali Mohammed felt the need to go to Mecca to proclaim himself as Mahdi is apparent. Traditions from the most reliable Islamic sources relate that the Mahdi will call the people towards himself near the Holy Kabaa. However, these very sources relate some other details that were lost on the Bab but should not be lost on the Bahais of this era. The very first sighting of the Promised Mahdi will be near the Holy Kabaa. So its not that the Mahdi will be born in some city, raised by his parents, witnessed by his neighbours, friends, teachers and even followers and then one day perform the Hajj and announced his claim for the benefit of those who missed the first round of his declarations and assertions in his hometown.

Another important detail not factored in by Mirza Ali Mohammed Bab was that the Muslims of Iran were not awaiting a Mahdi born before their very eyes. They were and are awaiting a Mahdi who was born in Samarrah, Iraq in 255 AH to their 11th Imam - Imam Hasan Askari.

Among the several blunders made by the Bab was a mathematical error, quite a simple calculation actually that he got all wrong; by 295 to be precise. Bab claimed to have 18 followers, while the Mahdi was to be surrounded by 313 followers a number coinciding with the warriors of Badr, Islam's first battle, as also coinciding with the number of soldiers in the army of Talut that fought with Jalut (in the epic battle between David and Goliath). So with 18 followers Bab was pretty short on the numbers and even then he got a woman in his coterie, while the Mahdi will be surrounded with 313 males since Jehad is forbidden on the women.

Of course, in the midst of all this deception and confusion it is not entirely clear why Bab felt the need to go to Mecca at all to profess his claim. Because Bab had also got 'a new religion' he really should have shown his independence of Islam by making his claim in his hometown. When Prophet Mohammed (pbuh) proclaimed his prophethood he did so in his hometown, not in Baitul Muqaddas for the benefit of the Jews or in Persia for the benefit of the fireworshippers or in India for the benefit of the idol worshippers. If Bab was an independent Prophet superior to Prophet Mohammed (pbuh), he should have observed his own laws and acts of worship right from the beginning. This would have been consistent with the actions of Prophet Mohammed (pbuh) who in the cave of Hira performed acts of worship that were distinct from those of the religion of Ismail (as), Ishaaq (as), Jesus (as) and Moses (as).

The religious scholars of Islam severely condemned and criticized the views of Mirza Ali Mohammed which resulted in quite a few clashes at certain places and for that reason Mirza Ali Mohammed was arrested and imprisoned. However, with the help of the jailor of Isfahan prison, Manuchahr Khan, Bab escaped and went underground. But he was soon re-arrested and on 9th July, 1850 was put to death.

Mirza Ali Mohammed's followers hid his body somewhat away from Tehran in a tomb known as "Imamzada Masoom's Tomb " for about 17 years. After that it was sent to Acca in Palestine as per the instructions of Bahaullah.

Mirza Ali Mohammed in his life time had appointed Mirza Yahya, the son of Mirza Buzurg, and the step brother of Mirza Hussain Ali as his successor. This is the same Mirza Hussain Ali who later came to be known as "BAHAULLAH".

Mirza Ali Mohammed had given Mirza Yahya the title of "SUBHE AZAL" (Everlasting Morning). Also he gave his ring, his personal belongings and also the authority to explain and comment on his (Mirza Ali Mohammed's) writings. Inspite of Mirza Ali Mohammed's clear announcement of the appointment of Mirza Yahya as his successor, others also rose with claims of successorship after his death. Amongst them was one Bahai from Tabriz, Mirza Abdullah, who was drowned in the Arabian rivers by some Bahais on the instruction of Mirza Hussain Ali. Likewise an Indian Bahai - Aga Bashir Mohammed had put foward his claim but he did not receive any response. Under such circumstances Mirza Yahya, a spiritless and weak-willed individual, went into a recluse and made Mirza Hussain Ali the sovereign leader of the Bahais.

In the meantime in 1852, some Bahais plotted to kill the Shah of Iran, Nasiruddin Shah. As a result, strict measures were taken to exterminate them. Subhe Azal managed to go underground but Mirza Hussain Ali was captured. However, he managed to escape in the same year and along with Subhe Azal, succeded in reaching Baghdad. Here they stayed for 12 years and made Baghdad the centre of Bahai activities under the leadership of Subhe Azal. Meanwhile Mirza Hussain Ali, as a result of some dispute with some Bahai leaders went to Kurdistan in Turkey and stayed there. But even the Turkish government, seeing his nefarious activities and his close association with Russia and Britan dispatched him to Constantinople. He stayed there for 4 years and it was from there that he announced that he was the real and true successor of Mirza Ali Mohammed and also that Allah, the Most High, had given him a more honored and lofty position than his predecessor.

Subhe Azal along with a majority of the 18 special companions of Mirza Ali Mohammed (HURUFUL HAYY) severely opposed Mirza Hussain Ali with regards to his proclamation and also came to Constantinopole to bring back Mirza Hussain Ali to the right path. Thus a severe division broke out amongst the Babis themselves and they began to kill each other openly. In view of such serious circumstances, the Ottoman government intervened. It sent Subhe Azal along with his family to Cyprus and Mirza Hussain Ali with his family to Palestine. Thus the Babis got distinctly divided into two groups, those following Subhe Azal were known as "Azalis" and those following Mirza Hussain Ali as "Bahais". At that time there were around 50,000 Azalis but over the years, this number diminished gradually and today you only find the followers of Mirza Hussain Ali. Azalis believed in those teachings which are written in the book "Al Bayan" by Mirza Ali Mohammed Bab. On the other hand, Mirza Hussain Ali assumed the title of "Bahaullah" and claimed himself to be the new "Manifestation" of Allah and made changes in the earlier Babi teachings which were readily accepted by his followers. After that, Bahaullah initiated contact with world leaders like Queen Victoria, the Russian Czar, Napolean and the Pope among others. He even praised the Russian judiciary when it sentenced to death two Iranians who were accused of killing two Bahais. He did it by illustrating two "Divine" inspirations in this regard.

Mirza Hussain Ali (Bahaullah) expired on 29th May 29, 1892 leaving behind 4 sons and 3 daughters. In a replay of the power struggle on Bab's death, a struggle ensued between Mirza Hussain Ali's sons for the successorship of the Bahais. The eldest, Abbas Effendi claimed that he was the rightful successor in view of the continuation of divine inspirations whereas his brothers Mirza Mohammed Ali, Mirza Badiullah and Mirza Ziaullah and many other Bahais contended that the chain of divine inspiration ended since Bahaullah had himself written in his book "Al Aqdas" that anyone who claims such a thing (divine inspiration) before the completion of 1,000 years of Bahaism, is a liar and his claim is false.

Nevertheless Abbas Effandi was able to tide over these oppositions very tactly. He assumed the title of "Abdul Baha" and took over the reign of Bahaism. His position was further strengthened by the fact that in 1920, (after the 1st World War), he was conferred the honour of "Sir" by the British government.

Abdul Baha expired on 28th November 1921. Before his death he appointed his grandson Shoghi Effandi Rabbani as his successor. Shoghi was then 24 years old and was studying in Oxford. He wrote many books in Persian, Arabic and English for the propagation of Bahaism. He appointed 32 famous Bahais to spread the faith of Bahaism and titled them "HANDS OF THE CAUSE OF GOD".

In 1957 Shoghi expired in London. The 32 Bahais took control of the affairs of the Bahai faith .In 1963, with an objective to frame the Bahai laws, to solve the Bahai problems and other organisational and constitutional disputes, they established the "Universal House Of Justice" based on 19 numbers and established its headquarters at Mount Carmel in Israel. The members of the "Universal House of Justice" are elected every 5 years at an International Bahai convention.

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The Babi Faith - Origin and History

IMRAN SHAYKH, JUNE 1997 FEEDBACK

One look at the principles, teachings and personalities of the Bahai Faith and the unmistakable link and association with Islam becomes evident. This so-called divine faith, that has abrogated Islam, has so many stark contradictions, inconsistencies and ambiguities, that it is something of a joke how it aspires to rub shoulders with other divine faiths like Judaism, Christianity and Islam. I have outlined in detail the origin of this faith to give readers an idea.

A brief profile

The seeds of Bahaism were sown by Mirza Ali Mohammed Bab, the founder of Babism in Iran. (earlier, during the time of Ali Mohammed Bab the sect was known as Babism and when Bahaullah took over it got the name Bahaism). Bab was born on October 20, 1819 in Shiraz in Iran. His father's name was Mirza Raza Bazzaz who was a merchant by profession. His mother's name was Fatima Khanum. When he was 7 years of age, he went to study under Shaykh Abid. Shaykh Abid was a scholar of the Shaikhiyya sect, and so he infused all the ideas of the Shaykhiyah into the mind of Mirza Ali Mohammed Bab. Under Shaikh Abid he studied Persian, calligraphy and some elementary Arabic grammar. After Shaikh Abid, he studied under another teacher by the name of Mohammed.

Bab learnt from worldly teachers

The fact that he had studied in schools and was instructed by a mortal was admitted by Bab himself. Later in his life when the heretic teachings promulgated by him brought disorder in Iran, as we shall discuss later, and Bab was summoned in an assembly of religious scholars by the Crown Prince, the scholars asked Bab about some basic rules of Arabic grammar, to which he replied, "I had learnt them when I was small, but now I have completely forgotten them".
(Ref: Traveller's Narrative)
Moreover, he was also a self-confessed disciple of Syed Kazim Rashti. (Ref: Hadyatul Mahdiyyah Page 212). Bab himself declared, "I am one of the disciples of Syed-e-Muqaddas (Syed Kazim Rashti)'.

It is evident that Bab had gained knowledge from mortals, and the names of some of his teachers - Shaikh Abid, Mohammed, and Syed Kazim Rashti are known to one and all.

Let us see what the Bahais have to say about this. Abbas Effendi, the son of Bahaullah and his successor declares in his book 'Khutubat-e-Buzurg, page 8, "It is incumbent on every prophet that he gains knowledge from Allah alone and not from any human being and such is the opractise of all prophets like Prophet Ibrahim, Hazrat Mophammed, Hazrat Bab and Bahaullah... All of them did not study in any school because the one who owes his knowledge to human schools cannot be a divine representative".

Abbas Effendi's acknowledgement that Prophets are unschooled is particularly significant in light of this little detail from A Traveller's Narrative, page 250, "He (Bab) proceeded at some time antecedent to the year 1259 to Kerbala where he resided for some time occasionally attending the lectures of Haji Sayyed Kazim of Rasht" (page 250).

So Prophets are unschooled; its good to see some common ground between Bahais on one side and the other Abrahamic faiths like Islam on the other. However, the common ground is restricted to theory only, in practice we have unschooled Prophets from the Abrahamic faiths and schooled 'Prophets' from the Babi and Bahai faiths.

Let us consider what the Quran says about Prophet Muhammed (pbuh) -

وَمَا كُنتَ تَتْلُو مِن قَبْلِهِ مِن كِتَابٍ
وَلَا تَخُطُّهُ بِيَمِينِكَ إِذًا لَّارْتَابَ الْمُبْطِلُونَ

'And you did not recite before it any book, nor did you transcribe one with your right hand, for then could those who say untrue things have doubted.' (Sura Ankaboot, verse 48)

So Mirza Ali Muhammed is a schooled 'Prophet' who brings a religion that abrogates Islam which was brought by an unschooled Prophet. I do not have much to add to that. I request readers to keep in mind what I will reiterate throughout my articles at the risk of sounding irritating - the Bahai Faith is a synonym for contradictions and

inconsistencies.

Read more on the schooling of the Bab

Strange men have strange habits

Another strange feature of Bab's life is that during his teens he used to stand on the roof of his house directly under the sun. He used to do this during the very hot summer days of Iran. Standing under the sun, he used to be busy in making signs to the sun. He used to do this all day long, so much so that people used to think he was a star worshipper. This strange habit of the Bab is mentioned in the book 'Talkheese Nabil' on page 66, by Ishraaq Khaavri, and Hashte Bahist by Mirza Aga Khan Kirmani. This action of standing under the hot sun had a severe impact on the mental faculty of the Bab. He never completely recovered from it. It was for the treatment of this mental illness that Bab was sent to Kerbala in Iraq, where he met Syed Kazim Rashti and studied under him.

A few claims of Bab

Now let us have a look at the various claims made by Bab. The rising of Bab was at a time when the wars between Iran and Russia were at their peak. In these wars Iran suffered extensively. There was bloodshed, unhappiness and despair verywhere. It was during this time that public sentiment towards the awaited 'Promised Messiah/Mahdi' was at an all-time high. People were waiting anxiously for his reappearance. (people in Iran have this belief that Imam Mahdi is already been born, and will reappear by the will and permission of Allah to fill the earth with justice and equity as it will be filled with injustice and oppression).
At such an opportune moment, Bab with the help of the Russian Ambassador, Kiniyaz Dolgorouki, claimed himself to be the Bab (Gate) of Imam Mahdi.
(Ref: A Travellers Narrative, Abbas Effendi Page 3) [Read more..]

Then on reaching Kerbala in May 1844, under the influence of Isa Lankarani, another Russian Agent, he claimed to be the Imam Mahdi himself.
(Ref: A Travellers Narrative Page 19-20). [Read more..]

Due to the strong and deep-rooted enmity between Iran and Russia, we shall see at a later stage, the role of Russia in promoting and nurturing the growth of Babism and Bahaism.

Within a period of 5 months, Zarrin Taj Qurratul Ayn, Mulla Mohammed Ali Barfarosh, and 16 others joined Bab. These 18 followers are known as 'Huruf-e-Hayy' or 'Letters of the Living'. Incidentally, Bahaullah who later claimed to be the successor of Bab, was not included in these 18 followers of the Bab. The heretic teachings of the Bab spread far and wide. But instead of alleviating problems, Bab's claims only created greater confusion among the people who were awaiting the reappearance of Imam Mahdi, a Hashemite Arab, who according to them was born in 255 AH, and not an Irani Mirza whose birth had occured in their very era. The confusion reached its peak thanks to Bab's contradictory claims, in of which he claimed that he was but a Gate and adherent of Hujjat ibne Hasan, the very Imam Mahdi who was born in 255 AH.
(Ref: Sahifae' Adaliyah, page 18 & 27; Dalaaelus Sabah, page 47)

Nonetheless, a meeting of the religious scholars was convened to resolve this issue. Bab was summoned and questioned. It was there that Bab uttered "O Ulema! What you see in Quran, you will find in Bayan (A book written by Bab which he claims to be divinely inspired), and whatever you will not find in Quran, look for it in Bayan. My Bayan has abrogated Quran and Islam! Obey me before the sword comes out of the sheath.'

The convenor of the assembly had a hard time controlling the scholars who were in a frenzy. He then asked Bab to pen down his sayings as a reference for one and all, and this would serve as a proof for all. Bab as usual wrote some sentences in the form of supplications. The scholars read his meaningless statements, and pointed out his mistakes therein. The errors committed by Bab pertained to the very basic laws of Arabic grammar, which underlined that he did not even have the elementary knowledge of Arabic, something that is known even to unschooled individuals of Arabia. However far from admitting his mistake, Bab with his usual cheek declared, 'I have not learnt from any teacher (another lie), Whatever I write is revelation..."
(Ref: Nasikhut Tawareekh)

On the migration of the Russian ambassador, to create an atmosphere of chaos and strife in Iran, Bab wrote the following sentences in Bayan,

1. "O my followers! Surely Allah has made fighting obligatory for you. You must conquer the cities and the people for Babism and don't be at peace with those who reject Babism". (Bayan, Arabic Chapter 1)

2. "Allah has made obligatory on every Babi king that he should not let a single person remain alive in his kingdom who does not accept Babism. (Bayan, Arabic Chapter1)

3. "Loot and plunder the properties of those who do not accept Babism. (Bayan, Arabic Chapter 1)

4. "Erase all the books from the face of the earth except those written about Babism" (Bayan, Arabic Chapter 1)

5. "O enemies of Bab!! Even if you bathe 1,000 times, you will never become clean", (Bayan, Persian Chapter 2)

6. "If a Babi acquires a thing from a non-Babi, then by the transfer of the thing, it becomes lawful for him". (Bayan, Chapter 4)

I have several Bahais writing in to me telling me of the very peaceful Bahai Faith and its relevance in current times what with Islam being more and more irrelevant due to its tolerance and extremism. I urge the Bahais to read the Bayan and see if they can find a way out of this bundle of contradictions that is the Babi/Bahai Faith.

The Babis have a violent history

As expected, the result of such a baseless and hostile writings led to total upheaval in Iran. Babis, the followers of Bab, set forth to actualise his commandments. Thus, was created a scene of total chaos and anarchy. The Babis started looting and plundering the adjoining villages and whatever they could lay thier hands on. If they met with any resistance, then they would burn the entire village. For details, one can refer to the book of Materials For The Study Of The Babi Religion by Professor E. G. Browne, Page 241.
In one such village the Babis saw that some non-Babis had sought protection. Mulla Hussain and some other Babis arrived at the village and killed 130 people in one night.

Wherever the Muslims existed, the rampaging Babis set out to plunder and annihilate them. None was spared. Children were killed, elders were massacred, the pregnant women had their wombs ripped open, and several females were defiled. Mere killing did not satiate the devilish desires of the Babis, they would loot their belongings and set their houses afire.
(Ref: Nuktatul Qaaf, Page 161, Kashfuz Zulumah, Page 125)

There are historical narrations about the 'mistakes' committed by villages: "Initially these villages believed in Bab, but later they denied him, and so they had endure the punishment"!
(Ref: Nuktatul Qaaf, page 163)

The Bab meanwhile had made a lot of contradictory claims. First he claimed to be the Bab (Gate) of Imam Mahdi, then Imam Mahdi himself, then a new prophet, and believe it or not, as written by him in Lauhe Haikal-ud-Deen to be God himself.
Ref: Lauhe Haikal-ud-Deen, page 5

Not surprisingly, with each new claim, fresh disputes and more discord was created among the people.

The government of the Shah then tightened the noose around the neck of the Bab and decided to execute him. The Shah asked the Crown Prince, Nasir ad-Din, who was in Tabriz to bring the Bab from the prison to a court of scholars for trial. The Bab after some evasion confessed to being the author of the books written by him, and being the introducer of the new religion. When the scholars asked him what deficiency he found in the Islamic faith, the apostate had nothing to say. The scholars unanimously agreed that he was an unbeliever, and an apostate. The government decided to execute him for apostasy.

The Russian attempts to save the Bab

The Bab was taken from prison with one of his followers for execution in the square of Tabriz. People had flocked at the square to witness the slaying of the apostate Bab. The Russian consul approached the commander of the firing squad and offered him a large bribe to save the Bab.
The Bab and his follower was tied to a large post while the people cursed him and pressed for a speedy execution. The Russian consul stood among them in astonishment. The soldiers fired 8 shots which landed in the body of the follower, except one, which cut off the rope with which the Bab was tied. When the smoke cleared, the people saw the body of the follower at the foot of the post, riddled with bullets. The Bab of course was fleeing the scene. Some of the soldiers who saw him flee peppered him with bullets Bab ignorant of the commander's intention to preserve the Bab from the execution. Upon seeing the Bab's body being riddled with bullets, the Russian consul burst into tears. This exposes the Russian connection in this conspiracy. The corpse of the Bab was left in a ditch for the wild animals to feed on. The Russian consul took photographs of this to send to his government, as reported in 'Al Kawakib Ad-Durriyah Fi Tarikh Al Babiyah Wa Al Bahaiyah', printed in Cairo in 1343 AH. The date of Bab's execution was 28th Shaban, 1266 AH (1850 AD).

Quite clearly, there was more to the religion of Bab and Bahaullah than met the eye. The intervention of the Russians in what was a sovereign and religious matter of the Iranians is perplexing. That is also why it is not surprising that the first 'Mashriqul Azkan' (place of worship) of the Bahais was set up in Ahiqabad province in Russia with the aid of the Russians. (Behjatus Sudoor, page 271 by Mirza Haider Ali Isfahani, Mumbai edition).

But after the Russian revolution the Bolsheviks did not support them and the Bahais were compelled to seek a new ally. Enter Israel. Israel, with its ongoing rifts with Iran, Turkey, and Palestine, was only too ready to fill in the void left by the Russians so as to get back at the Muslims by creating more confusion regarding the Promised Mahdi. Of course typical of Israel she did extract her pound of flesh. So while the Bahai Faith is a universal religion for benefit of all mankind, the Jews residing in Israel are shielded from its message of peace and co-existence.

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Bahaullah - Prophet or God?

IMRAN SHAYKH, JUNE 1997 FEEDBACK

In this section we will now briefly discuss the rebellions which took place among the Babis after the execution of the Bab.

Let me remind you that, in his lifetime, Bab made numerous claims. Initially he claimed to be the 'Bab' (Gate) of Imam Mahdi, and then claimed to be Imam Mahdi himself. He is still referred to as Bab even by the Bahais which is actually testimony to the fact that he was not the Mahdi, just the Bab and even then a false one.

Not only this he also claimed to be the incarnation of Prophet Prophet Muhammad (s.a.w.) as also several other Prophets like Yahya (John), and then God Almighty himself. His followers who were blind in his devotion, accepted each of these claims as they were issued. After witnessing their leader making tall claims for himself without reasonable or sufficient proofs, they began making tall claims for themselves too. Thus a series of claimants rose, among the Babis on a first come first serve basis. Those who claimed earlier, could claim the better and lucrative positions whereas the late comers had to be satisfied with what was left. Unfortunately, no two persons staked the same claim. Here we present some of the claimants and their respective claims.

1. Mulla Hussain Bushrui, the first person to accept the Bab called himself 'Bab-ul-Bab' (Gate of the Gate).

Before continuing, it would be appropriate to discuss here the meaning of 'Raj'at'. This word means to return, and according to the Holy Quran and the Sunnah, it means that a group of persons of all times who were extremely oppressed, or were extremely evil oppressors, would come back to life before the Day of Judgement, and the oppressed one would have an opportunity to seek his revenge from the oppressor.

2. Haji Mohammed Ali claimed to be the Raj'at of Holy Prophet (pbuh).

3. Qurratul Ayn, Tahera Qazvini claimed to be the Raj'at of Janabe Fatematuz Zahra (pbuh).
(Ref: Nuktatul Qaaf by Mirza Jani, Page 141)

4. Bushrui claimed to be the Raj'at of Husain (pbuh), the grandson of the Holy Prophet (pbhu)
(Ref: Nuktatul Qaaf, Page 253)

5. Seven years after the claim of Bab, Baseer claimed to be the Raj'at of Hasan (pbuh), the grandson of the Holy Prophet (pbuh).

6. Bab had predicted the advent of 'Man Yazharahullaho' (The one whom God will manifest) in Bayan (Persian), Chapter 17. This title was supposed to be referring to Mirza Yahya Nuri 'Subh-e-Azal', the younger brother of Mirza Hussain Ali 'Bahaullah'. However the first person who staked his claim for this title was Mirza Asadullah, a staunch Babi. Those who supported Mirza Asadullah in his claims were known as Ál-Hamdi's'. However Mirza could not defend his claim for long, and he was ruthlessly murdered. The question is - by whom?

According to Count Gobisnow, the Babis tied a rope around the neck of Mirza Asadullah's legs, and drowned him in the river Tigris in Iraq.

However a more accurate version can be found in the pages of Traveller's Narrative (pages 360-5) which, for example, say, "On the orders of Bahaullah, his servant Mirza Mohammed Mazandarani murdered Mirza Asadullah".

Later Mirza Yahya claimed this title and ultimately Bahaullah usurped it from him and today the Bahais address Bahaullah with the usurped title of "Man Yazharahullaho", 'The One whom Allah will Manifest'.

The crux of all what we said can be attributed to one simple observation made by Professor E. G. Browne while writing the foreword of Nuktatul Qaaf of Mirza Jani. He writes, "Matters had reached to such an extent that any Babi, as soon as he would get up from his sleep, would have a claim for himself to announce to the world."

This was about the various claims of the Bahais. Let us now talk about Mirza Yahya Noori, "Subh-e-Azal", and Mirza Hussain Ali, "Bahaullah".

Mirza Yahya "Subh-e-Azal: he was 13 years younger than Bahaullah. He became a Babi at the age of 14. According to

Nuktatul Qaaf, when Mirza Yahya went in the presence of Qurratul Ayn at Barfarosh, "She truly nourished him with her milk until he became strong in manners and ethics under her training and guidance".

To understand the rather complex character of Qurratul Ayn - Tahera, we request readers to read the article on this topic.

Since Mirza Yahya was a favourite of Quddoos and Qurratul Ayn, hence all the other Babis also humoured him. Consequently, he became everybody's 'darling'. Even the Bab, the great master-deceiver, himself sent him prized personal possessions like his inkpot, papers, writings, dresses and rings to Mirza Yahya. Moreover in his will he clearly nominated Mirza Yahya as his successor.

The Emperor of Iran had executed the Bab. Naturally, the Babis bore a lot of animosity towards him. They were thirsty for revenge. All this resulted in an unsuccessful attempt by the Babis to assassinate the Emperor. This failed and the Emperor rounded up the culprits and imprisoned all those involved in the assassination attempt. In this connection, Bahaullah was imprisoned, whereas, Mirza Yahya escaped to Baghdad posing as a Sufi.

After spending 9 months in prison, Bahaullah was released after the intervention of the Russian Embassy. The intervention of the Russians and their interest in his release is a matter the significance of which would come to light later. After his release, Bahaullah went to Baghdad. For 10 years the two brothers lived in Baghdad. During this period, since Mirza Yahya was appointed as the successor by Bab, Bahaullah also surrendered to his orders and executed his commands as his agent. The matters which he wrote during this period were full of expression and devotion to Mirza Yahya and of the announcement of his obedience to him. (Book of Iqaan, by Bahaullah, Page 195) This continued until a dispute arose between the brothers over the leadership of the Bahais and this led to an intense struggle for power between them. Bahaullah abandoned obedience to Yahya's orders and represented himself as the envoy of God and the sole undisputed leader of the Bahais. This claim which was in contradiction with the beliefs of and the sayings of the Babis caused disunion and in this manner a conflict arose between Yahya and Bahaullah and consequently among their followers.

In this conflict, all etiquette, courtesty and politeness, not to mention blood relations were forgotten. Bahaullah called his brother as 'lamb' (Asrar al Athar-e-Khususi, Vol 4 page 197), 'Satan' (Ibid. Vol 4, page 101 and Vol 5, page 346) and entitled him as 'bull' (Bahaullah, the Book Badi, page 772). He abused him under the name 'deceptive snake' (Asrar al Athar-e-Khususi, vol 4 page 34) and called his followers as 'dogs' (Ibid. Vol 5 page 177) and considered their sayings as the calls of the 'wolf' and the 'pig' (Ibid. Vol 5 page 177). By this time the brothers started divulging their well-preserved secrets. Consequently a lot of unsaid issues many of them unspeakable and unknown to the Babis were out in the open.

The disunion and conflict between the brothers and the followers did not cease with the name calling and mud slinging. After a while the followers of Bahaullah began to massacre the adherents of Mirza Yahya at his command. They trapped the opponents through foul lots and swooped down upon then and murdered them in cold blood (Ishraq Khavari, Abd-al-Hamid, Tarikh-e-Amr. page 245).

Bahaullah had a sister by the name of Iziyah Khanum, who wrote a book entitled "Tambihun Naemeen" (Awakening the Sleepy). She points out to the inhuman massacres of the Bahais in various parts of the book and names many people who had been killed through cutting off their necks or ripping off their bellies, or suffocating them in the river or shooting them, because of not believing in Bahaullah.
(Ref: Tambihun Naemeen, page 15-16)

This is not a discussion of the inhuman acts of the group. The aim of the investigation has not been to prepare a report of their crimes, because that would involve writing a voluminous book. I wanted to see investigate and inform my readers particularly the Bahasi, how this ideology which claims to be divine, has met the needs of men for unity and solidarity. From the mails I receive I know I can take credit for enlightening several Bahais.

We saw that the foundation of this religion was essentially built on opposition to unity and correlation. When Bahaullah could not reconcile with his own brother and opposed him openly it personally perplexes me how he can to be the return (read reincarnation/avatar) of Jesus and/or a Yehuda for the Jews and/or Behram to the Zorastrians, and/or Kilankari Avtaar to the Hindus. I don't know much about the other faiths, but I can tell say with confidence with what little I know that their followers would be extremely disappointed and even amused to find their saviour in the form of

a person who was so bloodthirsty that he did not spare his own brother. I have personally mentioned about Bahaullah, the Bab and the Bahai Faith to some of my non-Muslim friends who are into religios and theological research and they think he is the biggest fraud to come out of that part of the world.

It is now time to consider the Bahaii beliefs regarding God. These are just a few examples highlighting the Bahai beliefs which are in contrast to those of the earlier faiths, particularly Islam.

1. It is mentioned in the Encyclopaedia of Religion and Ethics under the title 'Bab', that the Bahais called Mirza Alimohammed Bab as "Rabbi-ul-Ala (The Most Elevated Lord) [View online] and Bahaullah as "Haqqe Taála (The True God). [View online]

2. Bahaullah mentions in Aqdas, page 43, "There is no God but I the Honoured , the Wise".

3. He again writes in Aqdas, page 144 "Accept whatever is commanded by Baha (himself) the Lord of Eternity".

4. In Aqdas, page 8, "We have sent down all the Messengers and we have revealed all the Books".

5. In Istadaaraat, page 34, Bahaullah writes, "The Master of Eternity lies in prison".

6. In his Tablets, Page 217, Bahaullah writes, "All save me are created from my command".

7. In his Al-Mubeen, page 34, Bahaullah writes "All praise is for you O Bahaullah, the Creator of existence".

8. In the same book, page 190, he says, "Obey the commands of your Elevated, Splendorous God, Bahaullah.

9. Again in Al-Mubeen, page 297, he again refers to himself as, "You Most beneficent Lord, Bahaullah",

10. In his Tajalliyaat (Tajalli number 4), page 5, Bahaullah decrees, "Most surely I am Allah. There is no God save me. I am the Lord of everything. The O my creatures, you worship me alone".

11. Abdul Baha writes in Badaaiul Aasaar, page 139, Bahaullah is unique, Incomparable. It is necessary for everyone to turn towards Bahaullah in his prayers. (View the page online)

12. In Maftoon, page 15, Bahaullah writes to his son Abdul Baha, "This s a letter from Allah, the Honoured and the Wise (Bahaullah) to Allah the Gracious, the Aware (Abdul Baha)." This is interesting - one God greets another one!

These are indeed surprising beliefs!

Now, let us look at some of the examples from the Shariat (Laws) of Bahaullah. All these religious edicts are taken from the book of laws "Al-Aqdas", written by Bahaullah himself. For the Aqdas he says, "A lot of requests and supplications from my followers reached 'My' Arsh wherein they have asked many questions from me. Thereupon Baha has revealed Epistles upon them. There was a request for revealing the Ahkam (Laws). But due to some wisdom, I withheld My pen and did not accede to their requests. Having received innumerable such requests from them, I have now acceded to their requests so that their hearts may remain alive" Thus after such a flattering introduction, the first law that was revealed, "It is obligatory upon you that you cut your nails". (Aqdas, page 24)

On page 34 of Aqdas, he says, "Surely the number of months in the Book of Allah is 19 (the number 19 is chosen because according to the Huruf-e-Abjad, the word of Bab totals 19) and every month is of 19 days. This comes to 361 days in a year. For the remaining 4 days (5 in a leap year), the Bahais are told that there would be accounting for their actions committed during these days and they are free to do as they please.

On the same page, Bahaullah writes about the burial of a person such, "The dead are to be buried in beautiful graves of stone or wood and a special ring on which the name of Bahaullah is etched is to be worn by the deceased at the time of burial."

Let us now take a look at how lightly the Bahais consider sins. A glaring example in the case of adultery is as follows:, On page 15 of Aqdas, Bahaullah writes, "It is a must for every adulterer and adulteress that they must pray to Baitul Adl (Universal House of Justice) and give 9 mithqals (a unit of measure) of gold. And should they repeat the act, the atonement will be doubled. "However if he cannot afford it, then all poor are in the protection of Allah". So the rich can pretty much 'afford' (in every sense of the world) to commit adultery and the poor can't afford the adultery penalty, so they can commit adultery as well. What this means is that the entire Baha community has a relatively free hand in

fooling around. It is little wonder that Islam, the religion that the Bahai Faith has 'abrogated' appears so unreasonable and backward to the Bahais since it imposes the death penalty on adulterers. That is the difference between divine laws and man-made laws, the former works at reforming and restraining, the latter works at making a mockery of every thing.

On page 22 of Aqdas, Bahaullah declared a truly amazing edict by saying that urine, stool, semen, menses, dog, pig etc. are all clean. He says, "When We cast a glance over the things, We placed all of them in the sea of humanity".

Also read: Bahai Religious Teachings: Confusion Compounded?

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Bahaullah - 'He Who Allah Shall Manifest'?

IMRAN SHAYKH, JUNE 1997 FEEDBACK

The theory of the Manifestation was formulated and advanced by the Bab and upheld by Bahaullah. According to this theory, Manifestations of the divine being will continue to appear in the world one after another, each succeeding manifestation being more complete than the earlier one and being necessitated by the fresh needs of humanity. Jesus (pbuh) appeared after Moses (pbuh), and Mohammed (pbuh) after Jesus, and Bab after Hazrat Mohammed (pbuh), and each time the divine will returned "with increased strength and fuller utterance".

Thus Adam (pbuh) is compared to an embryo and Bab to a boy of 12 years, there being more than a thousand years between Adam (pbuh) and Bab according to the latter. Now six hundred years elapsed between Jesus (pbuh) and the Hazrat Mohammed (pbuh) and over 1,200 years between the latter and the Bab.

The question therefore arises that why was a new Manifestation (Bahaullah) needed just 15 years after Bab? Bab, according to the Babis had come with a more complete message than even Prophet Muhammad (pbuh). Over twelve hundred years lapsed before a new 'Manifestation' emerged after the Quran. Over these centuries, people witnessed numerous revolutions, significant changes in the world order and rise and fall of several dynasties among other changes. The emergence of a new 'Manifestation' was in order, rather it was the need of the hour. But during the fifteen years that elapsed between the death of Bab and Bahaullah's claim, there was not the least perceptible change in the world. Human civilisation had hardly progressed and the world was yet to witness a major revolution.

So the question is not only whether there was a need for a new Manifestation but also why Bab's message was abrogated so soon. Why, a message that Bab claimed was more perfect than the Quran lasted only fifteen years? Islam, on the other hand, lasted more than a thousand years. How this makes the Babi Faith superior to Islam is beyond me. And even in this short period the Bab's message remained unknown to most people, none knowing of it except a fraction of the Persian Muslims. Certainly God in His wisdom could not send a message to the people which was to be abrogated even before it became known to the world.

The Bahais do not have answers to these questions. They have tried to sidestep the issue by propounding the 'theory of Manifestation of Allah'. In their scheme of things, Bab, despite being 'a great prophet' who abrogated Islam was in the final analysis just a forerunner of Bahaullah, just as John, the Baptist (pbuh) was a forerunner of Jesus (pbuh).

Bab, it is said, was sent merely to announce the good news of the advent of "Him Whom Allah Shall Manifest". But the entire Babi history until Bahaullah and every word of the Bayan, the Babi Scripture, refutes the Bahai theory of the Bab being a harbinger of Bahaullah.

As Prof. E. G. Browne says : "The theory now advanced by the Bahais that the Bab considered himself as a mere heralder/forerunnner of the dispensation which Bahaullah was shortly to establish, and was to him what John, the Baptist, was to Jesus, is equally devoid of historic foundation. In his own eyes, as in the eyes of his followers, Mirza Ali Mohammed Shirazi innovated a new prophetic cycle, and brought a new revelation, the Bayan, which abrogated the Quran, as the Quran had abrogated the Gospels, and the Gospels the Pentateuch". (Introduction to Nuqtatul Qaf)

It is true that Bab mentioned of a person's advent after him whom he has referred to as "Man Yazharullah" i.e. "He Whom Allah Shall Manifest". Bahaullah claims that this refers to him. However as we shall see, facts prove otherwise.

The Holy Prophet Mohammed Mustafa (pbuh) was the pinnacle of ethics. The Holy Quran declares him to be an excellent example for the masses. He was the epitome of good morals and etiquette. His life even before his proclamation (be'sat) was an ideal for all to emulate. During the period of his stay in Mecca, he was referred to as "The Truthful" (As Sadiq) and "The Trustworthy" (Al Amin) even by the infidels. Moreover, the first lady to believe Bahaullah has claimed to be superior to even the Prophet (pbuh). Now using the Holy Prophet's (pbuh) character as the yardstick, let us see if Bahaullah's life compares favourably to that of the Holy Prophet (pbuh).

The household members are in a position to understand the individual and are the best sources of information for referral. They are generally aware of one's true identity and are not deceived that easily. Let us therefore refer to one such member of Bahaullah's family and see what she has to say about the so-called "Liberator of Mankind".

Mirza Hussain Ali better known as Bahaullah had a sister, Amma Khanum, who was from the respected ladies of her time. Abbas Affendi, the son of Bahaullah, also known as Abdul Baha, once wrote an epistle to this honourable lady requesting her assistance in the propagation and strengthening of the newly founded religion. This epistle is famous as "Lauh-e-Amma" (Epistle of Amma). Amma wrote a very critical and strongly-worded reply to Abdul Baha. This reply can be found in Haji Maftoon's book "Bab-o-Baha ra Beshanaseed(Know Bab and Baha) page 113-119.

Mentioned below is a gist:

"Qurratul Ayn has given Mirza (Hussain Ali) the title of Baha. My brother Mirza Hussain Ali was always interested in power and property. For this reason he incited the people to rise against the Shah of Iran Naseeruddin Shah and finally kill him, so that he could rule over the people. Then due to straitened circumstances fled to Sulaymania. There when he found the conditions unbearable he wrote to his brother Azal (Mirza Yahya Noori) beseeching him. He even stooped so low as to requesting Azal to consider him as an insignificant housefly or mosquito. When Azal pitied his wretched condition and called him to Baghdad, Bahaullah started eliminating the Babis. Deceitfully he cornered all the writings of Bab so as to remove it from the hands of the people. All his life he suffered from 'Fitq'. His hands were always trembling. When all his life Bahaullah could not cure himself from these diseases, how can he claim to cure mankind of all it's spiritual and physical problems.

And listen O Abdul Baha your father and my brother's (Bahaullah) claim that he is "The One whom Allah shall manifest" is a sham. Your father had always considered the "Nukta" (i.e. Bab) a liar. He never believed in him at all, but when he saw that the successorship of Bab had gone to Subh-e-Azal, he revolted. His claim of being the return of Hazrat Syedna Hussain (RA) is also false. He was never tortured or persecuted. His saga of trouble and hardship is without any basis. He was never "The One Allah Shall Manifest".

An important evidence that the Bahais have of Bahaullah's prophethood is this same title of "He Whom Allah Shall Manifest". They claim that this title belongs to Bahaullah and even Bahaullah has claimed likewise. But they are wrong!! We bring here several reasons for our claim.

1. Bab has written that the "Promised One" (i.e. He Whom Allah Shall Manifest) will come in the year "Ghiaas" or maximum "Mustaghees".(Kaukabe-Hind page 82) The Bahais calculate the year according to Huruf-e-Abjad. According to this method "Ghiaas" works out to 1511 Hijri and "Mustaghees" to 2001 Hijri. Also it is unanimously agreed upon by historians that Bab was executed on 28th Shabaan 1266 Hijri. Thus according to Bab, the "Promised One" should come in the year 1266+1511=2744 AH or maximum 1266+2001=3267 AH. But this prophecy does not fit Bahaullah. Bahaullah was born 2 years before Bab and he made his claim in the year 1283 AH. It is not befitting Bab's claim of being an 'inspired' person while he could not even give an accurate time limit for the "Manifestation" of his successor. He spoke of a "Manifestation" after 1500 to 2000 years when the prophecy was to be realized in just 15 years! Bab, by giving such extensive limits and considering himself to be the abrogrator of the laws of Islam, shows clearly that he expected the reappearance of the 'Promised One', at a gap similar to that at which he placed himself after the Prophet (pbuh), whom he considered to be his immediate predecessor. This discrepancy in the dates leads one to believe that neither was Bab the 'Mahdi' that he claimed to be, nor was Bahaullah the 'One Whom Allah Shall Manifest'

2. As mentioned earlier the heralded one's advent (i.e.Bahaullah) preceded the advent of the heralder (i.e. Bab). The Bahais claim that Bab was like John the Baptist and Baha like Jesus. They need to check their facts. John the Baptist was born before Jesus. He is the one who baptised Jesus. In the Bahai scheme of things, Jesus (Bahaullah) was born before John! Another contradiction which I am sure has a metaphorical answer.

3. As mentioned in the 'Bayan' Wahid 6, chapter 11, Bab had warned the teachers of the schools against beating up any student. He says "The teacher should not beat the students in the school lest the teacher, unknowingly, beat the greatest teacher." I.e. 'He Whom Allah Shall Manifest' It is apparent that at the time of Bab's claim to Prophethood, 'the Promised One' was not young enough to go to school and hence the warning. Also this warning implies that 'the Promised One' was expected to attend school. Let us now see if this prophecy fits Bahaullah. Bahaullah, being 2 years older than Bab, was almost 30 years old when this prophecy was penned by Bab. Also do the Bahais not claim that Bahaullah like all the Prophets before him was an 'Ummi' (unlettered). How is it then possible for him to be 'the Promised One'?

To revisit a point I have made in several places across this website - Abbas Affandi in Khutubat-e-Buzurg, page 8 claims: "It is incumbent on every prophet that he gains knowledge from Allah alone and not from any human being and such is the opractise of all prophets like Prophet Ibrahim, Hazrat Mophammed, Hazrat Bab and Bahaullah... All of them did not study in any school because the one who owes his knowledge to human schools cannot be a divine representative".

So Bab was obviously all wrong about the 'Promised one/Manifested one' when he claimed that he would be in school some day. And wronger still was Bahaullah who claimed that fictitious postion for himself!

4. Bab has written clearly in the ('Bayan' Wahid chap 6, chapter 11) "We have made the semen clean so that 'He whom Allah shall manifest' is not born out of impure semen" Consequently one born out of impure semen cannot claim to be 'the Promised One'. Bahaullah was born 2 years before Bab, and therefore was from impure semen. This automatically invalidates him from this position. It is interesting to note that the Bahais consider semen to be clean.

5. Bab has written in the 'Bayan' Wahid 5 "The new Manifestation would come only after all have been educated with the Bayan". Now the Bayan as we all know was incomplete when death overtook the Bab, and he had entrusted Mirza Yahya (Azal, Bahaullah's brother), his successor with the responsibility of completing it. But this desire of seeing the 'Bayan' completed remained just a dream for Bab and to this day it remains incomplete. Moreover, the Bayan is a book that isn't even accessible to all, let alone read or understood by the Bahais. It has never gone into print and even it's manuscripts are rare. I don't know about the Bahais but I find it very strange that books revealed thousands of years ago like the Torah, Bible and the Quran are available at the drop of a hat in just about every spoken language, but the Bayan which was 'revealed' less than 200 years ago is not even available in its original language! Do the Bahais even know in which language the Bayan was written? Then how can they be Bahais and how can Mirza Hussain Ali Noori be the 'Promised/Manifested one', when the Bab has clearly stated that only after the universal acceptance of the Bayan will the 'Manfisted one' arrive?

6. Bab had stated in the 'Bayan' in no uncertain terms, that "Universal acceptance of Babism was a pre-requisite to the appearance of 'the Promised One'". In my view the Bahais would hard pressed to prove that, let alone the world, even a city or town had unanimously embraced Babism prior to the advent of Bahaullah. Till date such an event has not come to pass. This automatically makes his claim groundless like all his other claims.

7. The advent of Bab's religion was about 1250 years after Islam. Even Bahaullah claims that a new 'Manifestation' will appear a 1000 years after him bringing a new code/religion with him and that this has always been the divine practice.(Bayan Wahid) How could Bahaullah then claim to be the 'Promised One' after a period of only 15 years after Bab? Is this not a complete refutation of his own prophecy as well Bab's? Moreover, the claim that the divine practice demands that a new manifestation arrive after 1000 years is hollower still. Prophet Mohammad (pbuh) (born 570 AD) arrived well within 1000 years of Jesus's (pbuh) ascent to the heavens. Also there is no evidence to substantiate that Jesus (pbuh) followed Moses (pbuh) after 1000 years and likewise Abraham (pbuh) followed Noah (pbuh) after 1000 years and so on. I look forward to a metaphorical interpretation of this from the Bahais.

8. Professor E.G. Browne in his book 'Materials on the Study of Babi Religion' has mentioned that Bab in his will (written approx. 1 year before his death) nominated Mirza Yayha Noori (Subh-e-Azal), step-brother of Bahaullah, as his successor. So it beats me how Mirza Hussain Ali Noori (Bahaullah) became the 'Manifested one'. Could it be possible that Bahaullah knew a thing or two about the Manifested one that Bab didn't?

It is apparent that not only was Bahaullah repudiated and rebuffed by his own sister but even the above-mentioned arguments dismiss his atrocious claims.

This brings to mind the question "Why then did Bahaullah make such a claim?"

The reason becomes 'manifested' when one casts a glance at Bahaullah's life. Bahaullah's incessant lust for power and glory coupled with the support he received from Russia and other anti-Islamic powers drove him to do this. It provided him with just the impetus he needed, helping him realise his ambitions. Russia and the other enemies of Islam, in turn realised their aim of seeing Islam mired in confusion about the Promised Mahdi. Not surprisingly, Bahaullah's claims infused mayhem and anarchy in the Muslim society leading to chaos and confusion.

The Bahais introduce Bahaullah in a different guise to the people of different religions. To the Muslims he is shown as

another prophet like the honoured Prophet Mohammed Mustafa (pbuh), to the Christians he is introduced as the rebirth of Jesus (frankly I did not know the Christians were expected a rebirth), to the Zoroastrians he is presented as their Prophet Zaruthasrtra, to the Buddhists he is shown as a reincarnation of Lord Buddha, to the Hindus he is another avatar of Lord Krishna.

A most interesting incident is highlighted by Haji Maftoon in his book "Bab-o-Baha ra Beshanaseed" page 152. This incident occurred in the lifetime of Bahaullah. One day 2 Bahai missionaries Haji Akhund and Aga Jamal had a contention regarding Bahaullah's divinity. Haji Akhund contended that Bahaullah was God Almighty Himself. Everyone should adhere to him and all prayers and supplications should be addressed to him. Aga Jamal, however, disputed this stand and contended that Bahaullah was merely the 'Manifestation' of God and not God Himself. To resolve this stalemate they approached Bahaullah. Bahaullah on hearing them smiled and said "I am both as well as neither. It does not matter. Just deceive the masses with this." How can the Bahais reconcile this statement rationally. Does it mean that Bahaullah was God and His Manifestation as well as neither God nor His Manifestation!

This is exactly how the Bahais present Bahaullah to different religions. They show him to be a personality of that very religion with the sole aim of adding to their numbers. In this regard they are simply following the recommendation of their leader. They talk at length about establishing a world order based on equality, peace, fraternity and justice, which is easy bait to attract people living in a world torn apart by differences and injustice. They have no explanation on how Bahaullah who is the saviour from every religion rolled in one could not establish universal peace and justice, which is something all these people across religions have been looking for in their respective saviours. Let alone universal peace and justice, Bahaullah could not even make peace with his own brother (Mirza Yahya Azal) and sister (Amma Khanum) and the hundreds of other Babis who had rejected him in favour of his brother Azal.

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Dissimulation in The Bahai Faith

IMRAN SHAYKH, JUNE 1997 FEEDBACK

Bahais as is their wont make a lot of unsubstantiated claims, like 'the Bahai Faith is in perfect harmony with other Divine faiths like Islam, Judaism, Christianity, etc.', '....we have come to unite mankind on one platform without any bias and prejudice', '...we wish to establish unity, peace and equality among the people'. These and such other statements though apparently very noble are masked with deception. To make the Bahais as well as non-Bahais aware of this deception was felt necessary. This article was written with this very objective in mind. Mentioned below are a series of incidents that will distinctly underline my claims. Hopefully at the end, this article will leave the reader more enlightened.

Bahais give credence to disguising their Faith from the common gullible populace, disclosing it, only once they convert to Bahaism. This practice is described as 'Dissimulation'. As per principles of 'Taqaiya', Bahais conceal their Faith (or are at least permitted to conceal their Faith), if it serves their interests. (This practice was actually followed in Indonesia quite successfully. But when they had got too widespread and the Government got wise they were driven out.)

Mirza Haider Ali Isfahani, one of Bahaism's most renowned missionaries, has written a book **'Behjatus Sudoor'** (in Persian) in 1914 A.H. His treatise is considered noteworthy among the Bahais. This book was written by him under explicit instructions from Abbas Affandi.. Mirza Haider Ali Isfahani is buried in Akka (the Bahai Mecca) near Bahaullah's tomb.

In his book (Bombay edition) he states that ' ...when Bahaullah sent me to Istanbul on Abdul Bahaa's recommendation for preaching Bahaism there he advised me "...you should meet the masses with tact and your meeting with me should be disclosed in a very nonchalant manner, so they are not alarmed. **And at all times bear in mind never to disclose your wealth, your destination and your religion, and implement this till the last possibility"'**

Further in his book Mirza Haider Ali Isfahani has mentioned many meetings with the populace where he has strictly abided by Bahaullah's edict i.e. concealing the faith. I have made an attempt below wherein such incidents are mentioned that will make evident to my readers the objective behind this dissumilation

Incident 1

Mirza Haider Ali Isfahani narrates 'When I was condemned in Egypt and the people said about me "az deene Islam kharij shudeh ast wa deene aaeene jadeedee bid'at namudeh ast" "... this man has forsaken the religion of Islam and accepted a new religion", I wrote a letter to the police officer saying "with selfishness and the malice which they bore towards us have blamed us of following a new religion and a new book. But after a thorough scrutiny of facts, the falsehood of these accusations will be as evident for the king as the midday sun"' (Page 107) But he himself later mentions on Page 184 **'...it was made apparent with clear proofs (to one person) about the culmination of Islam and the advent of a new religion'.** The deceit in the two statements mentioned above is also as evident as the midday sun , wherein, on one hand Mirza Haider Ali Isfahani vociferously denies his (new) faith and on the other he makes apparent to others this very (new) faith.

Incident 2

Mirza Haider Ali Isfahani narrates on page 86-88 of the same book that '... after I had been appointed as a missionary by Bahaullah for preaching the religion of Bahaism and I arrived in Egypt, the Iranians protested that "you have abandoned your belief on the Finality of Prophethood (Khatame Nabuwwat) and forsaken Islam and Muslims and you preach that Muhammad (pbuh) is not the last Prophet." Then I told them, "baraaye tabligh naya aamdeheem wa khud ra qaabile eenkeh nisbat mo'mineen een amr badheem namee daaneem ta cheh rasd bemuballageen" "....**I have not come to preach Bahaism, let alone being a Bahai, I do not consider myself equal to even a simple Bahai'**

Again, the doublespeak in Mirza Haider Ali Isfahani's words is unmistakable. He denies his Bahai inclination when he himself was appointed by Bahaullah on the counsel of Abbas Affandi as a missionary. (page 83) Then why this contradiction? This hypocrisy is in stark contrast with the teachings of Prophet Muhammad (pbuh) who said "Lie is

the key to all evil". No where does one find a single instance of Prophet Muhammad (pbuh) or Prophet Jesus (pbuh) advising their disciples to lie about their faith to the gullible so as to spread the message of Islam or Christianity. In fact Prophet Muhammad (pbuh) used to say "Refrain from lying even if it to your benefit, and always speak the truth even if it to your detriment". But we find Bahaullah and his successor advocating the philosophy of 'dissimulation' that totally contradicts the philosophy of the divine 'abrogated' religions. An institution based on lies and deceit can hardly be expected to survive for long, even though it may seem beneficial in the short term. This is something the Bahais must realise. Simply, increasing one's numbers is a very short sighted approach. The Bahais must focus more on resolving the glaring discrepancies inherent in their faith that I have mentioned in my earlier articles. They should not be too concerned about numbers. People will come to the Faith, provided the truth is with them.

Incident 3

Mirza Haider Ali Isfahani, was once called to meet the Shah of Iran, Shujaaudaulah. The latter had got wind of Bahai activism . Mirza Haider Ali Isfahani as was his wont, did not disclose his identity. However, unable to conceal his enthusiasm, in the course of his meeting, he extolled the virtues of Akka. Shujaaudaulah, a very perceptive individual, remarked that "..**unless a person is a Bahai, he will not speak such. You are a Bahai, however you are loathe to disclose it".** But Mirza Haider Ali Isfahani keeping Bahaullah's admonition in mind tried to deceive the Shah by saying "agar faanee mo'min wa mo'kin ast baayad hazratash dar jameea jahaat etaa'at konam" "If I am a Bahai and have (truely) accepted the Faith, then I must observe all the commands of Hazrat Bahaullah" (Behjatus Sudoor page 196) However by concealing his true identity (from the Shah) he has indeed observed one of the basic tenets of dissumulation laid down by Bahaullah.
Mirza Haider Ali Isfahani's words: "We have shattered the Muslims" , coupled with the Bahai deceit and dissimulation with the Muslims (and others) bear ample testimony to his and Bahaullah's intentions. Bahai missionaries then as well today, propagate with this objective. These words of Mirza Haider Ali Isfahani should serve as a warning for people across all faiths especially the Muslims. Muslim Ulamas (scholars) should take the initiative in this matter. They should study more about the Bahai faith and launch an awareness campaign amongst the common gullible Muslims. Protecting the faith (Imaan) of common Muslims in this era from attacks of Bahai missionaries (like Mirza Haider Ali Isfahani) is crucial.

Incident 4

Mirza Haider Ali Isfahani recounts on page 206-7 of the same book '...I alongwith two other Bahais, Ghulam Hussain and Muhammad Sadiq had gathered at a place in Iran. In the morning, the Muslims had besieged the place. I handed over all the important documents regarding Bahaism to my companions and surrendered myself to the Muslims. They took me to a house outside the city and warned me that if I do not give them all the important documents to them they would cut me into pieces. Mirza Haider Ali Isfahani deceived them by saying that "..at midnight yesterday, a man representing Shah Shujaauduallah had come, and I surrendered everything to him." Consequently I was spared and my two companions meanwhile, also made good their escape with the documents.'

Incident 5

The Bahais to preach their Faith among the Muslims, even go to the extent of praying 'Namaaz' with Muslims. This is in stark violation of the Bahai tenet which strictly forbids a Bahai from praying like the Muslims. Let alone 'Namaaz' they are not even permitted even to perform their ablutions (Wuzu) like the Muslims. This is quite evident, as Bahaullah claims to have abrogated Islam. However, Mirza Haider Ali Isfahani states in 'Behjatus Sudoor' (page 97) *" faanee wa Mirza Hussain Shirazi wa Darvesh Hussain sab meeaad bakhaaneh concal fateem wa nazde u wa aakhareen ham dar zaahir aadaabe Islam laahifz me namud zilm wa lu yatee bekitaabe jadeed wa shorue jadeed ra ham bedaleel aafakeeh wa anfaseeh saabit me kard"*
'One night I, Mirza Hussain Shirazi and Darvesh Hussain met at the residence of the council as planned. I used to prove the veracity of the new Book (Aqdas) and the new religion (Bahaism) with hidden as well as apparent proofs as the religion of Islam was abrogated. **However we prayed 'Namaaz' at the residence of the council in a manner similar to the other Muslims. And we always did this in front of others (non-Muslims) as well'**

Mirza Haider Ali Isfahani and his fellow missionaries went to the extent of contravening the Bahai principle just to

convert a few Muslims. They performed an unlawful act (as per their Faith) only to get close to the Muslims. Why did they resort to such deceitful ways to propagate? Or did they believe that so long as the ends justify the means, then everything is permissible? This mode of propagation of Bahaism is indeed strange. Never did Prophet Muhammad (pbuh) advice the missionaries to pretend to pray along with the Jews (of his time), although the Jews were Islam's sworn enemies. He always used words of kindness and compassion with the people and attracted them towards Islam with his excellent morals.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

Quran says *You have indeed in the Apostle of Allah an excellent examplar..*
(Ref: Holy Quran, Chapter of Ahzab, verse 21)

To the extent that even the bloodthirsty infidels used to call Prophet Muhammad (pbuh) him 'Sadiq' (Truthful) and 'Amin' (Trustworthy). Now compare this, with Bahaullah, his character, his morals and the means he has employed to propagate Bahaism. Can anyone ever call him 'Sadiq' (Truthful) and 'Amin' (Trustworthy)?

And to think Bahaism has come to abrogate Islam! Why are the Bahais so insidious in their approach? If Bahaism is such a 'beautiful' religion then why use such means? Why don't they attract the people with this so called beauty? What is the need to resort to such guile? Never in the history of the Divine religions (Islam, Judaism, Christianity) was such a mode of propagation permitted. On the contrary Prophet Muhammad (pbuh), and Prophet Jesus (pbuh) and Prophet Moses (pbuh), etc. always adopted sincerity in their approach and never cared to simply enhance the strength of their followers. In fact certain prophets had only a handful of followers, inspite of preaching for hundreds of years. Adam (pbuh) had preached for 930 years and managed to gather a negligible number of followers. As it is widely known even Prophet Noah (pbuh) at the time of the deluge had only eighty companions on his ark. Noah (pbuh) had preached for 950 years. Even Prophet Abraham (pbuh) after years of preaching could muster, but a few disciples. Even Prophet Jesus (pbuh) after all his exhortations and appeals had only twelve close disciples. Yet he never adopted deception to counter the Pharisees, who were thirsty for his blood. As a matter of fact a close study of past prophets will tell us that most, if not all, had only a paltry number of followers. However none of the Prophets took recourse to such populist measures even in the face of severe persecution.

Incident 6

Besides praying 'Namaaz' along with the Muslims, the Bahai missionaries also employed other means such as becoming disciples/followers of renowned Muslim sages.
Mirza Haider Ali Isfahani mentions on page 27 of the same book *"az Yazd be Kaashshaan wa Tehran raft wa dar Tehran bejahat satr wa hifz wa ameed wa iqbaale izhaar iradat bejanaab ustad Ghulam Rezaae Shishe gar mar shud mashur muslim namud"*

'During my journey to Iran, I traveled from Yazd to Kaashaan and from there to Tehran. In Tehran, I visited a prominent Muslim sage/soothsayer, Ghulam Reza Shishah, and entered his fold. By doing this I hoped on one hand, to conceal my identity and on the other, to convert that sage/soothsayer.' Mirza Haider Ali Isfahani was indeed a very intelligent missionary. He realised that if he was successful in converting a prominent Muslim sage, it would only be matter of time before all the other followers/disciples followed suit. Another example of Bahai guile. This is where the Muslim Ulamas (scholars) have to be careful. Because if even one Aalim (scholar) falls prey to such Bahai cunning, their students/companions are most likely to emulate them. More incidents of a similar nature can be found on page 50

Incident 7

Mulla Ali Akbar was among students of Mulla Muhammad Sadiq. He was the leader (Imam-e-Jam'aat) of the mosque in Shiraz. And from the pulpit he used to announce the claim of 'Mahdi' of Mirza Ali Muhammad Shirazi (Hazrat Aala). This was done with utmost discretion. Indeed what can be of greater danger to the Muslims that Bahaai propoganda is carried from their places of worship. The consummation of this dissumulation is very aptly described by Abbas Affandi in his book "Al Kaukabe Durriyah" (pg. 452) *"peyusteh een taaefeh dar har dastgaahraah dashtand wa az kaar har keesi agaah budeh chandaan keh az harm saraae sultaanee har raaz nahaaee betawassit bahaaiyyaan keh dar pardeh een mastur daair medaad amur bedabd baraae ishaan makshuf meegasht"*

"the result was that the Bahaais had spread their tentacles everywhere. And they were aware of everyone's activities. To the extent that the discreet affairs of the women in the king's harem were known to them through the Bahaais who were employed with in the palaces" This then was the extent of espionage among the Bahais at that time. And it is shocking to say the least. And what is even more shocking is that Abdul Bahaa himself is the one admitting it. And he does seem to confess it without any regret or remorse. As if he was proud of the Bahaai network functioning at that time.

Dissimulation in the Sayings of Abbas Effandi (Abdul Baha)

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1) In Bahaism preaching discreetly has been emphasised to the extent that Abdul Bahaa has mentioned in his book 'Makaatab' vol. 3, pg. 327 **'Hiding your faith has been made obligatory upon you'.** Also the author of 'Nuktatul Qaaf', Mirza Jaani writes on pg. 211 of the same book 'The father was concealing his faith from the son and the son from his father and the people of his house.'
2) Abbas Affandi writes in a letter to Shaykh Farjullah Zaki who was sent to Egypt for preaching 'Bahaullah has made haraam (forbidden) the preaching of Islam in Egypt. It is required that Bahai friends keep low for a while. And even if someone questions about the Faith, they should pretend to be unaware of it.' This letter was written on October 22, 1921

3) This decree on preaching in a concealed manner has been expressed further in no uncertain terms by Abdul Bahaa in his "Makaatab" vol. 3 pg. 496 to Shaikh Mohiddeen Kardi, *"masaaile hakeemeh ra asaas tazkereh karaar dheed na aqaaed ra"*"..while trying to incline the thoughts (towards Bahaism), priority must be given to skills, rather than fundamentals (of the Faith).'

What can be more unsettling than a decree like this one issued by none other than the successor of Bahaullah? Again this fashion of propagation is alien to the divine faiths, where all the past prophets had emphasised strictly on fundamentals of the religion. At no point of time did the prophets ever make any concessions on the principles. They were prepared to sacrifice their lives but unprepared to comprise on the foundation of religion. Again we see that the Bahai philosophy is the exact antithesis of the Sunnah of the earlier prophets.

This, then, was the mode employed by the Bahais to spread the Faith. And it is very much in vogue till date in certain countries, like Indonesia. And that is very disturbing. It is a cause for concern for all Muslims. As it is said an hidden enemy is more dangerous than a thousand open enemies. The objective of this article was to make evident this hidden enemy, as it is also said 'forewarned is forearmed'.

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Bahai Teachings - A Great Deception

IMRAN SHAYKH, JUNE 1997 FEEDBACK

The Bahai always pride themselves on the Twelve Principles or Twelve teachings, which they promulgate. Listen to any Bahai speaker and you will find him harping on these Principles. He will declare that these are the best that can be found in any religion. These Principles have a great importance in The Bahai Faith and are central to their propagation. If these are proved null and void or incompatible and even opposite to the sayings and deeds of the Bahai leaders, the whole structure of The Bahai Faith will collapse like a pack of cards.

In this treatise, our main aim is to prove that these Principles by themselves are good to preach but are not followed by the Bahai leaders themselves in their words and deeds. We will take up each of these principles and nullify it, thus proving the falsity of the Bahai faith. We seek the help of Allah and His last Prophet Hazrat Mohammed (saw) in this endeavor.

These Principles were formulated by Abdul Baha and not by Bahaullah. This proves that neither Bab nor Bahaullah ascribed to this view or believed in these Principles nor was this their purpose of life. Since Bab and Bahaullah were in their lives against the principles of unity, justice and equality, Abdul Baha started to harp on unity and equality to calm the matter and shift focus away from the facts. The big question here is that was Abdul Baha a Prophet of God? Here it is interesting to note diametrically opposite viewpoints of the father, Bahaullah, and the son, Abdul Baha.

Abdul Baha declares in Badaaiul Aasaar (volume 2, page 57-58 printed at the Kashmir press, Mumbai in 1340 A.H.): " Abdul Baha - the Prophet of the East". While Bahaullah in Kitab-e-Aqdas, page 11 mentions that for the next 1000 years, there will be no new prophet. Anyone whom claims to be one is a liar.

Seven out of the twelve Principles revolve around Unity. They are:

- **Unity in the political realm.**
- **Unity in the worldly matters.**
- **Unity in freedom.**
- **Unity in religion.**
- **Unity in the nation.**
- **Unity in the tongue.**
- **Unity in genealogy.**

Had Abdul Baha or Shoghi Affendi been alive today, we could have sincerely requested them to first preach these Principles to the Bahai leaders and then only approach the rest of the world.

What is Unity in freedom? Is it before or after freedom? If it means after freedom, then there is obvious Unity.

Unity in religion:
Does this say that all the people should only adopt one religion? Traditions state that once Hazrat Musa (pbuh) prayed to Allah to make all the people his followers. Then Allah replied to him that He had not done this thing for Himself. Maybe the Bahai God Bahaullah having seen that the God of the Muslims is reluctant to do this and has decide to do this himself. But ironically within Bahais themselves there are at least two major divisions at loggerheads with each other - the 3rd generation Bahai and the Orthodox Bahai.

National and Lineal Unity:
We are completely perplexed by this. Only when we recall the incident of Badasht where Tahera declared that Bab has the right to give a believer anybody's wife. Then we can seek to understand this Principle.

Unity in tongue:
The Bahais have yet to officially announce the alphabets of the new language they have invented for every person in the world.

Political Unity:
Another absurdity of the Bahai leaders. If there is Unity then, where is the politics, also if world leaders achieve political unity then the result will be severe oppression of the masses.

Now let us take a fleeting glance at the Unity that prevailed among the Bahai and their leaders.

Unity between Bahaullah and his brother Subhe Azal.

Professor Browne in his book 'Materials For The Study Of The Babi and Bahai Faith' writes regarding the ordinance of the Turkish Government on 5th RA 1585 A.H. wherein it is written that it seems that there is enmity between Mirza Subhe Azal and Bahaullah and their followers. It is therefore ordered that Subhe Azal along with his supporters go to Cyprus and Bahaullah and the rest of the other disciples migrate to Akka. These are the very proponents of Unity on a universal level, while two brothers cannot live in peace and the government had to send them away separately to far off places. How can such people spread Unity!

Bahaullah murdered Mohammad Isfahani, Aga Jan Kashani, Mirza Reza Quds, Nasrullah Tafrashi and Mahmood Haj on 22nd January 1872 in Akka. As a result Bahaullah and his sons Abdul Baha and Mohammad Ali got six months jail sentence, while others served sentence for seven years and some of them even served for 15 years (Nigashte Haji Maftoon, page 232). The Bahais plunder the innocent and murder their opponents and yet claim to spread unity!

Bahaullah murdered Mohammad Ali Salman and two other Azalis and hid their bodies in a house in Akka. When the stench spread, Bahaullah saved his skin by saying that they had died their natural death (Reference: same as above).

Professor Browne in the Persian preface of Nuktatul Qaf has mentioned that even among the Hurufe Hayy - Syed Ali Arab Tabrizi, Mullah Rajab Ali, Aga Mohammad Ali, Haji Mirza Ahmed Kashani the brother of Mirza Jani (author of Nuktatul Qaf), Haji Mirza Mohammad Raza, Hajim Ibraheem, Haji Jafar, Husain Ali, Aga Abul Kasim Kashani and Mirza Buzurg Kermanshahi were murdered at different places by the Bahais though they believed in the Bab they refused to acknowledge Bahaullah .

Both Bahaullah and Subhe Azal used to accuse each other of cruelty and oppression. Bahaullah took precedence in complaining to the Ottoman Government and managed to stop the monthly stipend that Subhe Azal used to receive. Subhe Azal died in a state of abject poverty on 29th April 1912. There was no Bahai or Azali present to lift his body ('Materials For The Study Of The Babi Religion, page 312')

Subhe Azal's eldest son used to work as a porter in the Cyprus Railway. A second son converted to Christianity. (Materials For The Study Of The Babi Religion, page 314)

The last days of Bahaullah:

Professor Browne narrates in 'Materials For The Study Of The Babi Religion', page 206 - In the last days he was staying in Behji outside Akka with his second wife and children. His eldest son Abdul Baha used to live in Akka. His nature was so very repentant that cannot be described and such was never seen in him before. He often used to say, "Leave me alone in a dark and small room that I may cry over my past mistakes".

The relations of Abdul Baha with his brothers.

Bahaullah had two wives. From the first wife, Abdul Baha was the only surviving child. The other surviving children were from his second wife. Immediately after the death of Bahaullah, the brothers started to fight with each other. According to Mirza Jawad, Abdul Baha had a strong dislike to his brothers. Anybody who did not hate his brother, Mohammed Ali was called Kafir by Abdul Baha (Materials For The Study Of The Babi Religion, page 80-81).

In 1898 when the younger brother of Mohammad Ali expired, Abdul Baha and his friends did not attend his funeral. On the contrary, Abdul Baha tried to kidnap the bereaved widow. However Mirza Khadimullah prevented this crime from taking place.

In 1897 Khadimullah and Mohammad Ali declared that the acts and sayings of Abdul Baha were contrary to the divine laws. When Abdul Baha came to know of this he rushed inside the house of Mohammad Ali and drove him out naked while his followers were beating him. Even Abdul Baha himself beat him. He then ordered his followers to lock Mohammad Ali up in a stable and to snatch away all the writings of Bahaullah with him and to label him "Satan" (Materials For The Study Of The Babi Religion, page 85-87).

This news reached Dr.Kahyrullah in America who was a renowned Bahai preacher. He left Abdul Baha and joined Mohammad Ali. Mirza Hassan KH** who was an ardent supporter of Abdul Baha then warned him that if he would not support Abdul Baha he would be killed. The followers of Abdul Baha have tried to commit murders in America also. (Materials For The Study Of The Babi Religion, page 156-157).

Abdul Baha killed one of the supporters of Mohammad Ali - Mirza Yahya of Jeddah. (Kawkabe Hind, volume 7, pages 9-11. Also Materials For The Study Of The Babi Religion, page 156-157). The supporters of Abdul Baha called those who sided with Mohammad Ali as polytheists. Also Abdul Baha prohibited them from visiting the followers of Mohammad Ali.

If the leaders have this attitude how can their followers maintain unity let alone spread it. In fact they should abstain from uttering the word unity altogether due to the shame their heinous crimes have brought upon humanity.

Let us see some more of the numerous contradictions in belief and sayings of the Bahai proponents of unity.

Ummiyat of the Bab.

We do not know as to which of the two is correct Bab or Abdul Baha. However we find the following positions for the Bab.

- Bab of the 12th Imam of the Shias
- The 12th Imam
- He is considered too be a prophet by Abdul Baha
- God (Ruuhe Haykaluddin, page 5)
- Salve of Baqiyatullah
- He is considered as his heralder by Bahaullah.
- Representative of Russia.
- He himself refutes all the positions (Kashful Ghita, page 206)

The claims of Bahaullah.

- He considers Bab as his heralder. But is he the "Man Yazharahullaho"?
- He considered himself a prophet (God Passes By).
- He claims to be God.
- "There is no God but Me, the Honoured, the Wise." (Kitabe Aqdas, page 42)
- "Take what the Ancient Hand gives you."(Kitabe Aqdas, page 96)
- "There is no God but Me, the securer, the regulator. Certainly We have sent the prophets and revealed the books." (Kitabe Aqdas, page 58)
- "The God of eternity is in the prison." (Iqtedarat page 36)
- "Everything other than Me is created by My command." (Kitabe Mobeen)
- "I am the Greatest Branch (Abdul Baha) without any partners." (Behjatus Sudoor)
- "We Bahais are certain of the eternal beauty." (Behjatus Sudoor page 217)
- "Surely I am God. There is no God but me, the Lord of all things. Everything other than Me is My creation, then O My creation you worship Me." (Tajalliyate Baha, Tajalli 4)
- Baha considers himself to be a Worthless Ant (Asare Kalame Aala vol.4 page 364)

So many personalities in a single person! This is truly fantastic.

Apart from those discussed above there are yet five principles:

Equality between men and women:

This statement is just to please women and in reality is just hogwash.

Let us review some Bahai rules about gender equality

- No women are included in the 9-member Universal House of Justice (UHJ) with the sole exception of the widow of Shoghi Affendi. Why only this lady is included? Is she not a normal woman!
- The shroud to be given by the eldest male child. Women are disallowed.
- Dower to be given to women only.
- Polygamy is acceptable but polyandry is banned.
- If a man wishes to travel he should inform his wife of the time duration, which if exceeds nine months the lady has right to remarry. Then if the husband does not specify the time of his journey the wife should wait for him all

her life.
- Maintenance of women is obligatory on the man.
- Only women should attend to the household chores.
- No Hajj for women. Nor are they expected to keep the fasts lapsed during the days of menstruation. Why? Tahera Qazvini sanctified her life for Bahaullah but her grave is not included in the Hajj. Why was her body not brought to Akka like others?
- The house and the clothes of a deceased are the sole property of the eldest male child and nothing is there for women. Is this not inequality?

Equality and justice for one and all.
Firstly this is not a new principle - rather all religions and societies aim for its achievement. Secondly, it is important to see how have the Bahais interpreted this.

The Bahais killed Mohammad Ibrahim by throwing him into the river Tigris for not believing in Bahaullah's call. (The Book of Haji Maftoon, page 23).

They tried to assasinate Nasiruddin Shah the king of Iran.

Bahaullah killed one hundred and thirty people in one night and plundered their belongings (Nuktatul Qaf page 161).

Bahaullah ill treated his brother Subhe Azal and Abdul Baha did worse to his brother Mohammad Ali.

Let us now see the Babi teachings in this regard.

- Babis! God has made war obligatory upon you. Capture cities and people for Babism (Bayan chapter 1)
- Do not let those who do not believe in the Bayan remain on the earth (Bayan chapter 1)
- Snatch the wealth of those who do not believe in the Bayan (Bayan Arabic chapter 5)
- Rejectors of Bab! Even if you take bath 1000 times in a day, you shall remain unclean.((Bayan chapter 2)
- Whatever belongings of the non-Babis come into possession of the Babis they become clean (Bayan chapter 4)

No intelligent person will call this justice.
Everyone should indulge in some work or activity.
Is this not just common sense? Moreover do the Bahai get wages just idling that they should be exhorted for work. Maybe they mean that even if a person indulges in spying in the guise of a Dervish or murders innocent people to save his skin it is still "work".

Removal of excessive richness and abject poverty.
This is aim is reflected in the actions of attempting to murder the ruler of Persia and in decorating monuments in poor countries like India with marble worth more than two million dollars.

Human life should be dispositioned around the Holy Spirit.
In 'Some Answered Questions', Abdul Baha explains that anything can be deemed from one of the following means

- senses,
- intellect,
- text,
- holy spirit.

Then he goes on to explain that the first 3 ways are deceiving and only the fourth way is reliable This is a classic example of "If you cant convince then confuse". This is just a ploy to make the people disregard apparent facts and leave intellect and adopt a blind faith.
Dear readers look at the above principles. They are frivolous when seen beside the lofty principles of Islam set out by our benevolent prophet Mohammad (SAW). Also there is a fundamental difference here, the laws of Islam are for the betterment of the individual and the mankind as a whole while theses man made rules can not do this.

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How Universal is the Bahai Faith?

IMRAN SHAYKH, MAY 2005 FEEDBACK

While studying the Bahai Faith, one is constantly led to believe that the Bahai Faith is the "new" Universal religion - a religion with universal laws; a religion which has replaced all faiths like Judaism, Christianity, Hinduism, Islam to name a few. Read any Bahai teaching material and this aspect hits you in the face - that the Bahai Faith is a Universal religion. Visit any Bahai web site and you will feel that the Bahai Faith is the "next big idea" when it comes to uniting religions and establishing a universal religion. This position has been hammered to such an extent that a novice to the Faith might actually start believing in it.

I have been a student of the Faith for some time - and would like to believe that I have dug deeper than even most Bahais in the quest for truth. And my studies have thrown up some amazing facts that contradict the very idea of Universality of the Bahai Faith.

What is the meaning of Universal Religion?

Before we move to my findings, I think it would not be out of place to first discuss what we mean by Universal religion. Without going into the dictionary meaning of "Universal", the general understanding when we say that any religion is a Universal religion is that the religion is for all men wherever they may reside - that the laws of that Universal religion would be binding equally upon every human being irrespective of where he stayed, worked or traveled.

For example, Muslims consider Islam to be the final Universal Religion. And there are several reasons for that. Some of them are mentioned in the Quran itself. Sample these verses:

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللهِ إِلَيْكُمْ جَمِيعًا

'Say: O people! surely I am the Apostle of Allah to you all'
(Sura Aaraf, verse 158)

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

'We have not sent you but as a universal (Messenger) to men, giving them glad tidings, and warning them (against sin), but most men understand not.'
(Sura Saba, verse 28)

If a person accepts Islam, the laws of Islam would be binding upon him and from that very moment he would be expected to follow all rules of Islam. And this law has been the same since the time of the Holy Prophet of Islam (pbuh). Whenever a group of people accepted Islam, they were taught the rules of Islam (prayers etc) and were expected to follow those rules without exception no matter where they resided or which tribe/family they belonged to.

Is the Bahai Faith a Universal Religion?

Before answering that question, lets look at some of the Abrahamic faiths. We know that Judaism and Christianity introduced laws that were aimed at the entire Bani Israel. Laws applied to every Israelite without exception. Likewise, Islamic laws are applicable to all Muslims regardless of his race, colour, region, tribe, etc. All Muslims are equal in front of Allah and the only criterion on which a Muslim can hope to get a concession is piety.

إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

'...surely the most honorable of you with Allah is the most pious...'
(Sura Hujarat, verse 13)

However, this feature is absent in the Bahai Faith, which claims to be the new Universal religion. The Bahai Faith is still not a Universal religion and even considers the Jewish order to be superior to it. Surprised? Well don't be! The Universal House of Justice (UHJ) clearly states that it is not permissible to teach the Bahai Faith to Israelites. And this edict exists even today. (Read the edict) I would like to ask why. If the Bahai Faith, as it so claims, was the religion which came to unite all the religions, then why not the Jews of Israel? Are they not worthy that they be

introduced to the Faith? When Moses (a.s.) who came to rescue Bani Israel did not make exceptions for Israelites, then how can a faith that is purportedly superior to Judaism make exceptions for them? In fact, this would make Judaism superior to the Bahai Faith.

Or is it that the Bahais have a clandestine arrangement with Israel that in exchange of the permission to reside in Israel, the Bahais would not try and convert any Jews? And it is interesting that only Jews living in Israel are off-limits for Bahai missionaries. Christians and Muslims living in Israel are welcome targets for Bahais to introduce their 'Universal' doctrine.

With the existence of such an edict, how can one claim to be a Universal religion?

Some of my other amazing findings about the Faith include:
1. The laws of The Aqdas were not applicable to America as late as 1974! (Read the edict)
2. Some laws of The Aqdas were not applicable globally as late as 1999! (Read the edict)

You can click on the links next to each of the above statements and actually view the edicts of the Universal House of Justice (UHJ) in this regards.

Why were these laws not applicable universally? Why did it take 150 years for the laws to become applicable in a country like America?

For the benefit of my readers, here are a few more quotations,

"For your information, the people in Israel have access to factual information about the Faith, its history and general principles. Books concerning the Faith are available in libraries throughout Israel, and Israelis are welcome to visit the Shrines and the surrounding gardens. However, in keeping with a policy that has been strictly followed since the days of Bahá'u'lláh, Bahá'ís do not teach the Faith in Israel. Likewise, the Faith is not taught to Israelis abroad if they intend to return to Israel. When Israelis ask about the Faith, their questions are answered, but this is done in a manner which provides factual information without stimulating further interest."
(Ref: The Universal House of Justice, 1995 Jul 23, Teaching Israelis)

"Whenever an Israeli citizen living in the West, irrespective of his background and religious affiliation, declares his belief and interest in becoming a member of the Bahá'í community, he should be informed that the Faith is not taught in Israel and that there is no Bahá'í community there apart from those who are associated with the Bahá'í World Center. He cannot be accepted into the Bahá'í community if he is planning to return to Israel to reside there.

"If he plans to continue to reside outside Israel, his enrollment can be accepted, but he will then be subject to the same restrictions about travel to Israel as any other Bahá'í, in that he could do so only with the express permission of the Universal House of Justice. In any event, the Universal House of Justice should be informed of any such declaration.

(Ref: Letter from the Universal House of Justice, dated October 20, 1994, to several National Spiritual Assemblies.")

(Compilations, NSA USA - Developing Distinctive Baha'i Communities)

Conclusion

The Bahai Faith seeks to mislead humanity under the garb of being a Universal religion. Its laws even today are not globally applicable and depending upon its convenience, the UHJ releases edicts from time to time. If the Faith were truly global, then these laws would have been equally applicable to all individuals from the time of Bahaullah itself. Otherwise what this means is that Bahaullah left a legacy of an imperfect, evolving faith to his successors, which debunks the Bahai Faith's claim of being the next progressive link to Islam. Islam as is evident from the Quranic verses was completed and perfected by Allah before the passing away of the Prophet (This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion - Surah Maidah, verse 5).

Having understood this, it is therefore surprising how Tahera Qazvini in Badasht claimed that "Islam was abrogated" that too by the Babi Faith, which was even more incomplete and evolving than the Bahai Faith. And was only Islam (a religion made perfect by Allah) that was abrogated or even other religions like Christianity and Judaism. Judaism certainly did not (and does not) seem to be abrogated a fact that is evident from the wariness of the Bahais to spread the Faith among the Jews residing in Israel. And if Judaism is not yet abrogated, then it stands to question how

Christianity can be abrogated, since it is a consequence of Judaism and of course Islam abrogated Christianity.

It is also pertinent to note if the Bahai Faith is more perfect than non-Abrahamic, polytheist faiths like Hinduism and Buddhism. In my interaction with my Hindu and Buddhist friends, especially from countries like India and Sri Lanka, I certainly don't hear of the Bahai Faith openly suggesting that it has abrogated these religions in their own countries. For that matter it would be interesting to note what the Bahai Faith has to say to Christians in Rome or the Vatican or to Muslims in the Middle East!

If the Bahai Faith is Universal, its message should go out unequivocally (and not in dissimulation - taqaiyya) to practioners of all faiths it claims to have abrogated. Else it should come out in the open and declare unequivocally, who is its real target audience. If it's particularly the Muslims, then it should assert as much, and not dilute its call by roping in other faiths which in any case don't seem to meet with the Bahai approval for full-fledged propagation and conversion.

Also read: Bahai Religious Teachings: Confusion Compounded?

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Bahais in India - Espionage and Embezzlement

MOHAMMED REZA ISFAHANI, OCTOBER 2006 FEEDBACK

Recent developments in India regarding the Bahai Faith may come as an eye-opener for many. For long, I have maintained that the Bahai Faith is nothing but a front for Zionist activities, directed against Muslims. Ordinary Bahais and the populace at large may not be aware of the happenings behind the Faith. For them the apparent external good behaviour of Bahais is probably a sufficient cause to believe that Bahais are good in general and the Bahai Faith is progressive in nature. Hence this article will be unpalatable for many. However facts are unbiased and unprejudiced. They speak the truth and spare no person. Is the Bahai Faith really about peace and brotherhood? Or is it about embezzlement, illegal money movement and most importantly, espionage? Let us find out.

Case Reports
» **Hindustan Times**
» **The Hindu**
» **Internet Report**

In July 2006, Hindustan Times, a leading national daily in India reported that a few trustees of the Bahai Faith were involved in espionage by none other than their own colleagues. Taking cognizance of the complaint, a case has been filed against the trustees with the Economic Offences Wing (EoW) of the Delhi Police.

As per the documents of the case, N K Buddhiraja, general manager finance with the National Spiritual Assembly of India forged documents with the purpose of entering defence establishments. He also managed to secure documents which were passed on to Israel and Iran in exchange of foreign currency. In addition, up to 80 false passports were also made, some in the name of Iranian nationals.

One of the trustees, Payam Shoghi, named as an accused in the case was caught by the New Delhi police while trying to flee the country.

Since the story broke out there have been two follow ups - one in The Hindu (another leading Indian daily) and the other on the Internet. The links to all the three stories are provided here for the reference of my readers.

One of the stories mentions that Zena Sorabjee, the wife of the former attorney general of India, Soli Sorabjee, is one of the trustees of the Bahai organization. Needless to say, the Bahais in India seem to be well connected. This explains that despite the court proceedings, there seems to be a complete ban on the coverage of the story in all media.

Not too long ago, the Bahais were all over the media all over the world harping that their colleagues were being persecuted in Iran. Why are the Bahais keeping quiet now? There seems to be no update on this story even on the Bahai web site despite India being an important country for their propagation (remember, India is one of seven countries where the Bahais have a prayer house.)

As mentioned earlier, while this story may be unpalatable to many, for a student of the Bahai Faith for a long time, it did not come as a surprise to me.

The Bahai Faith actually espouses espionage and fraud. Pay attention to how the Bab and his followers practiced deception and dissimulation. Even Bahai missionaries followed this practice (they prayed namaz along with Muslims to deceive them) and more recently, Abdul Baha encouraged his followers to hide their true beliefs. The trustees of the National Spiritual Assembly of India have simply followed the tenets of the Bahai Faith which encourages deception and employs devious methods to achieve its aim.

Nevertheless, Bahais will do what they need to do. It is really up to ordinary Muslims like us and the general populace to recognize this deception and raise our voices against it. I sincerely hope that the Government of India and other independent agencies take note of this case and ensure that the trustees of the Bahai Faith are brought to book. This will ensure justice for the citizens of the country and also bring to front the true nature of the Bahai Faith for all to see.

Also read: Bahai Religious Teachings: Confusion Compounded?

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House of Justice: Mirage of Leadership in Bahaism

sourced from *www.bahairesearch.ir*, JANUARY 2008 FEEDBACK

The House of Justice is an organization for establishing leadership of the Bahais and is based in the city of Haifa in Israel. Bahaullah founded it and its architect was Abdul Baha and Shogi Effendi implemented it.

The House of Justice is the last hope of the Bahais as it establishes the leadership (Wali Amr) of the Bahais. It constitutes the nine member committee of the world Bahais. It is also an interpreter of the religious laws. Let us see the importance of the House of Justice in the words of the Bahai leaders.

Bahaullah writes on page 26 of in his book, 'Aqdas', published in Tehran and in Ganjene Hudud-e-Ahkam , chapter 27, page 213:
"Indeed it is obligatory that in each city a House of Justice is established comprising nine persons. There is no problem if the numbers of persons are more."

Bahaullah recommended an English legislative system after his death. He propounded a council of nine members under the nomenclature 'Wali Amr Ilah' as his successor. The Council would reform and reorganize the rights and leadership of the Bahais.

In the said system, two separate organizations were set up viz.
1. Organization for Religious Laws
2. Organization for Explanation (of Laws)

The source of the organization for religious laws is its legislations while the organization for explanation refers to explanation of rights, exegesis of the writings and the sayings of the Bahai leaders.

The sources of the religious legislations are
i. The book of Aqdas of Bahaullah and his other writings.
ii. The House of Justice.

Perusal of the book Aqdas and the other writings of Bahaullah indicate that the Text of the rights of Bahais comprises of three parts. Firstly, some of the laws advocated by Mirza Ali Mohammad Bab in his book 'Bayan' with few appropriations.

Secondly, abrogation or additions to the laws of Bayan which were not feasible or were against the human rights.

Thirdly, some new laws about worship, punishments of crime given by Bahaullah in his book Aqdas and in his other writings.

A glance at the above indicates that generally laws are ambiguous and irrational and cannot be implemented and executed. (For instance punishment of stealing, inheritance, punishment of adultery etc.).

The House of Justice is the only hope for the Bahais for legislating and explaining the laws in absence of Bahaullah and his successors Abdul Baha and Shogi Effendi.

The important sources pertaining to the House of Justice are the book of Aqdas, Ishraqat Auh Baital Adl of Bahaullah, Alwah was Wiasaya of Abdu Baha, Daur Bahai of Shogi Effendi. The book Ganjeene Hudud Ahkam is also one of the sources.

It is written in the book Alwah was Wisaya, page 15 & 16, printed in Egypt and the book Nazr Ijmaali dar Diyat Bahai, page 68 and in Ganjeene Hudude Ahkam, chapter 28:

"As for the House of Justice, God has made it a source of all goodness and safe from all evil. It is a must for the selection of the public that it is established with believers who should be manifestation of piety, a place of knowledge and knowing, steadfastness on religion and altruistic to humanity. The aim of the House of Justice generally is to establish the house of justice in all cities and they in turn form the House of Justice. It is a source of all affairs and foundation for laws and religious edict. It will stipulate the words of God and solve all the problems. Wali Amr Ilah will be the head of this and cannot be removed from the position."

Organization for Explanation (of Bahai scriptures)

Anyone who wishes to interpret the Bahai text/scriptures will find these words of Abdul Baha and through him the Awliya-e-Amr-e-Ilahi (Kitabe Aqdas and Lauhe Ahadi) very relevant:

'O beloved friends after the loss of Bahaullah the Agasaan (branches) and Afnaan and the Hands of Amre Ilahi and the lovers of Bahaullah must refer to the two sources which are from the two blessed trees. One is Shoghi Effendi as he is the sign of Allah and the chosen branch and Wali-e-Amr-e-Ilahi and referee of all the Agasaan (branches) and Afnaan and the Hands of Amr-e-Ilahi and the Wali-e-Amr-e-Ilahi and the interpreter of Allah's signs. After him, will be the Bikr and after the Bikr will be established the House of Justice. This will be founded and legislated under the protection of Bahaullah and the guardianship and security of Hazrat Aalaa (Bab) may my soul be sacrificed for both of them. This has been decreed by Allah. A firm protection from Allah is for the one who is obedient to the Wali-e-Amr-e-Ilaah. And the organs of the House of Justice and all the Agsaan and Afnaan and the Hands of Amre Ilaahi must necessarily obey the Wali-e-Amre Ilaahi with utmost submission, attention and humility. .....O lovers of God it is necessary that we select the successor of the Wali-e-Amr-e-Ilaahi in his lifetime so that there are no differences after him. The Wali-e-Amr-e-Ilaahi is the blessed chief of this assembly and its biggest organ, he cannot be removed. And if he cannot make himself present then it is necessary that he appoints a representative so that there is no wrongdoing and the rights of the general people are observed. Because the Wali-e-Amr certainly has the capacity to resolve the issues. He must appoint someone after him....and the rights of Allah return in the Wali-e-Amr till the scattering of the winds of Allah and the raising of the word of Allah and the good actions and the common social benefit are effected.'
(Ref: Alwah-e-Wasaya pg. 11-16 by Abdul Baha quoted from Nazre Ijmaali pg. 66-68)

On pg.75 in Nazre Ijmaali it is quoted from chain 105 of Badee written by Shoghi Effendi:

'This new order rests on two pillars. The first and greatest pillar is the guardianship of God which is the centre of interpretation. The second pillar is the House of Justice of God which must be referred to for interpretation. In this divine regulation is the interpretation of the laws of the Shariat. This is the foundation of the covenant and the pledge which is not possible without taking both pillars together as one cannot exist without the other.'

In pg. 77 in Daure Bahai it is written:
'Although the Wilayate Amr (Guardianship of the divine affair) is the new regulation instituted by none other than Hazrat Bahaullah the foundation of this regulation is shaky and is forever deprived of the original inheritance that according to Abdul Baha is present in every divine Shariat.'

It was a matter of great misfortune for the Bahai Faith that in the year 1336 Shoghi Effendi passed away. And even more unfortunate that he failed to leave behind a son in line with his grandfather's prophesy; rather being childless, he failed to leave behind any successor male or female. The elaborate plan for the successorship of the Bahai Faith was buried along with Shoghi Effendi. This was the best possible evidence for the falsity and deceptiveness of the Bahai Faith depriving it of all divine links and exposing it for what it is - a manmade invention.

Finally the leadership of the Bahai Faith came to rest, of all people, in an American woman. She was Ruhiyya Maxwell, the wife of Shoghi Effendi. The Bahais realised that the leadership of a woman was not the best way to proceed and at best could be a very short-term measure. Eventually, a conference was organised in London wherein 9 men were chosen as members of the Universal House of Justice. The Universal House of Justice was headquartered in Haifa, Israel. The members of the Universal House of Justice were re-elected at regular intervals. However, since the Universal House of Justice was deprived of its greatest support and pillar - Wali-e-Amr, it was deprived of any legitimacy and sanctity. Consider the following reasons:

1) On page 76 of Daur-e-Bahai, there is mention of Wali-e-Amr and the Universal House of Justice:
'...since both these pillars (Wali-e-Amr and the Universal House of Justice) are necessary for the fulfillment of responsibilities and other comprehensive issues and the rectification of the divine affair (i.e. both are necessary and one cannot do without the other).

2) It is likewise mentioned on the 77th page of Daur-e-Bahai:
'The power, command, rights and selection of both these pillars (Wali-e-Amr and the Universal House of Justice) cannot be separated from one another. Neither of them is lower than the other in terms of importance and significance.'

3) At times of being questioned about the Wali-e-Amr (rather the lack of one), the Bahais respond that the Universal House of Justice is fulfilling the role of the Wali-e-Amr thereby making his existence needless. The falsity of this claim is more evident than the mid day Sun in the light of the following excerpt of Daue-e-Bahai pg. 80:
'It is not possible for either of them (Wali-e-Amr and the Universal House of Justice) to encroach upon the responsibilities of the other. They cannot exceed their own mandates and overstep their own limits. Both have to abide by the responsibilities and duties assigned to them by God.

Shoghi Effendi's infertility was indeed unforeseen and he himself never expected it as is evident from his comment on the 82nd page of Daur-e-Bahai:
'The Wali-e-Amr is present (at all times) and even in the future they will be present. With their sayings and actions they will testify to this reality.'

Also he writes on page 31 of Nazr-e-Ijmaali:
'The instituting of Shoghi Rabbani to the position of Wali-e-Amr by Abdul Baha and the laws to appoint the subsequent leaders (Wali-e-Amr) point towards the permanent existence of a Wali-e-Amr (in every era) and his continuous leadership of the Universal House of Justice.'

Shoghi Effendi's death and the instituting of the Universal House of Justice was a major catastrophe that left an indelible mark on the Bahai Faith. It led to the first full-fledged split in the Bahai Faith giving rise to the Orthodox sect under the leadership of Remy/Remi. Charles Mason Remy/Remi, one of the Hands of the Cause, was the chief of the House of the Nations (Baitul Milali). He split up from the mainstream Bahai Faith after Shoghi Effendi's death as the Wali-e-Amr of the Orthodox Order. At present he is residing in a distant corner of the world in Iran. His successor is Joel Marinjala. There are many books/literature that have been published that on one hand reject the status of the Universal House of Justice headquartered in Israel and on the other hand establish the credentials of Charles Remy/Remi and Joel Marinjala. The Orthodox Sect functions out of Australia. Its centre of propagation is in the USA. Over here it is appropriate to mention a comment from Abdul Baha on these groups of the Bahai Faith.

In the first volume of Badiul Aasaar pg. 119 Abdul Baha writes:
'If the Bahais split into two groups and each of them institutes a Universal House of Justice then they are both false.'

Briefly, it is evident from the Bahai Faith scriptures that the Universal House of Justice lacks the requisite standing and legitimacy devoid as it is of a Wali-e-Amr as prophesied and envisaged by Bahaullah.

The Universal House of Justice in its current state is devoid of the requisite authority because it was not formed according to the right provision since Shoghi Effendi died childless and could not leave behind a successor who could assume the title of Wali-e-Amr. In the event of a worthy successor not assuming the title of Wali-e-Amr another branch (Wali-e-Amr) was to be selected. Shoghi Effendi failed to act on this provision thereby depriving the Universal House of Justice of any validity.

It is apparent that the Universal House of Justice is far from what was dreamt of by Bahaullah. It is equally intriguing that it is headquartered in Haifa, Isreal. Strangely, an Englishman or an American is selected to lead it and not someone from the progeny of Bahaullah. In fact, the nine members of the Universal House of Justice are mainly from these two countries.

This article was sent in by a reader and translated for the benefit of other readers on this web site

Also read: Bahai Religious Teachings: Confusion Compounded?

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The Fallacy of Gender Equality in The Bahai Faith

AZADEH HAIATI, JANUARY 2008 FEEDBACK

The Baha'i Faith claims to regard the equality of men and women as one of its fundamental tenets, [1] yet one does not need to dig very deep before coming across major inconsistencies that clearly contradict Bahai proponents' claim of gender equality. While official statements from the Baha'i administration seemingly promote gender equality and the ideal of justice and equity in the world at large, Baha'i women themselves are treated with injustice.

Let's examine some of Baha'ism's "divine and balanced" gender laws that in contrary to Islamic gender regulations and jurisprudence, are "impartial and objective."[2]

No Baha'i Women Allowed in The Faith's Highest Governing Body

Bahai women are not allowed to serve on the sect's highest governing body, the Universal House of Justice (UHJ). This ruling is based upon authoritative interpretations of Bahaullah's words and scriptures by Abdul-Baha.[3]

This exclusion and discrimination has naturally upset many Baha'i women who have formed their own separate councils and committees, causing tension between the segregated bodies.[4]

Interesting Read: Does the Bahai Faith actually give equal rights to women?
How did the Bahai leaders themselves contradict the rules they set out for others?
Bahaism and Women, Chapter 7 of "Bahaism and Its Claims" by SAMUEL GRAHAM WILSON.

Many attempts have been made by Baha'i women, to repeal such discriminative laws and in one such attempt- in a letter to Abdul-Baha in 1902- Corinne True, one of the most prominent Bahai women's rights advocates, called for Abdul-Baha's approval of female service in the governing board in Chicago. [5] The answer she received however did not satisfy her and remains the key to today's practice:

"Know thou, O handmaid, that in the sight of Baha, women are accounted the same as men, and God hath created all humankind in His own image, and after His own likeness. That is, men and women alike are the revealers of His names and attributes, and from the spiritual viewpoint there is no difference between them. Whosoever draweth nearer to God, that one is the most favoured, whether man or woman. How many a handmaid, ardent and devoted, hath, within the sheltering shade of Baha, proved superior to the men, and surpassed the famous of the earth.

The House of Justice, however, according to the explicit text of the Law of God, is confined to men; this for a wisdom of the Lord God's, which will erelong be made manifest as clearly as the sun at high noon." [6]

Such obvious discriminations and injustices are of course downplayed in public presentations, so that it is not uncommon for converts to discover these gender inequalities only after joining the community.

Women Inherit Less than Men and Are Not Allowed to Inherit Property

Another interesting contradiction to Baha'ism's claim of gender equality is the fact that this equity and justice does not embrace the economic sphere.

According to Bahaullah's directives, every inheritance must be divided into 2520 parts and distributed to the heirs according to the inheritance law through which fathers receive more than mothers, brothers more than sisters, and if the deceased owned personal residence or properties, such will pass to male heirs only, leaving the female heirs dependent on them for roof over their head.

Here is Bahaullah's instructions regarding division of inheritance:

"Inheritances We have divided according to the number al-za' (seven). Of them we have apportioned to your seed from the book al-ta' (nine), according to the number al-maqt (540); to husbands or wives from the book al-ha' (eight), according to the number of al-ta' and al-fa' (480); to fathers from the book al-za' (seven), according to the number of al-ta' and al-kaf (420); and to mothers from the book al-waw (Six), according to the number of al-rafi' (360); and to brothers from the book al-ha' (five), the number of al-shin (300); and to sisters from the book (9) al-dal (four), the number of al-ra' and al-mim (240); and to teachers from the book al-jim (three), the number of al-qaf and al-fa' (180). Thus commanded He who gave Good News of Me and who made mention of Me at nights and

at daybreaks (al-ashar)...We have assigned the residence and personal clothing of the deceased to the male, not female, offspring, nor to the other heirs. He, verily, is the Munificent, the All-Bountiful."[7]

Baha'i proponents often try to cover up and conceal this obvious inequality by stating that the law of inheritance applies in case a Bahai dies without leaving a will. However, the important question here is why the Bahai teachings with all their "brilliance and gender equality", in essence favor men? Why should there exist an individual will in every single case in order to avoid the gender inequalities taught by Bahaullah and emphasized on in Bahaism's most central and authentic book? [8]

Bigamy allowed for Men only

Bigamy- for men only- is 'legitimate and allowed- according to Baha'i law.

Let me quote Abdul-Baha's guidelines:

"You asked about polygamy. According to the text (nass) of the Divine Book the right of having two wives is lawful and legal (ja'iz). This was never (abadan) prohibited, but it is legitimate and allowed (halal wa mubah). You should therefore not be unhappy, but take justice into your consideration so that you may be as just as possible. What has been said was that since justice is very difficult (to achieve), therefore tranquility (calls for) one wife. But in your case, you should not be unhappy." [9]

And the confirmation of bigamy is yet even more clearly formulated by Abdul-Baha in the following passage:

"Concerning a third wife, under no condition whatsoever is this lawful. It is prohibited completely, even if the two wives should prove to be unacceptable, and leaving [or divorcing] be impossible. (This is also true) in case they should have no children and no reason may be found (to leave or divorce them)." [10]

Why is Abdul-Baha only allowing men to have two wives? Why can't women have two husbands? Isn't that gender discrimination and injustice?

Contradictions and disagreements are of course existing and expected features of man-made religious cults and Baha'ism- being just another one of those minor cults that has arisen in the past two hundred years- naturally shares these characteristics. While Abdul-Baha (Infallible Bahaullah's infallible son and successor) regards bigamy (for men only) as "legitimate and allowed", Bahaullah forbids it since "justice and equity towards two wives is utterly impossible".

Let me quote Bahaullah:

"Know thou that polygamy is not permitted under the law of God, for contentment with one wife hath been clearly stipulated. Taking a second wife is made dependent upon equity and justice being upheld between the two wives, under all conditions. However, observance of justice and equity towards two wives is utterly impossible. The fact that bigamy has been made dependent upon an impossible condition is clear proof of its absolute prohibition. Therefore it is not permissible for a man to have more than one wife." [11]

Now the question is if bigamy according to Bahaullah's own words is forbidden in the honorable faith of Baha'ism, why did Bahaullah himself have three concurrent wives?[12] Some may argue that "Bahaullah had three concurrent wives because Bahai marriage laws were written by Bahaullah in the Kita-i-Aqdas after Bahaullah's last marriage.". However this reply is not satisfactory, because since Bahaullah was an infallible God*, he must have known his own laws before he wrote them down. He must have known about gender equality and justice. He must have known right from wrong. He must have known what is morally permissible and impermissible. Why then didn't he practice what he preached? Why did he himself have three concurrent wives while he strictly forbade it for other men?

Bahai Men Must Pay Dowry

Bahai Men Are The 'Head of The Family'

Bahai Men Alone Have the Financial Responsibility

According to Bahai teachings no marriage may be contracted without payment of a dowry. [13] The dowry for city-dwellers has been fixed at nineteen mithghals (2.22 troy ounces) of pure gold, and for village-dwellers at the same amount though in silver.

Now, where in the concept of "gender equality and women empowerment", does the payment of a bride-price fit in?

Some may argue that the dowry is a gift, however if it is merely regarded as a gift, why are men forced to pay it? Shouldn't they have a choice?

Another interesting issue here is that the dowry fixed for a city-dweller differs from that of a village-dweller. As mentioned earlier the dowry of city-dwellers is paid in pure gold, while village-dwellers get the same amount though in silver and the dowry is dependent on the permanent residence of the bridegroom. Baha'i proponents try to defend this hypocrisy by arguing that city-dwellers are wealthier than village-dwellers thus the huge difference in the fixed dowry. However this is a huge generalization and an ignorant stereotype of village dwellers. If the objective of such a directive was to consider the bridegroom's financial capabilities, his permanent residence would be insignificant, since most of us know that there are many village-dwellers that are wealthier than city-dwellers and poor city-dwellers are not uncommon. The important question here is whether the Baha'i teachings regard city-dwellers as superior to village-dwellers? Are village-dwellers considered inferior? Are they not worth gold? Why then is there a difference in the fixed dowry? Further according to the 'superior and just' teachings of the Bahai Faith the father is the "head" of the household [14] and must alone provide for the family.[15] That's two gender-inequalities in one law and so much for the Baha'ism's true and full gender equality!

Despite loud pronouncements of gender equality, while looking into the Bahai faith, one will very soon realizes that the Bahai teachings in essence give preference to men.

Indeed, such teachings demonstrate Baha'ism's clear lack of human equality and the evident presence of gender inequality, thus once again revealing Baha'is' hypocrisy and corruption regarding their promotion of gender equality and human rights. Examining Baha'i gender laws, one will very soon realize that they originate from Islamic values and principles, though altered so as to completely lose their meaning, function and spirit; reflecting the corrupt mindset of the Baha'is whose sole objective is to deceive and misguide the Muslim community and destroy the pure and perfect message and teachings of Islam. * Shoghi Effendi, the Guardian of the Baha'i Faith from 1921 until his death in 1957 and the successor of Abdulbaha claims

in his book "God passes by", page 90, that:

"To Israel He (Bahaullah) was neither more nor less than the incarnation of the "Everlasting Father", the "Lord of Hosts" come down "with ten thousands of saints"; to Christendom Christ returned "in the glory of the Father," to Shiah Islam the return of the Imam Husayn; to Sunni Islam the descent of the "Spirit of God" (Jesus Christ); to the Zoroastrians the promised Shah-Bahram; to the Hindus the reincarnation of Krishna; to the Buddhists the fifth Buddha.". The "everlasting father" in Christianity, as we all know, is God.

Further Bahaullah claims:
"Were any of the all-embracing Manifestations of God to declare: "I am God", He verily, speaks the truth, and no doubt attached thereto. For ... through their Revelation, their attributes and names, the Revelation of God, His names and His attributes, are made manifest in the world. ...." (Gleanings From the Writings of Bahaullah, p. 54) and Abdul-Baha claims: "Further than this (Bahaullah) man has no other point for concentration. He is god." (Star of the West Feb.7,1914)

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The Unreasonableness of the Bahai Faith

AZADEH HAIATI, JANUARY 2008 FEEDBACK

Listening to Baha'i proponents, one is constantly led to believe that the Baha'i Faith is the latest Universal religion with superior omnipresent laws that replace all other teachings in order to establish a universal religion with universally applicable regulations and guidelines suitable for our time and place.

The Baha'i Faith is also claimed to be just, rational and consistent -the only faith in perfect harmony with other Divine faiths like Islam, Judaism and Christianity- able to unite all religions and people.[1]

Before looking into some of these highly rational and truly universal regulations, it might be interesting to know that The Universal House of Justice (UHJ), the supreme governing institution of the Baha'i Faith, has forbidden Baha'is to share the holy message of Baha'ism with Israelis. [2]

According to an edict issued by UHJ it is not permissible to teach the Baha'i Faith to Israelites, and if an Israeli insists on asking questions about the Baha'i Faith, the answer provided by the Baha'i must be delivered in a manner that does not "stimulate further interest".

Let me quote part of this edict:

"For your information, the people in Israel have access to factual information about the Faith, its history and general principles. Books concerning the Faith are available in libraries throughout Israel, and Israelis are welcome to visit the Shrines and the surrounding gardens. However, in keeping with a policy that has been strictly followed since the days of Bahaullah, Baha'is do not teach the Faith in Israel. Likewise, the Faith is not taught to Israelis abroad if they intend to return to Israel. When Israelis ask about the Faith, their questions are answered, but this is done in a manner which provides factual information without stimulating further interest." [3]

"Whenever an Israeli citizen living in the West, irrespective of his background and religious affiliation, declares his belief and interest in becoming a member of the Baha'i community, he should be informed that the Faith is not taught in Israel and that there is no Baha'i community there apart from those who are associated with the Baha'i World Center. He cannot be accepted into the Baha'i community if he is planning to return to Israel to reside there. If he plans to continue to reside outside Israel, his enrollment can be accepted, but he will then be subject to the same restrictions about travel to Israel as any other Baha'i, in that he could do so only with the express permission of the Universal House of Justice. In any event, the Universal House of Justice should be informed of any such declaration." [4]

The natural question that arises after taking part of this edict, that still exists today, is why the Jews of Israel are rejected from taking part of this "universal" faith? Wasn't Baha'ism supposed to abrogate all other religions and unite all humanity, including the Jews of Israel? Then why discriminate and exclude Jews from the eternal happiness and peace that converting to the Baha'i Faith brings? Or perhaps Jews, according to the Baha'is are not worth being saved?

Read More on This Edict

Now, before looking into some of these rational and universal directives, let us read some of Bahaullah's words of wisdom.

Bahaullah's lessons in Astronomy

"Thou hast, moreover, asked Me concerning the nature of the celestial spheres...Know thou that every fixed star hath its own planets, and every planet its own creatures, whose number no man can compute."[5]

The SETI Institute (Search for Extra-Terrestrial Intelligence), whose mission is to explore the nature and prevalence of life in the universe, and spends billions of dollars on research for extraterrestrial life, is yet to find any trace of extra-terrestrial intelligence.[6] Further he uses the phrase 'fixed star', which is also erroneous as we today know that all stars are rotating as well as revolving around some point in their respective galaxies. The phrase "fixed star" was invented by ancient astronomers and natural philosophers who lacked access to precise astronomical instruments and measurements over long periods of time [7], however Bahaullah being God himself should have known this simple fact

about his own creation?

I say 'God' because that's what Bahaullah himself claimed to be when he wrote: "Were any of the all-embracing Manifestations of God to declare: "I am God", He verily, speaks the truth, and no doubt attached thereto. For ... through their Revelation, their attributes and names, the Revelation of God, His names and His attributes, are made manifest in the world. ...."[8] And in the words of Abdul-Baha: "Further than this (Bahaullah), man has no other point for concentration. He is God."[9]

Yet another confirmation for Bahaullah being God is found in Shoghi Effendi's works.
In his book "God passes by", Shoghi Effendi, the Guardian of the Baha'i Faith- from 1921 until his death in 1957 and the successor of Abdulbaha- claims that: "To Israel He (Bahaullah) was neither more nor less than the incarnation of the "Everlasting Father", the "Lord of Hosts" come down "with ten thousands of saints"; to Christendom Christ returned "in the glory of the Father," to Shiah Islam the return of the Imam Husayn; to Sunni Islám the descent of the "Spirit of God" (Jesus Christ); to the Zoroastrians the promised Shah-Bahram; to the Hindus the reincarnation of Krishna; to the Buddhists the fifth Buddha.".[10]

Actually, if I may correct the 'infallible' Mr. Effendi [11], the phrase 'no more' serves no purpose here as none still knows a position higher than God! The words 'no less' here though means that Bahaullah was not less than God! Not less than God, means Bahaullah was at least God! Very interesting claims indeed!

Now let's read another scientific wisdom:

Copper converted to gold
In Kitab-i-Iqan or the Book of Certitude, Bahaullah claims that copper, in a span of 70 years would be converted to gold.

"For instance, consider the substance of copper. Were it to be protected in its own mine from becoming solidified, it would, within the space of seventy years, attain to the state of gold. There are some, however, who maintain that copper itself is gold, which by becoming solidified is in a diseased condition, and hath not therefore reached its own state.

Be that as it may, the real elixir will, in one instant, cause the substance of copper to attain the state of gold, and will traverse the seventy-year stages in a single moment. Could this gold be called copper? Could it be claimed that it hath not attained the state of gold, whilst the touch-stone is at hand to assay it and distinguish it from copper?" [12]

Certainly interesting for Alchemists who have turned into Biochemists!

Regarding Bahaullah's scientific wisdom, I can only add that such ignorant and incorrect statements, presented by Bahaullah as solid and clear facts, naturally questions his credibility and mental sanity.

Now let's look into some of Bahaullah's and Baha'ism's universal and superior directives.

The punishment of theft
In the Kitab-i-Aqdas, Bahaullah instructs his followers to punish thieves [13].

On the first offence the thief is exiled, on the second, imprisonment is prescribed and on the third offence a mark is placed on the thief's forehead. This means that if a thief is caught for the first time, he is to be exiled. In the new city he continues to steal and when caught people will not know of his past, so he will be exiled to another city and will keep on stealing.

Let's though assume that a thief is recognized and caught on the third offence, will the mark on his forehead now prevent him from stealing if exile and imprisonment did not? Is the mark on the thief's forehead a license to continue his crimes? What about those caught for the fourth time? How will they be punished?

Read More on Such Fallacies

The punishment for adultery
Adultery and fornication according to Bahaullah is punishable by a fine paid to the Universal House of Justice, (UHJ). On page 15 of Kitab-i-Aqdas (The Most Holy Book), he writes, "It is a must for every adulterer and adulteress that

they must pay to the Universal House of Justice and give 9 mithqals of gold. And should they repeat the act, the atonement will be doubled."[14] However if the adulterer/adulteress cannot afford it, then "the poor are the trust of God in your midst"[15] This means that the rich will easily commit adultery and the poor who can't afford the adultery penalty, will still very easily commit adultery as they are "in the protection of God"!

Further, I am very curious to know why adultery and fornication have the same punishment- are both crimes considered equally destructive and injurious to the society and the individuals involved?

Also what an honorable way for the men of Universal House of Justice to fill their coffers and 'fulfill their responsibilities'! (The UHJ consists only of Baha'i men since Bahai women are not allowed to participate in the law making process in their faith's supreme governing institution...Now, that's called gender equality!)

Although Baha'i proponents seem to preach 'unity, peace and equality among mankind' their history, marred by violence, and their teachings, which are in fact twisted and changed Islamic laws, contradict their averred concept of world peace and gender equality.

Looking into Baha'i laws, one will very soon realize that they originate from Islamic values and principles, though altered so as to completely lose their meaning, function and spirit; reflecting the corrupt mindset of the Baha'is whose sole objective is to deceive and misguide the Muslim community and destroy the pure and perfect message and teachings of Islam.

"They wish to put out Allah's light with their mouths. But Allah will continue with His light, even if the rejecters dislike it. He it is Who has sent His Messenger with the guidance and the Religion of truth, that He may cause it to prevail over all religions, however much those who associate partners with Allah may dislike it." The Holy Quran (61:8-9)

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The Actual Bahai View on Finality

IMRAN SHAYKH, AUGUST 2008 FEEDBACK

Even though Mirza Hussain Ali, Bahaullah proclaimed himself as the promised 'One Whom Allah will Manifest', yet, by paying attention to various sources, it can be established that such a claim of Bahaullah was nothing short of a proclamation of his own Divinity.

Keeping this in mind, it is clear that Bahai thinkers have, by altering Quranic verses and traditions, and through scheming discussions and debates, sought to establish the position of Prophethood for Mirza Hussain Ali, Bahaullah. Consequently, they have rejected the finality of Prophethood and Messengership of the Holy Prophet of Islam (pbuh).

As per my studies, the arguments of the Bahais to establish Bahaullah as a Prophet hold no water. In fact, they are not even conforming to the guidelines of Mirza Husain Ali himself. From this aspect, let us analyse the concept of "Finality of Prophethood" from purely the viewpoint of the Bahais. We will eliminate all traces of it being an Islamic belief in our discussions. This approach is taken so that the relationship between the claim of 'One Whom Allah will Manifest' and the 'Finality of Prophethood' becomes clear for the reader. Referring to such discussions, makes it very clear that, contrary to Bahaullah's claim as such, the Bahais find themselves incapable of establishing Bahaullah as the promised 'One Whom Allah will Manifest.' They have therefore, attempted to tamper with Islamic sources – an approach which is obviously incorrect and not in the right spirit of arriving at a conclusion.

As mentioned earlier, we will use Bahai sources only to establish that even Mirza Hussain Ali, Bahaullah believed in the finality of Prophethood and Messengership of the Holy Prophet of Islam (pbuh). Pay attention to the following:

Bahaullah writes,
"Just as you read in the Book that when Allah has completed Prophethood through His beloved (The Holy Prophet of Islam (pbuh)), He has given the glad tidings to the servants of His meeting and this is a certain thing."
(Ref: Maaedae' Aasmani, volume 4, page 260)

At another place, Bahaullah writes,
"Blessings and salutations be on the Holy Prophet of Islam (pbuh) – the leader of the universe, the nourisher of the nations, the one by whom Messengership and Prophethood was terminated and upon his progeny and his companions; a perpetual and never ending blessing and salutation."
(Ref: Ishraqaat, page 293)

"I beseech Thee ... by Him Whom Thou hast ordained to be the Seal of the Prophets and of Thy Messengers."
(Ref: Bahá'u'lláh, Prayers 29)

At yet another place, Bahaullah writes,
"Once I was walking on the land of 'Ta' in Iran when suddenly, from every direction, on paying attention, the wailings of the prophets of the cities and the towns of that region could be heard and they were saying – O Allah, the last Apostle (pbuh), the leader of all Apostles of Allah, may our souls be sacrificed for him! We have been raised to remember You and extol You. But the ignorant sit upon us and are busy in swearing and cursing. O Allah! Deliver us from this."
(Ref: Ishraqaat, page 246)

Mirza Hussain Ali Bahaullah writes,
"This is because Allah after having terminated the position of Prophethood upon His beloved and His chosen one, and His choicest from His creatures just as He has revealed in the glorious Quran; but (Holy Prophet (pbuh) is the messenger of Allah and the last of the prophets, has promised the eyes of His servants of His meetings on the Day of Qiyamat."
(Ref: Asare Qalame' Aala, volume 3, page 49)

The Bahai scholar Abdul Hamid Ishraq Khavari writes,
"In the Holy Quran, in the chapter of Ahzab, the Messenger of Allah has been termed as the Last of the Prophets. The Blessed Beauty (Bahaullah) says regarding the above mentioned concept that the position of the Great Manifestation (Bahaullah) is superior to the previous manifestations. This is because Prophethood has been terminated by the

manifestation of Mohammed (pbuh), the Messenger of Allah and this is the proof that the manifestation of the Great Promised One (Bahaullah) is in fact the manifestation of Allah. The era of Prophethood was terminated because the Holy Prophet (pbuh) was the last of the Prophets."
(Reheeqe Makhtoom, volume 1, page 78)

At another place, Abdul Hamid Ishraq Khavari writes, "Surely Allah has, in the Holy Quran, named the Holy Prophet Mohammed (pbuh) as the last prophet and has terminated the series of Prophethood through his beloved existence (pbuh). In the chapter of Ahzab, it is revealed – Mohammed (pbuh) is not the father of any of your men, but his is the messenger of Allah and the last prophet.

From this can be explained the greatness of the position of this manifestation of Allah (Bahaullah), the Promised One to the nations and religions. This is because the position of Bahaullah is neither that Messengership nor of Prophethood, but is the manifestation of the Most Unseeen, the glad tidings of whose advent has been mentioned in the Holy Quran – 'are they given respite except that Allah should come to them in the shadow from the clouds?'"
(Ref: Qamoose' Tauqee Manee, volume 1, page 114)

Mirza Hussain Ali, Bahaullah, writes:
"Blessings and salutations be upon the Holy Prophet (pbuh), the leader of the universe, the nourisher of the nations, one by whom was terminated Messengership and Prophethood, and also upon his progeny and his companions."
(Ref: Badie, page 293)

Mirza Hussain Ali, Bahaullah, says:
"Since the previous last Prophet, which is from the clear verses of the book of the Lord of the Universe, if 1,270 years should pass from it, one who is aware of the meaning of this meaning can also find the meanings of the Bayan coming true (indicating another Manifestation)"
(Ref: Badie, page 117)

Mirza Hussain Ali, Bahaullah, says:
"Know that the Nuqta of Furqaan and the light of the All-glorious when He brought the clear signs and decisive arguments, against whom all existence was helpless, he ordered all to be firm on the raised and extended path concerning all that has come from Allah. One who affirms to and attests to the signs of Unity in his heart, and beholds the Eternal Beauty in its lumination, then the rules of resurrection, gathering, life and paradise go against him. This is because after having believed in Allah and the Manifested Beauty, his neglectfulness will go away and his heart will gather in the land. Then know that his paradise in the greatest day of Allah is the best of all paradises and more subtle than the realities of Ridhwan. This is because Allah after having terminated the position of Prophethood through His beloved (Holy Prophet (pbuh), His chosen and choicest creation as has been revealed in Quran by (referring to him as) Messenger of Allah and the last Prophet, has promised the servants of His meeting on the Day of Judgement."
(Ref: Jawaherul Aasaar (english: The Gems of Divine Mysteries), page 42)

Conclusion
By all these sayings and emphases, it is established that the position of Baha is neither that of a prophet not of a messenger. However even Abbas Effendi has contradicted this established claim of Bahaullah when he compared Bahaullah to a divine manifestation just as Hazrat Ibrahim, Hazrat Musa, Hazrat Isa and the Holy Prophet (pbuh)
(Ref: Mufawezat, (english: Some Answered Questions), page 75)

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Human Equality in the Bahai Faith

AZADEH HAIATI, OCTOBER 2008 FEEDBACK

According to Baha'i proponents "the unity of humanity transcending all divisions of race, nation, gender, caste and social class, while celebrating human diversity" [1] is one the most important and central teachings of the Baha'i Faith. Busy presenting sweet words as such, Baha'i advocates neglect the fact that their ideal propaganda is totally incompatible with and even opposite to the sayings of the founders of Baha'ism, and that they are merely spreading their own illusions under the name of "the superior and divine message of The Bahai Faith."

Read: Caste System in The Bahai Faith

To prove my claims, let us look into some of these sayings and you may judge for yourselves.

Blacks of Africa- Cows in the Shape of Human Beings

Did you know that some of your friends are in fact cows walking around in the shape of human beings?!

If you would meet someone who would claim this and at the same time claim that he is an infallible prophet of God and that: "In origin and intention of creation mankind is one."[2], how would you consider his credibility and character?

That person is the infallible Abdul Baha saying:

"For instance, you see the blacks in Africa who are in fact cows that God has created in the shape of human beings, and then you see the blacks of America, who are smart, civilized and cultured. Visiting schools and assemblies of blacks in Washington, during this trip, and having extensive discussions, they could understand my points like the smart Europeans." [3]

Reading this, I wonder what the blacks of Africa think about the reality of their creation and the fact that according to Abdul Baha's divine teachings, blacks of Africa are not to be considered human beings but "cows that God has created in the shape of human beings".

I must mention though that Abdul Baha in the same passage refutes and contradicts himself by stating: "Human kinds without training and education is spoiled...and what else causes their (Blacks of America and blacks of Africa) differences- one being deeply ignorant and the other one being civilized- except for training..."[4]

Correct me if I am mistaken, but is the infallible Abdul Baha implying here that cows through "training and education" will turn into human beings?!

Abdul Baha Treats Turks with Ridicule; Turks Are Not Worth Serious Replies!

Now that we have learned what Africans in essence are, let us, through Abdul Baha's unifying and unprejudiced teachings, learn how Turks should be treated in order to achieve understanding, respect and unity for all mankind.

Fazil Mazandarani quotes Abdul Baha in "A glossary of Baha'i terms":
When King Jamal reached Akka he asked to see me. Riding on a donkey I headed for his house. As soon as he saw me, he warmly greeted me and offered me a seat beside himself. Without any introduction he said: 'You are a corrupter of religion, that's why the Iranian government exiled you here.'... I thought to myself: 'This is a Turk so the reply for him should be ridicules and silencing.' [5]

In the same book we are advised us to:

"Keep away from Turks and leave them alone even if he is your father! Because if he loves you he will eat you and if he hates you, he will kill you." [6]

City-dwellers Worth Gold, Village-dwellers Worth Silver!

Yet another holy teaching that directs humanity towards equality is the one about dowry. According to Baha'i teachings no marriage may be contracted without payment of a dowry; however the dowry fixed for a city-dweller differs from that of a village-dweller. The dowry for city-dwellers has been fixed at nineteen mithghals (2.22 troy ounces) of pure gold, and for village-dwellers at the same amount though in silver. [7]

Now, why is there such a huge difference in the fixed dowry? One might argue that city-dwellers are wealthier than

village-dwellers thus the huge difference in the fixed dowry. However this is a huge generalization and an ignorant stereotype of village dwellers.

If the objective of such a directive is to consider the bridegroom's financial capabilities, the location of his permanent residence should be insignificant, since there are village-dwellers wealthier than city dwellers and poor city dwellers are really not uncommon.

The important question thus is whether the Baha'i teachings regard city-dwellers as superior to village-dwellers? Or maybe village-dwellers are not worth gold? Are village-dwellers considered inferior? Why then the huge difference?

Those Opposing Bahaullah's Message Are Bastards and Animals

The glorious founder of the Baha'i Faith, whose goal in life is to unite humanity and encourage global respect and understanding says:

"Who so ever doesn't regard the Baha'i teachings and regulations as the ultimate truth, should ask his mother about the truth of his origin* and cannot be considered as his father's right and legal son." [8]

"Those souls who oppose Kitab-i-Badi's orders are deprived of names and characters, and God regards them as animals and with such (animals) will they be joined and assembled." [9]

"Today who so ever merely addresses my rejecters as "human beings" will be totally deprived of God's mercy, let alone those who try to prove such souls' worth or grant them status." [10]

Dear readers! Allow me to summarize the Baha'i concept of human equality:
'**Keep away from Turks and leave them alone even if he is your father,**' however if you can't get rid of them, keep in mind that '**the reply for Turks should be ridicules and silencing**'. Further, know that Blacks of Africa are '**cows that God has created in the shape of human beings**' but the blacks of America are trained and can actually '**understand your points like the smart Europeans**', isn't that just amazing?! Blacks of America are able to understand matters just like the "smart Europeans"?!

Concerning those who '**don't regard the Baha'i teachings and regulations as the ultimate truth.**'- know that they are illegitimately born and thus '**should ask their mothers about the truth of their origin and cannot be considered as their fathers' right and legal sons**.' And do not even call them "human beings" because if you do so, you will '**be totally deprived of God's mercy**' since '**God regards them as animals and with such (animals) will they be joined and assembled**'!

This is the human equality and respect taught by the glorious teachings of the Baha'i Faith.

Although Baha'i proponents try to present Bahaism as a pacifist and peaceful religion that emphasizes on "the unity of humanity", a glance at Bahaism's original teachings reveals the opposite. The enormous amounts of inconsistencies and contradictions found in the writings and speeches of its founders reveals their evil and corrupt mindset, and exposes Baha'ism's sole objective; to deceive and misguide the Muslim community and destroy the pure and perfect message of Islam.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

O Mankind! Behold, We have created you all out of a male and a female, and have made you into nations and tribes, so that you might come to know one another. Verily, the noblest of you in the sight of God is the one who is most deeply conscious of Him. Behold, God is all-knowing, all-aware."
(Ref: The Holy Quran 49:13)

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Also read: Bahai Religious Teachings: Confusion Compounded?

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Advancing the Status of Women

DR. MOHAMMED ALAM QURAYSHI, WWW.THEBAHAITRUTH.COM FEEDBACK

Amongst the many doctrines adopted by the Bahais to attract converts to their fold is the concept of "Advancing the Status of Women". Bahais are often found to shout themselves hoarse over this concept as if they were the first to put forth the concept of equality of men and women. The Bahais use this doctrine very aggressively to secure a place in the minds of the people of today's liberal world.

Interesting Read: Does the Bahai Faith actually give equal rights to women?
How did the Bahai leaders themselves contradict the rules they set out for others?
Bahaism and Women, Chapter 7 of "Bahaism and Its Claims" by SAMUEL GRAHAM WILSON.

It is interesting to understand why the Bahais are so very vociferous about this principle, unlike the other principles (for example, the concept of a universal language). Perhaps it is due to the fact that women constitute approximately half of world's population. Or maybe it is possible that winning the interest of a woman will have a positive effect on the next generation. Perhaps above all, they wish to demonstrate themselves as a very progressive religion. Nevertheless, it is essential to verify the truth in this principle advanced by the Bahais as being one of their own.

I have chosen to confine my arguments within the Bahai Faith, while Islam has evidently laid down regulations to advance the status of women centuries earlier.

To highlight their commitment, the Bahais are prolific in talking about this principle. Words from Bahaullah, Abdul Baha and Shoghi are quoted to express the Bahai devotion to women.

Abdul Baha is quoted to have said in Promulgation p 375, "The world of humanity is possessed of two wings: the male and the female. So long as these two wings are not equivalent in strength, the bird will not fly. Until womankind reaches the same degree as man, until she enjoys the same arena of activity, extraordinary attainment for humanity will not be realized; humanity cannot wing its way to heights of real attainment. When the two wings . . . become equivalent in strength, enjoying the same prerogatives, the flight of man will be exceedingly lofty and extraordinary."

I urge you to read the above statement to absorb its importance.

As per Abdul Baha - the sole interpreter of the Bahai Faith -women must enjoy equal authority and perform the same activities as men. Till this is not done, humanity will never reach attainment. Fair enough.

However a question arises here. Why has the Universal House of Justice - the apex governing body of the Bahai Faith - never had any female representation? This is not due to the lack of qualified women amongst the Bahai Faith. Rather women are expressly debarred from becoming members of the Universal House of Justice!

It is clear that the primary Bahai body, which must be obeyed by all Bahais, refuses to adhere to the words of the founders of the Bahai Faith. A factual indication that Bahais are not interested in advancing the status of women, but are simply paying lip service to deceitfully attract new converts.

Historically central Bahai figures, namely Bab, Baha and Abdul Baha never regarded women as equal to men. The 19 Apostles of Bahaullah were all men! Even, among the 18 Letters of Living of Bab, there was only one woman! I wish to draw your attention to the following statistics.

Universe	Members	Women Members	Percentage
Letters of Living of Bab	19	1	5%
Apostles of Bahaullah	19	0	0%
Bahaullah's Hands of Cause	4	0	0%
Abdul Baha's Special Disciples	19	5	26%
Abdul Baha's Hands of Cause	4	0	0%
Shoghi's Hands of Cause	42	6	14%
Universal House of Justice	9	0	0%

Please note that leave alone equality, Bahaullah did not deem fit to give any position to women. It is clear from above

that neither in the past (Bab, Bahaullah) nor in the present (UHJ), were women considered equal to men.

Also Read: Fallacy of Gender Equality in the Bahai Faith

There is no doubt that advancing the status of women is a proposition which is appeal to all. However while the concept is being trumpeted by the Bahais, it is more important to to see how far that is implemented in spirit and in practice. For the Bahai Faith, it appears that the concept is being advanced merely to attract more women and consequently, the next generation to their fold.

This article authored by Dr. Mohammed Alam Qurayshi was sourced from www.thebahaitruth.com

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The Failed Prophecy of the Bahai Faith

DR. MOHAMMED ALAM QURAYSHI, WWW.THEBAHAITRUTH.COM FEEDBACK

An important element to establish the truthfulness and divine origin of any religion is to examine the prophecies made by their leaders.

The importance of prophecies is derived from the fact that Prophets (or Manifestations of God, as the Bahais call them) are sent by God. God, the Almighty, is Knower of All things. Since our knowledge is limited to the present and the past, God makes known the future to His appointed ones as a sign of their truthfulness. So while predictions can go wrong, prophecies are true and bound to happen. Thus, the foretelling by Prophets are prophecies, and any wrong forecasting is a manifest proof to establish the falsehood of the claimant.

Quranic verses and Prophetic traditions are exemplary evidences of prophecies, which the Bahais also acknowledge.

My intention, here, is not to scrutinize all the Bahai teachings and convert this article to an argument of academic interest. But my objective is to present to you an honest case and let you examine the Bahai Faith.

Leadership has always been a a key issue in the Bahai Faith, and its importance is emphasized by Abdul Baha

"In each cycle the guardian and holy souls have been twelve. So Jacob had twelve sons; in the time of Moses there were heads or chiefs of the tribes; in the time of Christ there were twelve Apostles; and in the time of Mohammad there were twelve Imams. But in this glorious manifestation there are twenty-four, double the number of all the others, for the greatness of this manifestation requires it."
(Ref: Some Answered Questions, Chapter 11: Commentary on the Eleventh Chapter of the Revelation of St. John, page 29-30)

"O my loving friends! After the passing away of this wronged one, turn unto Shoghi Effendi as he is the sign of God, the chosen branch, the Guardian of the Cause of God, he unto whom all the Aghsan, the Afnan, the Hands of the Cause of God and His loved ones must turn."
(Ref: Will and Testament of Abdu'l Baha, page 11)

So far so good, but what about the remaining?

The Will and Testament continues,
"He (Shoghi) is the Interpreter of the Word of God and after him will succeed the first-born of his lineal descendents."
(Ref: Will and Testament of Abdu'l Baha, page 11)

And lo! Shoghi died without children. God guided mankind and proved Abdul Baha a liar.

The Bahai Faith is anything but a Faith. Had there been any truth in it, the statements of Abdul Baha would have been established. God never breaks His promise. He would keep His Word had He made it. And thus, God in His Own unique way showed mankind that the Bahai Faith is not His Word. The truth was manifested and the Bahai Faith falsified.

Dear readers, Abdul Baha played a trick, he was blind about the unseen future. How will he show you the way, who himself is lost?

O Bahais open your eyes to the truth.

"Now have come to you, from your Lord, proofs (to open your eyes): if any will see, it will be for (the good of) his own soul; if any will be blind, it will be to his own (harm): I am not (here) to watch over your doings." (Holy Quran)

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The Fatal Flaw in Bahai Authority

IMRAN SHAYKH, AUGUST 2011 FEEDBACK

The basic problem of authority in the Baha'i Faith, with its false claim that those authorities are infallible, really becomes obvious when you consider the issue of the Guardianship, which Shoghi Effendi held from 1921 until his death in 1957. He was appointed to that position by his grandfather, Abdu'l-Baha.

O ye the faithful loved ones of Abdu'l-Baha! it is incumbent upon you to take the greatest care of Shoghi Effendi... For he is, after Abdu'l-Baha, the Guardian of the Cause of God... He that obeyeth him not, hath not obeyed God; he that turneth away from him, hath turned away from God and he that denieth him, hath denied the True One... All must seek guidance and turn unto the Center of the Cause and the House of Justice. And he that turneth unto whatsoever else is indeed in grievous error. (`Abdu'l-Baha: Will and Testament, pages 25-26)

Later, Shoghi Effendi himself wrote: *Divorced from the institution of the Guardianship the World Order of Baha'u'llah would be mutilated and permanently deprived of that hereditary principle which, as Abdu'l-Baha has written, has been invariably upheld by the Law of God. ...Without such an institution the integrity of the Faith would be imperiled, and the stability of the entire fabric would be gravely endangered. its prestige would suffer, the means required to enable it to take a long, an uninterrupted view over a series of generations would be completely lacking, and the necessary guidance to define the sphere of the legislative action of its elected representatives would be totally withdrawn.* (Shoghi Effendi: World Order of Baha'u'llah, page 148)

It stands to reason that if Shoghi Effendi must be obeyed absolutely as the representative of God's will, then he himself must obey the Baha'i commandments that came before him. If he was disobedient to Baha'i laws, then no one should obey him.

Baha'ullah, the founder of the Baha'i Faith, stated in his book of laws, the Kitab-i-Aqdas, paragraph 109, "Unto everyone hath been enjoined the writing of a will."

Likewise, Abdul-Baha, son of Baha'u'llah, in the very Will and Testament by which he appointed Shoghi Effendi to the Guardianship, stated: "It is incumbent upon the Guardian of the Cause of God to appoint in his own life-time him that shall become his successor, that differences may not arise after his passing. He that is appointed must manifest in himself detachment from all worldly things, must be the essence of purity, must show in himself the fear of God, knowledge, wisdom and learning. Thus, should the first-born of the Guardian of the Cause of God not manifest in himself the truth of the words:—"The child is the secret essence of its sire," that is, should he not inherit of the spiritual within him (the Guardian of the Cause of God) and his glorious lineage not be matched with a goodly character, then must he, (the Guardian of the Cause of God) choose another branch to succeed him." (Abd'ul-Baha. Will and Testament, p. 12.)

Shoghi Effendi did none of these things. He had no children, and in fact he expelled from the Faith as "Covenant-breakers" every other descendant of his own grandfather, thus betraying the Faith. When he died in 1957, he left no will and had appointed no successor, thus failing to obey the very Covenant he was expected to uphold.

With no further guidance from the Guardian, the Hands of the Cause of God that he had appointed to assist him did the only thing they could to keep the Baha'i Faith alive: They took over the Faith and arranged for the eventual election of the Universal House of Justice in 1963. But without a Guardian to preside over that body, it would never be in accordance with the very writings that established its authority. And the only ones who could be Guardian were the male descendants of Baha'ullah, all of whom were excluded from the Faith by the first Guardian!

Indeed, the simple fact that Shoghi Effendi disobeyed both Bahau'llah and Abd'ul-Baha by not leaving a will, by expelling all his own relatives from the Faith, and not appointing in his lifetime one of his brothers or male cousins as his sucessor to the Guardianship should be enough to

demonstrate that there is NO "true" Baha'i Faith existing today. Its authority is meaningless by the testimony of its own history!

And perhaps this was inevitable, since Baha'ullah himself warned his successors in the Faith not to exceed the proper bounds of their authority. Referring again to the Kitab-i-Aqdas, we find this as paragraph 37:

"Whoso layeth claim to a **Revelation direct from God, ere the expiration of a full thousand years, such a man is assuredly a lying impostor.** We pray God that He may graciously assist him to retract and repudiate such claim. Should he repent, God will, no doubt, forgive him. If, however, he persisteth in his error, God will, assuredly, send down one who will deal mercilessly with him. Terrible, indeed, is God in punishing! Whosoever interpreteth this verse **otherwise than its obvious meaning is deprived of the Spirit of God and of His mercy which encompasseth all created things.** Fear God, and follow not your idle fancies. Nay, rather, follow the bidding of your Lord, the Almighty, the All-Wise. Erelong shall clamorous voices be raised in most lands. Shun them, O My people, and follow not the iniquitous and evil-hearted. This is that of which We gave you forewarning when We were dwelling in 'Iráq, then later while in the Land of Mystery, and now from this Resplendent Spot." (Emphasis mine)

Since any Baha'i would affirm that Abdu'l-Baha is inferior in rank to Baha'u'llah, we have to apply consistent logic to the Baha'i Writings; and when we do.....

"The sacred and youthful branch, the guardian of the Cause of God as well as the Universal House of Justice, to be universally elected and established, are both under the care and protection of the Abha Beauty, under the shelter and unerring guidance of His Holiness, the Exalted One (may my life be offered up for them both). **Whatsoever they decide is of God. Whoso obeyeth him not, neither obeyeth them, hath not obeyed God; whoso rebelleth against him and against them hath rebelled against God; whoso opposeth him hath opposed God; whoso contendeth with them hath contended with God; whoso disputeth with him hath disputed with God; whoso denieth him hath denied God; whoso disbelieveth in him hath disbelieved in God; whoso deviateth, separateth himself and turneth aside from him hath in truth deviated, separated himself and turned aside from God.** May the wrath, the fierce indignation, the vengeance of God rest upon him!" (Will and Testament of Abdu'l-Baha, Page 11 [Emphasis mine])

There is no way that passage can be reconciled with the one of Baha'u'llah denying that anyone can recieve direct revelation from God before the passage of 1000 years. And that might explain why Shoghi Effendi died without issue at the relatively young age of 60, in the midst of the Ten Year World Crusade he was leading. He was probably struck down by God himself just as Baha'u'llah would have predicted. And despite the desperate efforts made ever since to teach and proclaim the Baha'i Faith under the Universal House of Justice, it remains to this day a small, cultlike body scattered over the world, with no potential to make any real difference in the world at large.

To all readers, I implore you to be fair in your judgement and search your feelings. The Baha'i Faith is a failure and you need not be bound by laws, authorities, or institutions that are not based on truth. If you belong to the mainstream Baha'i Faith that follows the Guardianship-less Universal House of Justice, or one of the splinter groups that rejected the authority of that body, the fact remains that you follow a spirtually dead faith and are totally wasting your time. The Baha'i Faith in its present form will never become the great religion of the world Baha'ullah and Abdu'l-Baha envisioned it to be, because Shoghi Effendi ruined it with his blind assumption of his own infallibility. His own relatives questioned his decisions and were expelled for doing that. If you cannot question authority, it can destroy you. Or, in this case, the credibility of the authority is destroyed and opposing it becomes a moral obligation. Let it be so!

by Dale Husband on www.iranian.com, 28-Jul-2010

This article was sourced from http://bahaism.blogspot.com/

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Bahai Faith: The Missing Prophecy

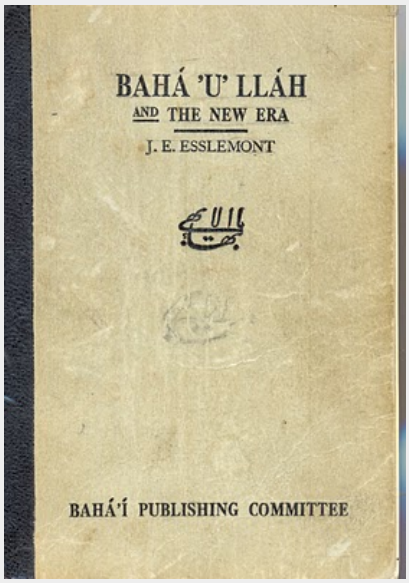
IMRAN SHAYKH, AUGUST 2011 FEEDBACK

We quote here from J. E. Esslemont's Bahá'u'lláh and the New Era, a book published by the Bahá'í Publishing Committee and copyrighted by the National Spiritual Assembly of the Bahá'ís of the USA. Originally the manuscript of Bahá'u'lláh and the New Era was revised and approved by `Abdú'l-Bahá and after his death, by Shoghi Effendi as well as by a committee of the National Bahá'í Assembly of England.[1]

Esslemont writes:

"In the last two verses of the Book of Daniel occur the cryptic words:-'Blessed is he that waiteth and cometh to the thousand, three hundred and thirty-five days. But go thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.' Many have been the attempts of learned students to solve the problem of the significance of these words. In a table-talk at which the writer was present, `Abdu'l-Bahá said that these 1,335 days mean 1,335 solar years from the Hijrat. (Flight of Muhammad from Mecca to Medina, marking the beginning of the Muhammad era.) As the Hijrat occurred in 622 A.D. the date referred to is, therefore, 1957 (i.e. 622+1,335) A.D. asked:

'What shall we see at the end of the 1,335 days?' he replied: Universal Peace will be firmly established, a Universal language promoted. Misunderstandings will pass away. The Bahá'í Cause will be promulgated in all parts and the oneness of mankind established. It will be most glorious!'"[2] [emphasis mine]



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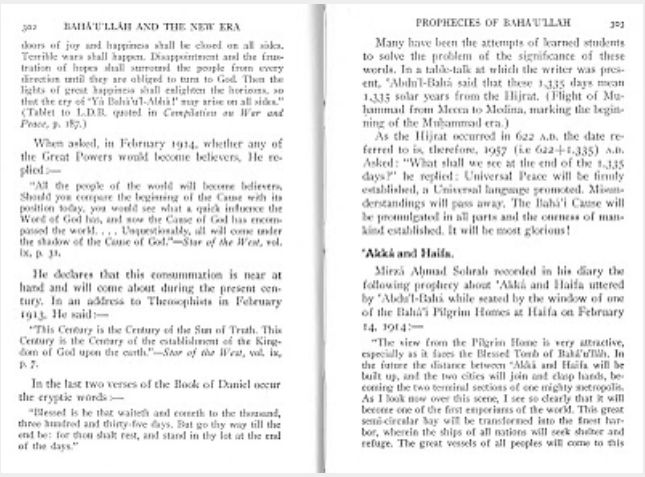

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doors of joy and happiness shall be closed on all sides. Terrible wars shall happen. Disappointment and the frustration of hopes shall surround the people from every direction until they are obliged to turn to God. Then the lights of great happiness shall enlighten the horizons, so that the cry of 'Yá Bahá'u'l-Abhá!' may arise on all sides." (Tablet to L.D.B. quoted in *Compilation on War and Peace*, p. 187.)

When asked, in February 1914, whether any of the Great Powers would become believers, He replied:—

"All the people of the world will become believers. Should you compare the beginning of the Cause with its position today, you would see what a quick influence the Word of God has, and now the Cause of God has encompassed the world. . . . Unquestionably, all will come under the shadow of the Cause of God."—*Star of the West*, vol. IX, p. 31.

He declares that this consummation is near at hand and will come about during the present century. In an address to Theosophists in February 1913, He said:—

"This Century is the Century of the Sun of Truth. This Century is the Century of the establishment of the Kingdom of God upon the earth."—*Star of the West*, vol. IX, p. 7.

In the last two verses of the Book of Daniel occur the cryptic words:—

"Blessed is he that waiteth and cometh to the thousand, three hundred and thirty-five days. But go thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."

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Many have been the attempts of learned students to solve the problem of the significance of these words. In a table-talk at which the writer was present, 'Abdu'l-Bahá said that these 1,335 days mean 1,335 solar years from the Hijrat. (Flight of Muhammad from Mecca to Medina, marking the beginning of the Muhammad era.)

As the Hijrat occurred in 622 A.D. the date referred to is, therefore, 1957 (i.e. 622+1,335) A.D. Asked: "What shall we see at the end of the 1,335 days?" he replied: Universal Peace will be firmly established, a Universal language promoted. Misunderstandings will pass away. The Bahá'í Cause will be promulgated in all parts and the oneness of mankind established. It will be most glorious!

'Akká and Haifa.

Mírzá Ahmad Sohrab recorded in his diary the following prophecy about 'Akká and Haifa uttered by 'Abdu'l-Bahá while seated by the window of one of the Bahá'í Pilgrim Homes at Haifa on February 14, 1914:—

"The view from the Pilgrim Home is very attractive, especially as it faces the Blessed Tomb of Bahá'u'lláh. In the future the distance between 'Akká and Haifa will be built up, and the two cities will join and clasp hands, becoming the two terminal sections of one mighty metropolis. As I look now over this scene, I see so clearly that it will become one of the first emporiums of the world. This great semi-circular bay will be transformed into the finest harbor, wherein the ships of all nations will seek shelter and refuge. The great vessels of all peoples will come to this

Text of 1950 Edition

Bahá'u'lláh and the New Era, the book that records the above quoted prophecy, was first published in 1923. Instead of world peace and such utopian dreams, a small sample of what we got from 1923 until 1957 was things like nation wide poverty in the Depression in the USA and World War II which yielded ten to twelve million massacred by the hands of Hitler's army. Stalin caused the death of some twenty million people. In fact, Shoghi Effendi himself wrote, "We who

have killed some forty-five million human beings in the past thirty-five years."[3] And so there is absolutely no question that this prophecy is false. Perhaps, it should be noted that one significant event that occurred in 1957 was Shoghi Effendi's sudden death.

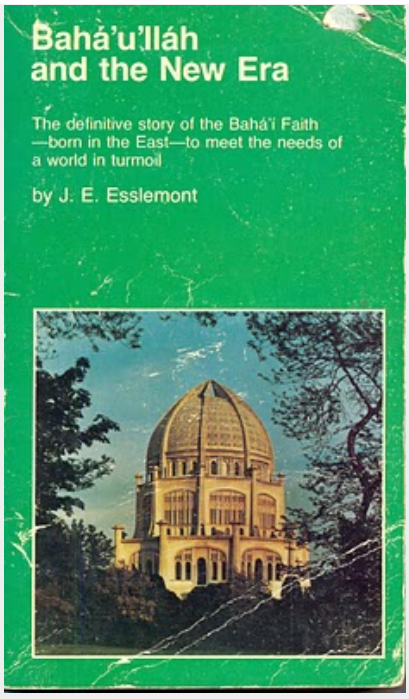
Not so fast though, in later editions of the same book that records the false prophecy there is a section titled "Note on Revisions" in which the false prophecy is explained away:
"'the end of the 1,335 days.' The Guardian has written that in the Bahá'í teachings themselves there is nothing to indicate that any definite degree of world peace will be established by 1957, nor by 1963, the one hundredth anniversary of the Declaration of Bahá'u'lláh." Another Bahá'ísm publication has stated, "Regarding the Prophecy of Daniel: The passage in Esselmont should be changed to state that this prophecy refers to the one-hundredth anniversary of the Declaration of Bahá'u'lláh, in the Garden of Ridván, Baghdád."[4] [emphasis mine]

The Guardian is Shoghi Effendi, grandson of, and third in line to, Bahá'u'lláh. He is one of the only two individuals to be appointed as the interpreter of Bahá'u'lláh's teachings. What the Guardian does however is to contradict the teachings of `Abdú'l-Bahá, son of, and second in line to, Bahá'u'lláh. He was the other of the only two individuals ever to be appointed as the interpreter of Bahá'u'lláh's teachings.

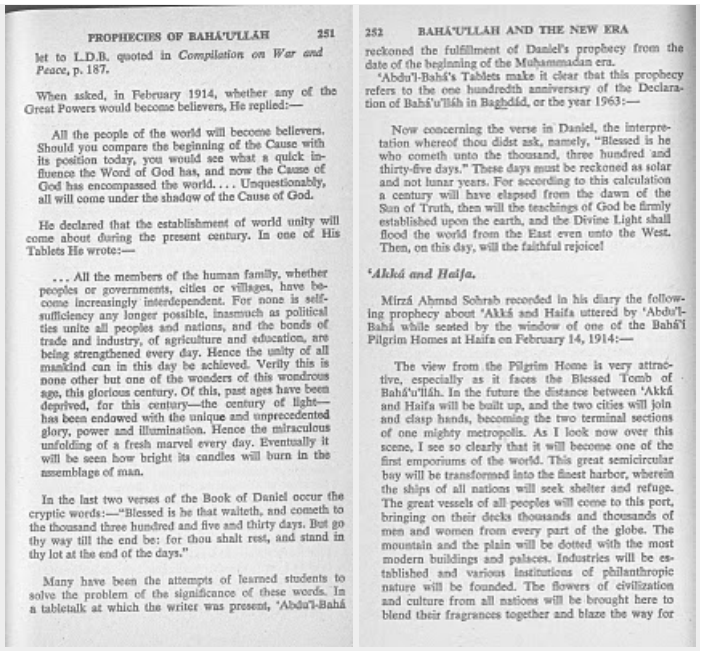
Of `Abdú'l-Bahá it is said that he is "the authorized interpreter of the teachings, and declaring that any explanations or interpretations given by Him are to be accepted as of equal validity with the words of Bahá'u'lláh Himself"[5] [my underlining]. After these two the authority of Bahá'ísm was given to committees, these committees alone can publish authoritative Bahá'í writings, which they did so when they published the book from which we quoted the false prophecy. The 1950 edition of the book carries with it the Note on Revisions, which explains that in future editions of the book the text would be reworked and the changes would the be made with no indication that it ever contained false prophecy.[6]

Consulting the 1976 edition of Bahá'u'lláh and the New Era, pp 251-252 (or 1980 ed., p. 250) we find the new reading of this text:
"...In a table-talk at which the writer was present, `Abdú'l-Bahá reckoned the fulfillment of Daniel's prophecy from the date of the beginning of the Muhammadan era. `Abdú'l-Bahá's Tablets, make it clear that this prophecy refers to the one hundredth anniversary of the Declaration of Bahá'u'lláh in Baghdád, or the year 1963:-Now concerning the verse in Daniel, the interpretation whereof thou didst ask, namely, 'Blessed is he who cometh unto the thousand, three hundred and thirty-five days.'

These days must be reckoned as solar and not lunar years. For according to this calculation a century will have elapsed from the dawn of the Sun of Truth, then will the teachings of God be firmly established upon the earth, and the Divine Light shall flood the world from the East even unto the West. Then, on this day, will the faithful rejoice!" [emphasis mine]


Bahá'u'lláh
and the New Era
The definitive story of the Bahá'í Faith
—born in the East—to meet the needs of
a world in turmoil
by J. E. Esslemont

Cover of 1976 Edition



PROPHECIES OF BAHÁ'U'LLÁH 251

let to L.D.B. quoted in *Compilation on War and Peace*, p. 187.

When asked, in February 1914, whether any of the Great Powers would become believers, He replied:—

All the people of the world will become believers. Should you compare the beginning of the Cause with its position today, you would see what a quick influence the Word of God has, and now the Cause of God has encompassed the world. . . . Unquestionably, all will come under the shadow of the Cause of God.

He declared that the establishment of world unity will come about during the present century. In one of His Tablets He wrote:—

. . . All the members of the human family, whether peoples or governments, cities or villages, have become increasingly interdependent. For none is self-sufficiency any longer possible, inasmuch as political ties unite all peoples and nations, and the bonds of trade and industry, of agriculture and education, are being strengthened every day. Hence the unity of all mankind can in this day be achieved. Verily this is none other but one of the wonders of this wondrous age, this glorious century. Of this, past ages have been deprived, for this century—the century of light—has been endowed with the unique and unprecedented glory, power and illumination. Hence the miraculous unfolding of a fresh marvel every day. Eventually it will be seen how bright its candles will burn in the assemblage of man.

In the last two verses of the Book of Daniel occur the cryptic words:—"Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."

Many have been the attempts of learned students to solve the problem of the significance of these words. In a tabletalk at which the writer was present, 'Abdu'l-Bahá

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reckoned the fulfillment of Daniel's prophecy from the date of the beginning of the Muhammadan era.

'Abdu'l-Bahá's Tablets make it clear that this prophecy refers to the one hundredth anniversary of the Declaration of Bahá'u'lláh in Baghdád, or the year 1963:—

Now concerning the verse in Daniel, the interpretation whereof thou didst ask, namely, "Blessed is he who cometh unto the thousand, three hundred and thirty-five days." These days must be reckoned as solar and not lunar years. For according to this calculation a century will have elapsed from the dawn of the Sun of Truth, then will the teachings of God be firmly established upon the earth, and the Divine Light shall flood the world from the East even unto the West. Then, on this day, will the faithful rejoice!

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Text of 1976 Edition

First, we note that Bahá'u'lláh and the New Era was revised in 1937, 1950, 1970, 1976, 1980 and reprinted in 1990. The Bahá'í were able to do this since taking over the "copyright and other interests" from George Allen & Unwin Ltd., of London England. Also note that in 1957 the prophecy was not fulfilled, but remember that the Note on Revisions stated, "there is nothing to indicate that any definite degree of world peace will be established by 1957, nor by 1963 [emphasis mine]." But the reworked explanation also fails because a century from the dawn of the Sun of Truth [Bahá'u'lláh] is 1963 and still we do not see the teachings of God be firmly established upon the earth [emphasis mine].

In conclusion, what is the meaning of the last two verses of the Book of Daniel? Apparently after two different explanations we still don't know. Obviously what we have is an attempt to cover up a false prophecy with an equally impotent explanation that is meaningless, its only meaning is that it demonstrated some degree of Bahá'í manipulation.

[1] J. E. Esslemont, M.B., CH.B., F.B.E.A., Revised by `Abdu'l-Bahá and Shoghi Effendi, Bahá'u'lláh and the New Era (Wilmette, IL.: The Bahá'í Publishing Committee, 1928, 12th ed. 1950), p. xii

[2] J. E. Esslemont, M.B., CH.B., F.B.E.A., Revised by `Abdu'l-Bahá and Shoghi Effendi, Bahá'u'lláh and the New Era (Wilmette, IL.: The Bahá'í Publishing Committee, 1928, 12th ed. 1950), pp. 302-303

[3] Bahá'u'lláh, Shoghi Effendi tarns., Epistle to the Son of the Wolf (Wilmette, Ill.: Bahá'í Publishing Trust, 1941, 1953 ed.), p. i

[4] Directives From the Guardian, (Hawaii: Bahá'í Publishing Trust, 1973), 49: DANIEL, THE PROPHECY OF

[5] J. E. Esslemont, M.B., CH.B., F.B.E.A., Revised by `Abdu'l-Bahá and Shoghi Effendi, Bahá'u'lláh and the New Era (Wilmette, IL.: The Bahá'í Publishing Committee, 1928, 12th ed. 1950), pp. 158-159

[6] J. E. Esslemont, M.B., CH.B., F.B.E.A., Revised by `Abdu'l-Bahá and Shoghi Effendi, Bahá'u'lláh and the New Era (Wilmette, IL.: The Bahá'í Publishing Committee, 1928, 12th ed. 1950), p. ix

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Failed Prophecies - Daniel and the New Era

IMRAN SHAYKH, SEPTEMBER 2011 FEEDBACK

Following are the changing interpretations of Daniel's "1335 Days"in Dr. Esslemont's book, "Baha'u'llah and the New Era", from 1923to 1970.

I. During a table talk, 'Abdu'l-Baha states that Daniel's 1335 days are solar years after the Hejira (622 AD). Esslemont performs the simple calculation, arriving at 1957 as the date for:

"Universal Peace will be firmly established, a Universal language promoted. Misunderstandings will pass away. The Baha'i Cause will be promulgated in all parts and the oneness of mankind established. It will be most glorious!" - 'Abdu'l-Baha

The 1923 and 1937 editions of "The New Era" contained this interpretation. The latter edition was overseen by Shoghi Effendi, yet this interpretation was not altered.

II. In "God Passes By", Shoghi Effendi changes the calculation to point to the years 1959 and 1963. He does so by starting at 1863 and using lunar years. This conflicts with the Hejira/Solar interpretation previously published. (see note below)

III. In the 1946 printing of the 1937 edition of "The New Era", we find the following remark:

P. 303: "the end of the 1,335 days." The Guardian has written that in the Baha'i teachings themselves there is nothing to indicate that any definite degree of world peace will be established by 1957, nor by 1963, the one hundredth anniversary of the Declaration of Baha'u'llah. The Baha'is understand that the process of spiritual regeneration and social order is evolutionary, and that no human powers can prevent the final consummation of the divine promise.
(J. E. Esslemont, "Baha'u'llah and the New Era", (Wilmette: Baha'i Publishing Trust, 1946), p. ix)

This remark was gone by the 1950 edition. Though this disclaimer is quite clear, the upcoming edition would continue to hold expectations high, but only without showing any calculations.

IV. In 1950, Shoghi Effendi oversees the release of a new edition of "The New Era". In it, all calculations are dropped, and the target date is changed to 1963, but the expectations are preserved:

"'Abdu'l-Baha's Tablets make it clear that this prophecy refers to the one-hundredth anniversary of the declaration of Baha'u'llah in Baghdad, or the year 1963. Asked what will be manifest after the 1,335 "days," he replied: Universal peace will be firmly established, a Universal language promoted. Misunderstandings will pass away. The Baha'i Cause will be promulgated in all parts and the oneness of mankind established. It will be most glorious!"
(Esslemont, Baha'u'llah and the New Era, 1950 Edition, pg. 303)

V. In 1970, A new edition is published, with some faulty arithmetic: *"'Abdu'l-Baha's Tablets make it clear that this prophecy refers to the one-hundredth anniversary of the declaration of Baha'u'llah in Baghdad, or the year 1963:-*

Now concerning the verse in Daniel, the interpretation whereof thou didst ask, namely, "Blessed is he who cometh unto the thousand, three hundred and thirty-five days." These days must be reckoned as solar and not lunar years. For according to this calculation a century will have elapsed from the dawn of the Sun of Truth, then will the teachings of God be firmly established upon the earth, and the divine light shall flood the world from the East even unto the West. Then, on that day, will the faithful rejoice!"

(Esslemont, Baha'u'llah and the New Era, 1970 Edition, pg. 250)
We are now at 622 AD + 1335 solar years = 1963, which is incorrect. Of course the year of the Hijra (622) is not explicitly mentioned, but it is clear that we are back to the original calculation that had been published widely for 27 years.

Remarkably, the 1970 edition confirms Esslemont's calculations, 20 years after they had been removed under Shoghi Effendi's guidance.

Just as remarkably, the Universal House of Justice associated its founding with the prophecy of Daniel, thus implicitly claiming to have fulfilled the ancient prophecy.

The Baha'is had expected something great to happen in 1963, at least since Shoghi Effendi had published "God Passes By." How anti-climactic that such a prophecy be fulfilled by an administrative act. Clearly, there's no magic in scheduling and manufacturing the fulfillment of a prophecy in such a way.

On the contrary, it is a transparent act of unscrupulous manipulation.

Also Read: The Changing Face of Bahaullah and The New Era

NOTE ON THE INTERPRETATION OF DANIEL'S PROPHECY IN "GOD PASSES BY".

Shoghi Effendi calculated the "1335 days" to be literal days,and noticed that one could use 1335 days as an approximatedifference between 100 solar years and 100 lunar years.In this way, the Guardian was able to explain 'Abdu'l-Baha'sreferences to the year 1963. While speaking of theDeclaration of Baha'u'llah (1863) Shoghi Effendi says:

"The 'hundred lunar years,' destined to immediately precede that blissful consummation (1335 days), announced by Daniel in that same chapter had commenced."
God Passes By, pg. 151

This passage indicates that the Guardian expected a"consummation" to begin in 1379 A.H. (Islamic calendar) andend after 1335 more days. This "blissful consummation" wouldthen extend between the years 1959 and 1963. That is to say:

1863 AD/1279 AH: Declaration of Baha'u'llah's mission 1959 AD/1379 AH: 100 year (lunar) anniversary of Baha'u'llah's mission 1959-1963 AD: "that blissful consummation"

I have not been informed of what significant event actually occurred in 1959.

The passage in the "corrected" 1970 edition of "Baha'u'llah and the New Era" states:

Now concerning the verse in Daniel, the interpretation whereof thou didst ask, namely, "Blessed is he who cometh unto the thousand, three hundred and thirty-five days." These days must be reckoned as solar and not lunar years. For according to this calculation a century will have elapsed from the dawn of the Sun of Truth, then will the teachings of God be firmly established upon the earth, and the divine light shall flood the world from the East even unto the West. Then, on that day, will the faithful rejoice!"
(Esslemont, Baha'u'llah and the New Era, 1970 Edition, pg. 250)

This interpretation of Daniel agrees with the Guardian's result (1963),but differs from the Guardian's math. 'Abdu'l-Baha, in this passage,incorrectly uses solar years to come to 1963 (1957 is the result), andrejects the use of lunar years, which the Guardian used along withliteral days. Note that, in verifying 'Abdu'l-Baha's target of 1963,Shoghi Effendi used calculations that 'Abdu'l-Baha ruled out.

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The Kitáb-i-Aqdas and Bahá'í Fundamentalism

IMRAN SHAYKH, OCTOBER 2011 FEEDBACK

God hath decreed, in token of His mercy unto His creatures, that semen is not unclean. Yield thanks unto Him with joy and radiance

Bahaullah is said to have written the Kitáb-i-Aqdas in 1873, or perhaps several years earlier. This was relatively early in his ministry, so much was added or ammended afterward, but the Aqdas stands as the book that Bahaullah intended to serve as the foundation of his scriptures. The Aqdas, when viewed with its Islamic, Shi'i, Iranian, and Bayanic origins in mind, presents very little original material, and is hence a very traditional book in the Shi'i style, and it contains much that western Bahá'ís and non-Bahá'ís might find hard to swollow. It is therefore no surprise that the Bahá'í authorities did not complete an authoritative English translation until 120 years after its release in Arabic. Its release in English, along with the advent of the Internet, preceeded a surge in fundamentalism in the previously liberal western Bahá'í community.

First and foremost, the Twin Duties assigned by the Aqdas to all men are (1) belief in Bahaullah and (2) obedience to his laws and ordinances. The Aqdas states quite clearly that good deeds-without satisfying these two duties-are worthless. This fundamentalist doctrine of salvation leaves no room for the unbeliever and those who cannot manage to live by the entirety of Bahaullah's rules and regulations, which are-as well shall soon see-quite hard to swallow hole. The Bahá'í community, in fact, does not follow many of the directives of the Aqdas, though they claim they will one day when mankind has reached a sufficient level of maturity.

The Foundation: Original Sin

The Bahá'í doctrine of the Twin Duties rests upon the foundation of the Bahá'í version of the doctrine of original sin. The Bahá'í idea is not that Adam and Eve blew it for the rest of us, but rather that we are inadequate by design, and not just morally, but we are futhermore incapable of discerning right from wrong. Our only hope is to fear God, recognize Bahaullah, and obey him.

O people of the world! Follow not the promptings of the self, for it summoneth insistently to wickedness and lust; follow, rather, Him Who is the Possessor of all created things, Who biddeth you to show forth piety, and manifest the fear of God. Regard men as a flock of sheep that need a shepherd for their protection. This, verily, is the truth, the certain truth. We approve of liberty in certain circumstances, and refuse to sanction it in others. We, verily, are the All-Knowing.

Bahaullah makes this point in different ways throughout his writings:

Man is unable to comprehend that which hath streamed forth from the Pen of Glory and is recorded in His heavenly Books. Men at all times and under all conditions stand in need of one to exhort them, guide them and to instruct and teach them. Lawh-i-Maqsúd (Tablet to Mirzá Maqsúd)

Thus the Aqdas states in no uncertain terms that we are to follow Bahaullah strictly according to his own terms:

Weigh not the Book of God with such standards and sciences as are current amongst you, for the Book itself is the unerring Balance established amongst men. In this most perfect Balance whatsoever the peoples and kindreds of the earth possess must be weighed, while the measure of its weight should be tested according to its own standard, ...

Thus it follows that one cannot rest ones conscience on good deeds alone, because one cannot distinguish good from evil in the first place.

Blessed is the man that hath acknowledged his belief in God and in His signs, and recognized that "He shall not be asked of His doings". Such a recognition hath been made by God the ornament of every belief and its very foundation. Upon it must depend the acceptance of every goodly deed.

This, of course, puts men in a position of being incapable of measuring the appropriateness or fairness of any of Bahaullah's laws and ordinances, or for that matter, anything Bahaullah has said. Therefore, men must simply believe and obey:

The first duty prescribed by God for His servants is the recognition of Him Who is the Dayspring of His Revelation and the Fountain of His laws, Who representeth the Godhead in both the Kingdom of His Cause and the world of creation. Whoso achieveth this duty hath attained unto all good; and whoso is deprived thereof hath gone astray, though he be the author of every righteous deed. It behoveth every one who reacheth this most sublime station, this summit of transcendent glory, to observe every ordinance of Him Who is the Desire of the world. These twin duties are inseparable. Neither is acceptable without the other.

Unbelievers

There are certainly passages in Bahá'í scripture that exhibit tolerance of the unbeliever, but there are certainly passages that exhibit a less than complimentary attitude:

The peoples of the world are fast asleep. ... So bewildered are they in the drunkenness of their evil desires, that they are powerless to recognize the Lord of all being, Whose voice calleth aloud from every direction ...

Islamic Legalism

One of the most striking characteristics of the Aqdas, especially in light of the fact that such gravity is given to its laws and ordinances, is that a number of important issues are omitted while several less important topics are addressed in great technical detail. What the Aqdas chooses to address appears to follow the pattern of Islamic tradition and Bábí law more than issues that concern modern civilazation. Indeed, the Aqdas itself indicates that Bahaullah wrote the Aqdas to appease the many contemporary Bahá'ís who saw great importance in addressing Islamic law.

Severe Punishments

It is not enough to say that the Aqdas endorses capital punishment. In many parts of the world where capital punishment is used, it is reserved for extreme crimes. In the Aqdas, the application of capital punishment is more straightforward: if one kills (with intent), one is to be killed.

Even stronger is the punishment for arson, which appears to be the equivalent of burning at the stake. Not to imply that arson is not a dreadfully serious crime, but isn't that a bit cruel and unusual? Is there no other crime that calls for a punishment of proportionate cruelty?

Unfair Penalties and Allotments Though Bahaullah dealt with a handful of topics in great detail, his handling of these topics left something to be desired with regard to fairness. One example of this are the flat monetary fines applied to fornication and manslaughter and flat amounts assigned to dowries: did it ever occur to Bahaullah that this approach favors the wealthy? It has the effect of making fornication and manslaughter similarly minor offenses for those who can easily part with a little gold.

I have, on occasion, stopped to wonder how a modern criminal court system might be served by the additional load of fornication cases. I also wonder how people might come to be accused of fornication. It's good for a laugh or two. Manslaughter is treated as a civil offense for which the blood money is set to about 11 troy oz. of gold. The fine for first offense adultery is about an ounce.

Marriage and Inheritance The passages of the Aqdas on marriage are noticeably gender-biased. Men are permitted to have two wives (`Abdu'l-Bahá later abrogated this allowance of bigamy). Men are presumed to be the sole bread winners, so no consideration is given to the likelihood that a woman might work. Whereas adultery is considered to be an offense that men and women can commit, divorce appears to be justifiable by female adultery only, for, in keeping with Islamic tradition, divorce is not a two-way street: the man divorces the wife; not the other way around. Dowries are set to a couple ounces of gold for city urban Bahá'ís and a couple ounces of silver for rural Bahá'ís. Silver is, of course, worth much less than gold. This system favors rural residents whether they are rich or poor, but more importantly, why even bother with such detail? Why require dowries in a modern age in which wives are presumably no longer possessions?

Bahaullah's rules for inheritance clearly favor men over women. The only defense Bahá'ís have for this is that Bahaullah's rules are merely a default to be used when Bahá'ís don't leave a will (which would be illegal). Is this to suggest that Bahaullah's inheritance rules are not to be used, even as a model? Of course they are to be used! If failing to leave a will is forbidden, why else would Bahaullah have specified these allotments? To punish the female

descendants only?

Important Topics Avoided

It seems a bit peculiar that, having dealt with incidental topics in great detail, Bahaullah found his way to sidestep some important issues, such as circumcision-especially the female variety practiced in parts of the Muslim world. He must have been aware of the practice, yet he did not seem to believe it was an issue deserving of his attention.

Some heinous crimes are not touched by the Aqdas. Thievery is addressed in detail, but robbery-the violent equivalent-is not touched. The Aqdas does not address sexual crimes such as molestation and rape. These heinous offenses may not have been considered as serious from Bahaullah's Islamic perspective, but of course that's no excuse for a universal manifestation.

Good Old-Fashioned Homophobia

The Aqdas fails to discuss rape, sexual assault, or molestation, but it does express great abhorrance for something it ambiguously calls the subject of boys. Shoghi Effendi interpreted this as a general forbiddence of sexual relations between males. As ambiguously grossed out as Bahaullah appeared to be by the subject of boys, Shoghi Effendi was probably reading Bahaullah right.

Silly Stuff, But Not Harmless

Though the Bahá'ís claim to respect cultural diversity, the very fabric of the Bahá'í Faith threatens cultural diversity, because the Bahá'í Faith is no mere code of international and interracial good will as it has been sold to us; rather it is a complex set of behavioral codes that dictate manner of dress, eating, worship, marriage, and on and on. One directive that drives this point home is Bahaullah's directive on the trimming of hair:

Shave not your heads; God hath adorned them with hair, and in this there are signs from the Lord of creation to those who reflect upon the requirements of nature. He, verily, is the God of strength and wisdom. Notwithstanding, it is not seemly to let the hair pass beyond the limit of the ears. Thus hath it been decreed by Him Who is the Lord of all worlds.

It's a good thing Shoghi Effendi clarified the prohibition against long hair to be directed only toward men! Still, given the apparent spirit of this passage, consider how Bahaullah kept his own hair. We have included a photo to assist the reader.

This question ought to also be put to `Abdu'l-Bahá's appearance. Still, this lack of integrity is not the most troubling aspect of the twin directives on hair. The keeping of hair is a part of many cultures. What are the Bahá'ís to say people who have used the grooming of their hair as part of their cultural and religious heritage for thousands of years? For example, in many Native American cultures, the cutting of ones hair is a sign of grieving or shame. Are the Bahá'ís prepared to follow in the footsteps of the Christian missionaries of old?

This is certainly not the only place where the Bahá'í Faith imposes on perfectly harmless cultural practices. The Bahá'í Faith requires burial of the dead, for instance, and the Bahá'í Faith brings its own set of rules and form of ceremony to marriages and funerals. Even the dinner table is not spared:

Take heed lest, when partaking of food, ye plunge your hands into the contents of bowls and platters.

Does this mean we must eat pizza with a fork?

And in keeping with the Tidiness-is-Godliness principle, we have another gem:

Should the garb of anyone be visibly sullied, his prayers shall not ascend to God, and the celestial Concourse will turn away from him.

Well, I should say: what if the garment is invisibly sullied by some horrible bacteria? Then his prayers would be welcome because there is no visible dirt?

And finally, another silly rule:

If ye should hunt with beasts or birds of prey, invoke ye the Name of God when ye send them to pursue their quarry; for then whatever they catch shall be lawful unto you, even should ye find it to have died.

The obvious question here is: what if one hunts with a gun, a net, or a bow?

This is a discussion about the culturally insensitive nature of the Bahá'í Faith that goes beyond the Aqdas itself, but the Aqdas is a prominant part of the problem.

The Roots of Shundamentalism

Shundamentalism, the distictly Bahá'í practice of shunning other Bahá'ís who follow another Bahá'í leader, was put forward again and again by Bahaullah, and an example is to be found in the Aqdas:

Erelong shall clamorous voices be raised in most lands. Shun them, O My people, and follow not the iniquitous and evil-hearted. This is that of which We gave you forewarning when We were dwelling in Iraq, then later while in the Land of Mystery, and now from this Resplendent Spot.

Later, in Questions and Answers, Bahaullah utters this remarkably divisive statement regarding non-Bahá'í family members, giving great legal weight to the practice of shunning apostates:

Any heir, from whichever category of inheritors, who is outside the Faith of God is accounted as non-existent and doth not inherit.

Answer #34

Why one should not become-or remain-a Bahá'í, according to the Aqdas

Finally, here are some selections from the Aqdas to help motivate good people to keep clear of the Bahá'í Faith:

It is inadmissible that man, who hath been endowed with reason, should consume that which stealeth it away. Burden not an animal with more than it can bear.

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Why we need BahaiAwareness

IMRAN SHAYKH, FEBRUARY 2014 FEEDBACK

- The Story starts with the Bab...
- Differences between Bahaullah And Mirza Yahya
- Differences between Abdul Baha And Mohammed Ali
- Position of Abdul Baha - Prophet or the Successor of Prophet?
- Death of Abdul Baha and the leadership of Shoghi Effendi

The Story starts with the Bab...

The Bab was affected by the views of Shaikhiyah since his childhood. His school teacher was a follower of the Shaikhiyah sect. Bab also lived for a few months along with Sayed Kazim Rashti. Hence Bab was fully aware of Shaikhiyah belief and was well versed with their religious rites. Bab made his first claim of Babiyat (being the gate) of Hazrat Hujjat (as) on 15th Jamadiul Awwal 1260 AH in front of Mulla Husain Bushrui by which he meant that he was the same gate through which one could reach Imam Mahdi (as) or gain his recognition. Hence he selected the title of 'Bab' (gate) for himself. Abbas Effendi has used this title in the same meaning in his book "Maqaleh Shakhsi Siyah" (Traveller's Narrative).

He wrote that, what he (Bab) meant by the word "Babiyat" that he was the medium or channel between the people and the one who is in occultation (i.e. Imam Mahdi (as))".
Ref: Maqaleh Shakhsi Siyah Pg 3-4.

In the beginning Bab claimed 'Babiyat' in his book "Tafseer-e-Surah Yusuf" which he claimed to be his first revelation. Bab wrote regarding Surah Mulk (the first surah of this book), "Allah has decreed to reveal 'Tafseer of Surah Yusuf' from Mohammed bin Hasan bin Ali bin .....bin Abi Talib to his servant, Mirza Ali Mohammed (Bab) so that his proof or signs could be established for the people".
Ref: Raheeqe Makhtoom Pg 22

At different places in that book, Bab used various titles for Hazrat Hujjat bin Hasan and willed to be sacrificed in his way. Just pay the attention to the following sentences of his book:
"Oh Baqiyatullah! I wish that I may be sacrificed for you. I wish nothing except that I may lay down my life for you!
Ref: Maqaleh Shakhsi Siyah

Even Baha'i teachers have accepted that according to Shia and Shaikhi literature, Baqiyatullah refers to 12th Imam Hazrat Mahdi (as) and by the above words of Bab, people understood that he was very devoted to Imam Mahdi (as) and was eager to sacrifice his life for his sake. Fazil Mazandarani, in his book "Asrarul Aasaar" writes, since the very beginning, Baqiyatullah meant Imam Mahdi (as) and it has come in traditions that he is Baqiyatullah. Therefore Baqiyatullah is the title for the 12th Imam of Shia Ithna Ashari.

At different places, Bab has repeatedly called himself as the servant of Imam Mahdi(as). For example, in Nuqtetul Bayan we find that the Bab says, "Verily I am the servant of Baqiyatullah."

And is also mentioned in Sahifah Bainal Harmain that the Bab said, "All of you listen to the order of Baqiyatullah." Thereafter the Bab used this title for himself also, as is mentioned in Sahifeh Makhzuneh as follows: "He (Bab) has used the title 'Baqiyatullah for himself".
Ref: Asrarul Aasaar Vol 2 Pg 68-69.

Bab followed the same way of preaching for 4 years and in every book which he has written he has called himself as the gate to the twelfth Imam. It is well known from Shaikhi's literature that he was the claimant of the deputyship of the twelfth Imam. After 4 years of preaching and after the incident of Badasht where his followers introduced him as 'The Qaem'- the promised one (12th Imam), he claimed Qaemiyyat in Tabrez.
Ref: Mahdi Satizaan

Therefore whichever book he has written after the incident of Badasht, he has changed his previous claim. In short, books like Bayan Farsi, Bayan Arabic, and Lauh Haikalud Deen and Dalaelus Sab'aa mention this.

Fortunately these books authored by the Bab are available till today. Generally, followers of the Bab were those Shaykhis who believed in his claim of deputyship of Imam Mahdi (as) and were trying to prepare an environment for his re-appearance. Therefore they paid allegiance to him. This was also the reason that many Shaikhis, when they heard the Bab's claim of Qaemiyyat, they distanced themselves from him and repented. Mulla Abdul Khaliq Yazdi, who was very close to Bab and whose son was killed in Tabrez in an agitation supporting the Bab's previous claim of deputyship (Babiyat), after hearing Bab's claim of Qaemiyat moved away from him. He was follwed in this by several other Shaykhis who moved away from Bab due to the opposition of Mulla Abdul Khaliq Yazdi. Its detail can be found in the book Mahdi Satizaan.

This process continued in the next year also. That is, many Bahais who were not knowing that Bab had changed his claim of deputyship and had claimed Qaemiyyat and prophethood; when they learnt of the new claim, they objected to it and moved away from Bab.

Whatever Bab has written in his Tafseere' Kausar and in all those books which he has written for 12th Imam (as), it can be derived easily that Bab himself was a believer of Imam Mahdi (as). This belief of Baha'is in the Qaemiyyat and Prophethood of Bab raised a lot of objections from every side and different questions were posed from everywhere regarding the position of Bab and the difference in his opinion.

Differences between Bahaullah And Mirza Yahya

After the death of Bab, there was turmoil and panic among the Baha'is. Those people who believed him to be 'the promised one' (i.e. Mahdi-e-Maood), realised that Bab could not fulfil the task of reforming the world which was promised by the previous prophets regarding Mahdi-e-Ma'ood. They felt that Bab could not execute the important task of Imam Mahdi, i.e. he could not fill the world with justice and equity and could not form the Universal Islamic Government and could not bring peace and tranquillity in the world as was expected from him. These were the reasons that the 'Babis' marched on making the successors of Bab. Babis were divided into different groups in making the successors of Bab.

One group resorted to revolt along with 'Hujjat Zinjani' in the city of 'Zinjan'; another group was devoted to Mulla Ali Tarshizi known as 'Azeem'. Most of the researchers like Ustad Tabatabai believed that Babis, after the death of Bab, largely assigned the responsibility of leadership of Bab to Mulla Ali Tarshizi. They wanted to spread terror everywhere as a result of which they were arrested by Naseeruddeen Shah, the ruler of that time and was ordered to be executed (put to death). Mirza Husain Ali Noori was along with these people and was arrested along with them and was released on request of the Ambassador of Russia in Iran. 'Khanam', the sister of 'Mirza Husain Ali Noori', also described the terror which was spread by 'Mirza Husain Ali Noori' in her book named as 'Tanbeehul Naaemeen'.
Ref: Risaleh Tanbeehun Naaemeen Pg 6.

The death of people like Hujjat Zinjani and Mulla Ali Tarshizi (known as 'Azeem') prepared the ground for the leadership of Mirza Husain Ali (Baha'ullah) and his brother. During this period, Baha'is believed that Mirza Husain Ali had composed the book of Bab with his own hand in which he has shown to the people that his brother, Mirza Yahya Noori, known as 'Subhe Azal' is the successor of Bab. In fact, through this, Bahaullah intended to draw the attention of the people towards 'Subhe Azal' so that he could freely organise his own followers and after that as soon as he gets the opportunity, he would claim for the successorship of Bab.
Ref: Maqaleh Shakhsi Siyaah Pg 67-68.

But on the other hand, Azalis, followers of 'Subhe Azal' were not ready to believe it. According to them, Bab had already asked his followers to follow Subhe Azal after him and they accused Bahaullah of altering the rules of Bab and of altering the will of Bab without any proof.

There were differences among the followers of Bab after his death. One group believed in following the teachings of the Bab in his book, 'Al Bayan' and claimed that after the death of Bab, no one existed who could have a link with the celestial world and therefore their duty was to follow the teaching of the book, 'Al Bayan'. Since they believed in his book 'Al Bayan', these people are known as 'Bayani'. Another group believed that 'Subhe Azal' is the successor of Bab and therefore their duty is to accept him as the successor and submit themselves to his order. These people are known as "Azalis". Third group believed that Mirza Husain Ali is the" promised one" mentioned in Bayan i.e. he is "Man Yuzherahullahu" (One whom God will manifest).

It is worth noting that every group believed others as fallacious and each one of them has ascribed others with the most obscene, indecent, shameful actions. As for example Bahau'llah has accused his brother Subhe Azal of adultery with the wife of Bab and has written in his book , 'Badee' as follows, "Subhe Azal was so shameless that he has forbidden his wife for others after his death whereas he himself had affairs with the wife of Bab. Woe be to him and his followers! .After using her, he gave her to his followers. All Ahle Bayan have heard of it and they know it as well".
Ref: Badee Pg 379

Bahaullah has used such types of indecent words for his brother, Subhe Azal and has written that: "You should know as to what extent that illegitimate (Subhe Azal) has gone to kill me!"
Ref: Badee Pg 301.

But on the other hand, Azalis, too, has revealed the crimes of Bahaullah and held him responsible for the murder of several people. These differences of two brothers and the killing of several people and insecurity among the people were the causes due to which Usmani Goverment separated both of them. Bahaullah was sent from Akka to Palestine and Subhe Azal was exiled to Tabriz and both of them lived there till the end of their life. We can conclude that Babis did not have common views in selecting their leaders and were divided into different groups.

Differences between Abdul Baha And Mohammed Ali

Mirza Husain Ali, Bahaullah, died on 29 May 1892 (2nd Zilqad, 1309 AH) at the age of 77 in Akka. Followers of Mohammed Ali (brother of Abdul Baha) believe that Bahaullah was not happy with Abdul Baha in the last stages of his life. Therefore he thought of dismissing Abdul Baha and appointing Mohammed Ali as his successor after him. However death perevented Bahaullah from doing so. Therefore followers of Mohammed Ali believed that Bahaullah did not die his natural death.

Mohammed Ali was the son of Bahaullah from his other wife and he was very instrumental in publishing the teaching of Bahaullah during his life as well as after his death to such an extent that most of the writings of Bahaullah such as Kitab-e-Iqan and Aqdas were printed and published due to his efforts. Bahaullah was so confident of Mohammed Ali that he handed over most of his books to Mohammed Ali for proof reading and for editing. In fact Mohammed Ali used to edit or correct the writings of his father, Bahaullah before its publishing.
Ref: Monthly Journal, 'Gauhar', 5th Year, issue no 11-12, pg 184, Monthly Journal, 'Gauhar', year 4th, issue no 10, Article by 'Ustad Moheet Tabatabai' named as 'Risaleh Khalweeh Yaa Iqan'.

After the death of Bahaullah, differences arose among Mohammed Ali and his brother Abdul Baha. Abdul Baha did not wish that the followers of his father should follow Mohammed Ali. Mohammed Ali too considered himself greater than his brother and did not want to submit to his wishes. Therefore disputes and severe conflicts arose between both the brothers. These conflicts resulted in the exchange of indecent and obscene words between both and ultimately both of them intended to kill each other.
Ref: Alwaah Wisaya Pg 6

In the end Abbas Afandi was successful. He dethroned his brother and gathered the followers of his father around himself.

Position of Abdul Baha in front of Baha'is?
Prophet or the Successor of Prophet?

After dismissing his brother Mohammed Ali from the position of his father, Abdul Baha was compelled to live in Palestine. He lived in the same palace which was offered by the Usmani government to his father. He, like his father, lived for a long time under the protection of Usmani government. After being released from there, he started offering services to the British. For a long time in Palestine, he was serving British Government and was instrumental in establishing the government of Palestine due to which British government offered him the title of "Sir."
Ref : Bahaiyat Wa Israel Halqehae Ek Zanjeer, 9th issue of 'the Study of Bahai Religion'

After that he travelled to Europe and America. He came to know the progress of the West during his journey. Abdul Baha then tried to make changes in the teachings of his father in such a way that it should appeal to the sensibilitis of the people in the West (and it should be according to the latest technology /modernization). Hence he altered many things and simply claimed that it was the preaching of his father. He claimed that he himself had collected those teachings and explained it. Teachings like, Wahdate Aalame Insani (Universal world) , Tasawi huqooq Zinan wa

Mardum (Equal rights for men and women), Yaqi Shudne Khat wa zaban (one language) – all these teachings were the result of his journeys to Western countries.

Abbas Effendi called himself as Abdul Baha or the 'Raqeequl Baha.' Many writers have written about him as follows - "The details about the successorship of Abdul Baha has been mentioned in book 'Aqdas' and in the book Ahda" Ref: Qamoos Kitab Aqdas Pg 474

Writers have recorded from Fazil Mazandarani, another preacher of Baha'i that Abbas Effendi claimed the position of Ismat (Infallibility) for himself. He quoted from Abbas Effendi himself as follows - "I am away from sins and mistakes since it would otherwise make the promise of Almighty Allah null and void." Ref : Qamoos Kitab Aqdas Pg 477

It should be noted that Abbas Effendi acknowledged the need of Infallibility (Ismat) for the position of the representative of Allah and realized that if he rejected the position of infallibility for himself, then in the view of people, he would not be safe from sins or mistakes and then Baha'is would not be confident of him and would not follow him without any if and buts .Abbas Effendi therefore claimed himself as the chosen one of Allah and tried to restrict himself only with the teachings of his father and after a passage of time presented his own views and position to the people.

On the other hand, his father i.e. Bahaullah had claimed the position of 'Ismat' (Infallibility) only for himself.
Ref: Ishraqaat Pg 57

This was the reason why Abbas Afandi started explaining his latest theory to the Baha'is by saying that infallibility are of two types:
1) Ismat-e-Zati
2) Ismat-e-Mawhebati

He then said that Ismat-e-Zati was for his father, Bahaullah and he himself possessed Ismat-e-Mawhebati.

Abdul Baha and Baha'is after him did not accept him as a messenger, but rather accepted him as the interpreter of his father's religion. Shoghi Effendi has written regarding this in his book Daure Bahai Pg 57-58.

Death of Abdul Baha and the leadership of Shoghi Effendi

Abdul Baha died at the age of 80 years in 1340 AH. Although it was asserted that Mohammed Ali, brother of Abdul Baha would be the successor after him, but the hostility between both of them continued till the end of the life of Abdul Baha and therefore he willed in his book "Alwahu Wisaya" that his grandson (son of his daughter), Shoghi Effendi should be appointed as a leader of Bahais after him and he would be rightly called as "Waliye Amrullah."

Abdul Baha regularized laws and duties for Bahais after him and adopted a special method of appointing Shoghi Effendi as his successor in such a way that he would be rightly called as Wali-e-Amr after him.

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- Wisayaa (Will) Tablet of Abdul Baha and its Rejection
- Successors of Bahaullah. Are the successors of Wali-e-Amr few or many?
- Formation of Baha'is Organisation
- Shoghi Effendi emphasised the position of Wali-e-Amr of Allah
- Insistence of Shoghi Effendi in making his position lower than Abbas Effendi
- View of Ahmed Yazdani reg Organisation of Bahai and the position of Wali-e-Amr

Wisayaa (Will) Tablet of Abdul Baha and its Rejection

Baha'is, after the death of Abdul Baha, largely followed Shoghi Effendi, though some of them strongly opposed the 'truthfulness' of the will of Abbas Effendi wherein he had declared Shoghi Effendi as his successor. Most of the Baha'is who were close to Abbas Effendi and Shoghi Effendi believed that the book 'Alwah Wisaya' had been written by Abdul Baha much before his death and he was regretful for it afterwards and had already dismissed (dethroned) Shoghi Effendi later on in his life. Other Baha'is also claimed that the book, 'Alwah Wisaya' was a fake book. A Bahai, Frederick Glaysher, is in charge of the leadership of such Baha'is.

After the death of Abdul Baha, Ziya Khanam, mother of Shoghi Effendi and the daughter of Abdul Baha presented a copy bearing 'the will' of her father. She claimed that this book was found underground her father's home. It bears the testimony that Abdul Baha had appointed Shoghi Effendi as his successor after him. Although some of the Baha'is believed that it was false where as some other like Fazlullah Subhi who was aware of the writing of Abdul Baha believed that it was not possible that Abdul Baha would have appointed Shoghi as his successor due to the bad attitude of Shoghi. Fazlullah Subhi has further written that when Abdul Baha was in his dominance in Usmani Government in Palestine, he feared that Abdul Hameed, ruler of Usmani Government may kill him. Therefore he wrote this will at that time in order to safeguard the Bahai religion after him in his progeny. Shoghi was three years old at that time . But after that when Usmani Government could no more hold power over Palestine and Shoghi also grew up, Abdul Baha regretted for his mistake and had already dethroned him in his life.
Ref: Khatraat Subhi by Fazlullah Subhi, Payam-e-Pidar by Fazlullah Subhi

After the domination of British government over Palestine, Abdul Baha migrated to Europe and America and he did not appoint explicitly or implicitly Shoghi Effendi as his successor after him. According to 'Fazlullah Subhi', if Abdul Baha had written such 'will' then there was no need for him to hide it underground since during the last stage of his life, he enjoyed power as a lordship and had freedom of expressing his religion and appointing his successor after him.
Ref: Payam-e-Pidar by Fazlullah Subhi

Finally, Shoghi, along with the support of his mother and other supporters of Abdul Baha, could overcome the opposition against him and could become the leader of Bahais. After gaining power he issued order to turn down opposition against him and he punished his opponents severely.
Ref: Payam-e-Pidar, Khatrat-e-Subhi, Musafir Subhi 8th book from the study of Bahai Religion

Now we come back to the discussion of book, Alwahe Wisaya. In short, it is the most important book among the Baha'is since it proves the successorship and the rulership of Shoghi Effendi after the death of Abdul Baha

In praise of this book, Shoghi Effendi writes, "Hazrat Bahaullah in his book, Aqdas, and Abdul Baha in 'Alwahe Wisaya' have explained all the basic tenets of Bahai's faith in such a way that no one can reject it."
Ref: Nazme-Jahani Bahai Pg 26

In order to raise the status of this book, He has written regarding it at many places, extolling the importance and the respect of this book. He said to the people that they could not understand the entire importance of this book at that time where as its importance would soon be revealed to the people of the world.
Ref: Nazme-Jahani Bahai Pg 15

Number of Successors of Bahaullah. Are the successors of Wali-e-Amr few or many?

In order to get the reply of this question let us refer the book "Mufawwezaat" which contains different sayings of

Abdul Baha. Abdul Baha has described in detail regarding the successors of his father, the gist of which is presented below for the readers.

It is written in this book as follows. "The Third day would be the day of reappearance of 'Jamale Mubarak' (ie Yaumu'llah). That day, Allah would establish his spiritual kingship and would change the world and would instill spirit in people's body. Killings, disputes and corruptions would be uplifted from the people and Allah would organize his affairs, i.e., the spiritual kingdom would be established and that is known as 'Yaumullah'. Whatever days have been passed till now are known as day of Musa (Ayyame Musa) , day of Esa (Yaume Esa) ,day of Ibrahim (Ayyame' Ibrahim) and similarly other days were named after different prophets but that day would be 'Yaumullah' .

On that day the sun would be shining. Those 24 successors who are sitting in the presence of Almighty Allah would descend and would prostrate in front of Allah and would thank him and would say, "Oh my Lord! You are powerful and will remain powerful forever since You have indeed taken the affairs of Your kingdom in Your hand".

In every era, the number of successors of the prophets were 12. Hazrat Yaqub had 12 sons (as successors), Hazrat Musa had 12 chiefs of different tribes, Hazrat Esa had 12 'Hawari', i.e., companions, Hazrat Mohammed had 12 Imams. However in this era there are 24 successors. This shows the importance of this 'zahoor' (reappearance). These 24 people are sitting up on their couches in front of Almighty Allah".
Ref: Mufawwezaat Pg 44-46

Therefore Baha'is are waiting for those 24 people who are sitting on their couches in front of Almighty Allah. If we accept that Abdul Baha is the first successor of Bahaullah and Shoghi Effendi is the second successor from those celestial successors who are sitting in the presence of Almighty Allah, then we should wait for other 22 successors who would come one after another successively from the progeny of Shoghi Effendi as predicted by Abdul Baha in his book "Alwaha Wisaya" and they would take over leadership of Baha'is in their hand and would manage the affairs of the world. But unfortunately, none of these prophecies could be fulfilled as Shooghi Effendi did not have a son.

Formation of Baha'is Organisation

Shoghi Effendi gave different structure to organisation of Baha'is in his time. He asked his followers to set up their centre in all location (in every cities) and to select 9 person from amongst them to discharge the responsibilities of that city. He named these 9 people as "Mahfile Ruhanih Mahli".

He then asked them to appoint 9 people in every country and named them as "Mahfile Mali Ruhani". Management of the affairs of Baha'is within the country would be the responsibilities of the Mahfile Mali Ruhani of that country.
Ref: Nazme Adari Pg 23-24.

Shoghi Effendi then asked his people that the Mahfile Mali Ruhani of all countries should select 9 people from among them and these 9 people, along with Shoghi Effendi, would then play key role in forming the 'Universal House of Justice' (UHJ). Shoghi Effendi even decided to set up 'Junini UHJ', that is, after certain period of time there should be changes in UHJ. He appointed Mason Remey, who was one of his intimate friend to the position of leadership of 'Jununi UHJ'. It means that Shoghi Effendi had not formed the real UHJ in his life which is existing now. Shoghi Effendi had planned for the next 10 years in 1952 so that all Baha'is, after following the instructions of that planning could form the "great" UHJ by 1963. On the basis of this planning, the members of 'Mahfile Mali' would reach to 50 all over the world in the next 10 years .Similarly he had even fixed the numbers of 'Mahfile Mali' for each every region in the next 10 years.
Ref: Qarn Anwar Pg 71, Tawqee'aat-e-Mubarkah Pg 3-15.

Shoghi Effendi had even given a special type of power to Wali-e-Amr. He had even given permission to his successor to punish anyone who follow against Baha'i's faith or opposes the order of Wali-e-Amr in different way. He had divided punishment in two types.
1) Tarde Adari
2) Tarde Ruhani

'Tarde Adari' means that the convicted person would not be allowed to attend the meetings of Baha'is and would not be allowed to give his opinion in the selection of the members of 'Mahfile Mali'. Actions such as hiding faith, having different wives, not fulfilling the rights of wife, divorcing Baha'i women, drinking alcohol, interfering in politics without the permission of Baha'i organisation are liable for the punishment of 'Tarde Adari'. It is the right of 'Mahfile Mali' to

execute this punishment.
Ref: Nazme Adari Pg 53.

'Tarde Ruhani' means everybody would cut off the relationship with that convicted person. Even family of that person is also not allowed to keep relationship with him and to talk to him. He is totally boycotted. This punishment is applicable when a person has opposed to the views of Wali-e-Amr or has acted against his order. This action could be anything. It could be a little distance which a person might have travelled but is against the will of Wali-e-Amr. As per Shoghi Effendi, It is the power of only Wali-e-Amr to execute the order of punishment of 'Tarde Ruhani'.
Ref: Nizamaat-e-Bahai Pg 85.

Shoghi Effendi has written regarding this punishment, "To banish anyone from the divine religion (Baha'i) is in the power of Wali-e-Amrullah only". Similarly Shoghi Effendi believed that the powers of granting forgiveness to convicted people are only in the hand of Wali-e-Amrullah.

Regarding this he writes, "If such person regrets and wants to seek pardon, he should turn to Wali-e-Amr and if he is found sincere then he would be forgiven by Wali-e-Amr."
Ref: Translation of Tawqee Man'ee Mubarkah dated 11th April, 1949.

These punishment were such that if anyone is found keeping relationship with the convicted person or is found talking with such person, then he is also liable for that punishment.

Shoghi Effendi emphasised the position of 'Wali-e-Amr' of Allah

Some of the respected Baha'is such as Fazlullah Subhi did not accept the successorship of Shoghi Effendi after Abdul Baha and left the Bahai Faith. As soon as Shoghi Effendi got authority among Baha'is, he introduced two different proposals of Abdul Baha in a different manner in order to strengthen his position as a Wali-e-Amr of Allah. Till the end of his life he maintained the view that different branches of UHJ should be appointed at different places in the world by the Baha'is and that he would be incharge of all of them since in the teachings of Baha'is, it is established that Wali-e-Amr is the leader of UHJ. He, even before his death established 'UHJ Junooni' or 'Muqaddemati' and appointed 'Charles Mason Remey', one of the Baha'is of America and close friend of Shoghi, as the leader of them.

Shoghi Effendi, in his life, appointed 40 people as the members of Amru'llah (religious work of Bahais) and assigned important duties and responsibilities to them. He thrice appointed members for this group which was meant for doing religious work. He first appointed 12 members to this group in December 1951, then added 7 more people to it in February 1952, then added 8 more people to this group in October 1957. In this way the total number of members appointed by Shoghi reached 27. During the life of Shoghi, these numbers never increased. Whenever anyone died from this group, Shoghi used to replace them by the same number. In this way he appointed 40 individuals in his life, but the total number of members in the group never exceeded 27. Mason Remey who was the intimate friend of Shoghi Effendi was appointed by him as the most important member of this group. Similarly he appointed his American wife, Roohi Maqsool as an important member of this group.
Ref: Mawsiseh Ayadi Amrullah Pg 19-25

Shoghi Effendi expended several years in order to outline the duties of Wali-e-Amr of Allah giving different lectures in this respect. On one hand, this was to strengthen his position as Wali-e-Amr, and, on another hand he made it very clear to the people that the duties of Baha'is could be executed only through him.

Shoghi Effendi believed that the execution of the religious duties of Baha'is is the responsibility of 'Universal House of Justice' after the death of Bahaullah and the explanation or the preaching of the teachings of Bahaullah is the duty of Wali-e-Amr.
Ref: Tawqee'aat Mubarkah Pg 127, Tawqee Manee Pg 105, Nazar Ajmali Dar Dayanat Bahai Pg 75.

In a bid to elaborate the duties of Wali-e-Amr further, he believed that the tenets or the new laws of Baha'ism which is made by UHJ are supposed to be presented to Wali-e-Amr. He predicted that, in the absence of Wali-e-Amr, Baha'is would be inflicted with different types of calamities since Wali-e-Amr is the medium of grace between 'the Haq' (Allah) and the creation and introduced him as the guide for 'UHJ'. Through this, on one hand he wanted to confine the authority of consultation with the followers of Baha'is for himself and on the other hand, he wanted to portray his rulership over Baha'is as a divinely Lord (man) who is related with the celestial world and he wanted to transfer this position and authority in his progeny in the form of inheritance.

Ref: Daure Bahai Pg 80.

He insisted on transferring the post of Wali-e-Amr in every era. Abdul Baha had emphasised in his book, 'Alwahe Wisaya', that every Wali-e-Amr should appoint his eldest son as his successor in his life. Shoghi Effendi interpreted this saying of Abdul Baha in his own way since he himself was not the eldest son of Abdul Baha.

Regarding this matter, Shoghi writes follows, "In his Tablet which Bahaullah had presented to one of his devotee in Iran, he said that in all the divinely laws he (Shoghi) has exceptional authority. He even has inheritance of prophets"
Ref: Daure Bahai Pg 79-80.

Shoghi believed in the following position of Wali-e-Amr :
1) Wali-e-Amr is a medium through which blessing and grace of 'Hazrat Haq' reaches the people.
2) Wali-e-Amr is a heavenly man who should be obeyed.
3) He is a guide for the members of 'Universal House of Justice' in making day to day laws.

According to him, in every era, it is necessary that there should be a representative of God in the world who should be a link between the heaven and the earth and should be a guide for the people. He claimed such type of position for Wali-e-Amr so that in case, members of UHJ make a mistake or make any law which goes against the spiritual teaching of Baha'is, he could force them to change it.

He writes as follows in his book, Daur-e-Baha'I, "Wali Amr should check the rules made by members of UHJ so that if any ruling is against the teaching of Baha'i faith, he should ask them for a change".
Ref: Daure Bahai Pg 83.

Therefore , in the view of Shoghi Effendi, there were chances of mistakes by the UHJ and it is the responsibility of Wali-e-Amr who is the divine representative and is having link with the celestial world that he protect the member of UHJ from committing mistakes and if necessary should insist them for a change.

Insistence of Shoghi Effendi in making his position lower than Abbas Effendi

Shoghi Effendi considered his position lower than Bahaullah and that of Abdul Baha. In his writings he emphasised on the different aspects of duties of Wali-e-Amr, thereby introducing himself as the one who is lower in position than his predecessors, Bahaullah and Abbas Effendi.
He writes as follows in his book Daur-e-Baha'i as follows: Wali-e-Amr, though is having a lot of responsibilities, is not greater than Bahaullah. Inspite of having a lot of duties and work, none should think that he is superior than Bahaullah or Abdul Baha.
(Ref: Daure Bahai Pg 84)

Shoghi Effendi proclaimed that whoever would be Wali-e-Amr after him should not consider himself equal to the position of Abdul Baha.

In the view of Shoghi Effendi, every Wali-e-Amr should always explain to their next generation that they should never claim those positions which were possessed by his ancestors.
He writes as follows, Wali-e-Amr should adopt such style of living that they should serve as a model to his progeny such that none of them should claim the position of their predecessors.
(Ref: Daure Bahai Pg 86)

Shoghi Effendi tried to root out the differences between UHJ and 'Wali-e-Amr':
Shoghi Effendi predicted that differences between 'UHJ' and 'Wali-e-Amr' are likely to occur in future .Hence he decided to root out the chances of differences between them forever. He allotted duties and responsibilities to 'Wali-e-Amr' and 'UHJ' which were quite different from each other. He assigned the duties of teaching the preachings of Bab, Bahaullah and Abdul Baha to Wali-e-Amr and designated the UHJ with the responsibilities of making new laws which would be useful in day today life. While selecting different duties he tried his best to keep his own superiority and his own position over them as a successor and as a Wali-e-Amr .He fixed different punishment for convicted person. He granted permission of keeping all the money of Bahai'yat at the disposal of 'Wali-e-Amr' .

He repeatedly referred to this fact in his writings as well as in his speech that these two, UHJ and Wali-e-Amr should never stand in the way of each other and that none of them had the rights of interfering in other's affair. He writes in his book, Daure Baha'i, as follows:

"Power and the rights and the responsibilities of UHJ and Wali-e-Amr are not contradictory to each other and from any aspects are not less than each other .Their powers and responsibilities are different from each other but are not conflicting".
Ref: Daure Bahai Pg 79.

He writes further in the same book as follows:
"None of them should cross the rights of others and should lay hand on the duties of others which have been assigned to them by Almighty Allah".
In this way , Shoqi Afandi, tried his best to preserve his position of successorship .He had even fixed the members of UHJ so that people would understand his position as a Wali-e-Amr and as a successor and in this way he also wanted to retain this practice of allocating the members of UHJ in his progeny.

Similarly he had written at different instances that "These two, UHJ and Wali-e-Amr, are the basic pillars of all Bahai's". In case of absence of a single pillar, management of the affairs of Baha'is is not possible. These two, together would run the affairs of Baha'is.

He believed that:
"These two systems, UHJ and Wali-e-Amr are from the side of Almighty Allah and their duties are separated from each other and together they work for the development of Baha'i faith".
Ref: Daure Bahai Pg 79.

View of Ahmed Yazdani regarding Organisation of Bahai and the position of Wali-e-Amr

Ahmed Yazdani is one of the most effective preacher of Baha'i faith. He has written a book about Baha'i Faith named "Nazre Ajmali dar Diyinat Bahai". It was first published in 1329 AH. Shoghi Effendi went through this book and praised it, and approved it for publishing. Regarding this book, Shoghi Effendi said, This book, Nazre Ajmali dar Diyinat Bahai, which has been penned by Mirza Ahmed Yazdani is very effective and is ought to be published.
Ref: Tawqee'aat-e-Mubarkah Pg 79.

Since this book was praised, accepted and approved for publishing by Shoghi Effendi, it holds much importance amongst the Baha'is. After the death of Shoghi Effendi in 1957, the printing press of Bahais of Iran published this book with some alteration. Some of the important parts of this book which deal with the position of the Wali-e-Amr and his position before the Baha'is has been removed. Therefore It is to be noted that whatever has been mentioned in this part has been taken from the 1st to 3rd edition of this book. Since this book was approved by Shoghi and was published thrice during his time, it is acceptable by Baha'is and and is held in high esteem by them. However, those parts of the book which was written by Ahmed Yazdani regarding the organisation of Baha'is such as modern structure of UHJ, position of Wali-e-Amr and his powers and the relation between Wali-e-Amr and UHJ which were exactly as per the wishes of Baha'is were retained by them and the other part of the book which were not liked by them were removed from this book in subsequent editions.

Here are the points, which as per the belief of Baha'is , are the reasons why there are no differences among the Baha'is
1. According to Baha'is, clear text of Bahaullah is available for the appointment of Abdul Baha as his successor .Similarly clear text of Abdul Baha is also available which talks about the appointment of Shoghi Effendi as his successor after him and so on, the appointment of Wali–e-Amr by Shoghi Effendi and similarly other text are also available which assert that everyone including UHJ would be under the influence of Wali-e-Amr. According to them all these are so clearly mentioned that there is no way of differences among Baha'is where as it is not so in all the previous religions due to which there are disputes and sects found in other religions.
Ref: Nazr-e-Ajmali Pg 30-31.

It should be noted that preachers like Ahmed Yazdani whose book was approved by Shoghi Effendi claimed that the appointment of the successor and the clear text of previous leaders about his successors are available in the Bahai Faith and it is so much effective that there could never be any type of differences in the Faith. Ignoring the fact how their claim could be correct, we understand that the absence of differences among them is that one of the responsibility of Wali-e-Amr is to appoint his successor. Due to this, differences and disputes are uprooted from them and this is one of the causes of the supremacy of Baha'i religion over others religions.

Ahmed Yazdani believed that the main reason for discrimination and differences among the followers of previous

prophets was that they did not clearly appoint their successor. But the Baha'i religion has a special grace due to which they are safe from such type of disagreement among them. Since Allah had got the experience that the followers of other religions had disputed with each other after the passing away of their prophets because they did not clearly mention the name of their successor, therefore this time Almighty has removed all chances of mistakes.

Ahmed Yazdani, in another part of his book, provides the solution of removing the problems of not understanding some of the teachings of their leaders by laying the responsibility of it's explanation on the shoulder of 'Wali-e-Amr'. He writes, All the belief and the spiritual duties are from the book and from the available text of Baha'is leaders and in the case of not understating its concept regarding any person or regarding 'Mahfile Ruhani', one should refer to 'Wali-e-Amrullah' and the explanation of Wali-e-Amr is away from all types of doubts and it is necessary to be accepted" .
Ref: Nazre Ajmali Pg 31.

Ahmed Yazdani, in other part of his book, regarding the structure of the Baha'i organisation and the position of Wali-e-Amr and UHJ before all Baha'is writes, "the Tablet of Abdul Baha, 'Alwah Wisaya' appointed Shoghi Effendi as Wali-e-Amr and the master of Baha'is and the chief of 'UHJ' and these two, i.e. UHJ and Wali-e-Amr are the 'Maraje' of Baha'is (Baha'is are supposed to refer to them in case of difficulty) and these two are the remover of their spiritual, social, and economical problems and they are the real pillars of Baha'i faith. Therefore structures of Baha'i are of three types:
a) Mahli
b) Mali
c) Bainul Malali or Umumi
Ref: Nazre Ajmali Dar Dayanat Bahai Pg 53.

Ahmed Yazdani explained these structure as follows:
i) Structure of Mahli would work under the supervision of Mali.
ii) Mali would work under the supervision of 'Bainul Mali'.

It is possible that there may be differences of opinion between them. That is, it is quite possible that Mali may not agree with the view of Mahli and vice versa. In this situation he said that Mahli should refer to Wali-e-Amr to get their problem resolved and he is the only one who can remove their dispute. Ahmed Yazdani writes, "Mahli would be working under the Mali and would carry out their order and in case of disagreement should refer to Wali-e-Amr."
Ref: Nazre Ajmali Dar Dayanat Bahai Pg 56

» Read Part I

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How Bahais View Non Bahai Schools

Abdu'l-Husayn Ayati (Avarih) the former Baha'i historian and scholar mentions in his book Kashf al-Hiyal (Uncovering the Deceptions), that:

"[Baha'is] deem it a great sin to send their children to Muslim, Protestant, Jewish, or Zoroastrian schools and their leader has forbidden them from doing so. This is specially [evident] with respect to Islamic and Protestant schools. It was because of this that they established [Baha'i] schools so that no words originating from outside of Baha'ism reaches the ears of their children and those logical words influence them." (Abdu'l-Husayn Ayati (Avarih), Kashf al-Hiyal (Uncovering the Deceptions), 3rd ed., vol. 1, p. 115)

Being labeled a covenant breaker, the words of Avarih are usually met with skepticism and are in many cases categorically denied by Baha'is. We have observed many times that what Avarih mentions is the truth and the denial by Baha'is is not justified. We will now proceed to show from authentic Baha'i scripture (as yet untranslated by Baha'i authorities), the official Baha'i order on the prohibition of Baha'is from attending non-Baha'i schools.

Pay attention to the following letter from Abdu'l-Baha:
"You had inquired about the Tarbiyat School. (Know that) it is absolutely prohibited for the children of the friends to go to the schools of others (meaning non-Baha'is) for this is [a cause of] humiliation (dhillat) for the Cause of God and they will be completely deprived of the Blessed Beauty's graces. Because they will be educated/nurtured elsewise and they will disgrace the Baha'is." (Abdu'l-Baha, Makatib (Letters), vol. 5, p. 170)

Since Abdu'l-Baha had prohibited his followers from sending their children to non-Baha'i schools, Baha'i schools such as the Madrisiy-i Tarbiyat (in Tehran) were established. What is extraordinary are the words used by Abdu'l-Baha to describe the result of Baha'is studying in non-Baha'i schools: humiliation (dhillat) of the Cause of God and disgrace (ruswa'i) of Baha'is and being completely deprived of the Blessed Beauty's graces!

One wonders why these words have been uttered. Does `Abdu'l-Baha regard all forms of education other than what the Baha'is preach invalid to such an extent that when Baha'is are educated and nurtured using those methods they will be regarded as a disgrace and cause of humiliation for this creed? Or is he afraid that Baha'i children will expose the true face of Baha'ism amongst non-Baha'is which will result in their disgrace and humiliation?

In another letter while praising Baha'i schools and giving guidelines on how to teach Baha'i children, Abdu'l-Baha concludes his statements by these words:
"Sending Baha'i children to non-Baha'i schools and nurturing them there is a cause of abatement (khumudat) and stagnation (jumudat)." (Abdu'l-Baha, Muntakhabati az makatib-i hadrat-i Abdu'l-Baha [Selections From the Letters of Abdu'l-Baha], vol. 6, no. 397)

Abdu'l-Baha's description of non-Baha'i schools is no wise fair nor based on sound reasoning. The words khumudat and Jumudat used by Abdu'l-Baha used to describe the effect of non-Baha'i schools have a multitude of similar meanings with the former also meaning apathy, depression, passivity, dullness and the latter meaning stiffness, recession and freezing. It is not clear which meaning Abdu'l-Baha had intended although they are all derogatory.

To make matters worse, Abdu'l-Baha states what he means by these two words in another statement:
"O true friends! There is no calamity greater than abatement (khumudat) and stagnation (jumudat) for they are death incarnate." (Abdu'l-Baha, Muntakhabati az makatib-i hadrat-i Abdu'l-Baha [Selections From the Letters of Abdu'l-Baha], vol. 6, no. 7)

Thus, according to Abdu'l-Baha, studying in non-Baha'i schools is a form of incarnation of death itself. Do these statements conform with the Baha'i principles of 'Removal of All Prejudice' and the 'Oneness of Humanity'? Is this how Compulsory Universal Education is achieved by isolating Baha'i children from non-Baha'i children and establishing separate schools for them?

In yet another one of his letters, Abdu'l-Baha writes the following:
"You had written about Baha'i girls and that they are attending the schools of other peoples (non-Baha'is). The truth is, although these children are taught a few things in those schools, but the manners of the teachers will influence the

(Baha'i) children and will cast doubts into their hearts and will convert and alter them. The friends of God (Baha'is) must establish a school for girls so that the (Baha'i) teachers educate them by Godly manners, divine morals, and methods of the Merciful Lord." (Fadil Mazandarani, Amr wa khalq, vol. 3, p. 339)

Abdu'l-Baha is actually stating that he doesn't want Baha'i children to study at non-Baha'i schools because Baha'i children might be influenced by the manners of their non-Baha'i teachers and doubts might be cast in their hearts about Baha'ism. How can the leaders of a creed claim they strive for the Oneness of Humanity and unity of mankind when they cannot tolerate their own children being educated by non-Baha'is?

The Baha'i attitude toward non-Baha'i teachers and schools and the words used to describe them are what one would except from a cult practicing an extreme form of information control on the adherents. One might even go as far as calling it a form of brainwashing. Anyway, since these orders were so illogical and impractical - like many other Baha'i teachings that Baha'is in the western world are kept in the dark about - they were temporarily abandoned until a "future state of society" when Baha'is are hopeful that they can be implemented...

What is even more interesting, is that although Abdu'l-Baha had prohibited his followers in the strictest sense and using threatening language from sending their children to non-Baha'i schools, he defied this order himself and sent his own beloved grandson to non-Baha'i schools in Palestine:
"It was here that Shoghi Effendi had a very significant dream which he recounted to me and which I wrote down. He said that when he was nine or ten years old, living with his nurse in this house and attending school in Haifa, he dreamed that he and another child, an Arab schoolmate, were in the room in which 'Abdu'l-Baha used to receive His guests in the house in Akka . . ." (Ruhiyyih Rabbani, The Priceless Pearl (London: Baha'i Publishing Trust, 1969), p. 16.)

"Shoghi Effendi entered the best school in Haifa, the College des Freres, conducted by the Jesuits. He told me he had been very unhappy there. Indeed, I gathered from him that he never was really happy in either school or university. In spite of his innately joyous nature, his sensitivity and his background - so different from that of others in every way - could not but set him apart and give rise to many a heart-ache; indeed, he was one of those people whose open and innocent hearts, keen minds and affectionate nature seem to combine to bring upon them more shocks and suffering in life than is the lot of most men. Because of his unhappiness in this school 'Abdu'l-Baha decided to send him to Beirut where he attended another Catholic school as a boarder, and where he was equally unhappy. Learning of this in Haifa the family sent a trusted Baha'i woman to rent a home for Shoghi Effendi in Beirut and take care of and wait on him. It was not long before she wrote to his father that he was very unhappy at school, would refuse to go to it sometimes for days, and was getting thin and run down. His father showed this letter to 'Abdu'l-Baha Who then had arrangements made for Shoghi Effendi to enter the Syrian Protestant College, which had a school as well as a university, later known as the American College in Beirut, and which the Guardian entered when he finished what was then equivalent to the high school." (Ruhiyyih Rabbani, The Priceless Pearl, p. 17)

Anyway, one should think twice before joining a creed that claims its purpose is unity of the masses but does not allow the children of its own adherents to attend the schools of those same masses. And one should think twice before joining a creed that claims one of its main principles is the 'Removal of All Forms of Prejudice' but refers to schools that are run by non-Baha'is as "death incarnate" and believes attending these institutions is a cause of disgrace, humiliation and spiritual abatement and stagnation. Baha'is, especially in English speaking countries, will vehemently deny their leaders' statements about non-Baha'i schools. We do not blame them for as we mentioned at the beginning of the article, these quotes have never been translated to English.

This article was sourced from the Internet. It can be accessed with full references at: http://www.bahaibahai.com/eng/index.php/articles?id=92

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, Bahaullah, Bab, Shoghi, Effendi, Haifa, Acca, Abdul Baha, Islam

WWW.SECTSOFBAHAIS.COM, JANUARY 2009 FEEDBACK

Wilmette NSA's (Haifian Bahai) contempt motion FAILS against different sects of Bahá'ís

JUDGE ISSUES DECISION IN FAVOR OF ORTHODOX BAHA'IS

1 - ORTHODOX BAHAIS (MARANGELLA GROUP) RESPONSE

The Court has issued its decision in the court action brought by the Wilmette NSA. The Court has ruled in favor of the Orthodox Baha'is. To read the Court's decision, follow this link:

http://trueseeker.typepad.com/true_seeker/court_case.html

Judgment in favor of the Orthodox Baha'i Faith In a decision handed down by the United States District Court, the Orthodox Baha'i Faith was found not guilty of contempt charges levied against it by the National Spiritual Assembly of the Baha'is of the United States (Wilmette NSA). The injunction that the Orthodox Baha'i Faith was accused of violating, would have prohibited it from using the name Baha'i, meaning a follower of Baha'u'llah (as the name Christian refers to one who follows Christ.) The NSA, a national branch of the world organization with over 6 million members, brought the legal action against the Orthodox Baha'i Faith, whose membership, in contrast, numbers less than 50 in the United States, many of whom are life-long believers. As a result of the judge's finding, the Orthodox Baha'i Faith may continue to use the name Baha'i in identifying itself and may continue to teach its belief in the continuing Guardianship of the Faith of Baha'u'llah, a teaching in direct opposition to that taught by the NSA group. The Orthodox Baha'i Faith recognizes Joel B. Marangella as the rightful Living Guardian of the Baha'i Faith. The original injunction was issued over forty years ago to a now extinct rival body to the NSA. In her judgment, the Honorable Amy J. St Eve wrote: "[T]he chain of successorship lacks a link" ruling on April 23, 2008 after holding an evidentiary hearing last January 7, 2008 in Chicago, Illinois on the contempt motion brought by the NSA. Also cited in the case was the Baha'i Publishers Under the Provision of the Covenant, a completely separate organization from either of the other parties. They too were found not guilty. The complete opinion of the Court can be found on the internet:

http://trueseeker.typepad.com/true_seeker/court_case.html

Contact:
David Maxwell, PNBC Chairman
8924 Crest Ridge Drive
Fort Worth, TX 76179
817-279-3700

2 - REFORM BAHAI RESPONSE

US District Court rules against Haifan Baha'is

I've just read both the Opinion and Motion. Here are my highlights for anyone interested in avoiding a lot of the legalese, admittedly beyond my comprehesion:

Contempt Motion by Wilmette NSA & Response by Orthodox Bahá'í Faith

http://trueseeker.typepad.com/true_seeker/court_case.html
http://www.truebahai.com/court/139-opinion.pdf
http://www.truebahai.com/court/140-judgment.pdf

"[T]he chain of successorship lacks a link," wrote the Honorable Amy J. St Eve, United States District Court Judge, in her Judgment in favor of theChicago_trial_january_7_2008_006Orthodox Bahai Faith and the Baha'i Publishers Under the Provisions of the Covenant. The Court ruled on April 23, 2008 after holding an evidentiary hearing last January 7, 2008 in Chicago, Illinois on the contempt motion brought by the National Spiritual Assembly of the Baha'is of the United States (Wilmette NSA).

In her decision, the Court stated that: "the vast weight of the record (including credible testimony) reflects that there

was a significant doctrinal rift on a critical tenet of each group's faith, and that the PNBC's membership varied materially from that of the NSA-UHG. The record further reflects a demonstrable lack of intent to violate the injunction, and that the PNBC was not created to avoid the effect of the injunction. Simply put, there is no substantial continuity between the NSA-UHG and the PNBC, and, as a result, Mr. Schlatter, Mr. Marangella, and the PNBC have not violated the injunction."

Excerpts:

p: 12
II. Application To The Court's Findings of Fact Applying the above-stated principles here, none of the Alleged Contemnors is in privity with the bound entity, and thus none has violated the injunction. In rendering this finding, the Court has carefully and deliberately weighed all of the evidence adduced at the hearing and otherwise submitted by the parties. The Court closely assessed the demeanor of each testifying witness, including his or her body language, tone of voice, facial expressions, mannerisms, and other factors indicative of credibility.

p. 27
Rather, the vast weight of the record (including credible testimony) reflects that there was a significant doctrinal rift on a critical tenet of each group's faith, and that the PNBC's membership varied materially from that of the NSA-UHG. The record further reflects a demonstrable lack of intent to violate the injunction, and that the PNBC was not created to avoid the effect of the injunction. Simply put, there is no substantial continuity between the NSA-UHG and the PNBC, and, as a result, Mr. Schlatter, Mr. Marangella, and the PNBC have not violated the injunction.

p. 31
After considering the full record in this case, the Court finds that SIBC and the BPUPC are not in privity with the NSA-UHG....

p. 32
CONCLUSION
For the above reasons, the Court finds that the Alleged Contemnors are not in privity with the NSA-UHG and, in turn, that they are not in contempt of the injunction.

Jugde Amy J. St. Eve
April 23, 2008

See also for further discussion:
http://groups.google.com/group/talk.religion.bahai/topics?hl=en&gvc=2

Frederick Glaysher
The Reform Bahai Faith
95 Theses - On Bahai Liberty - Articles - Abdu'l-Baha's Covenant
www.ReformBahai.org --

The Baha'i Faith & Religious Freedom of Conscience
http://www.fglaysher.com/bahaicensorship/

3 - BAHAI'S UNDER THE PROVISION OF COVENANT RESPONSE
Saturday, April 26th, 2008

Victory! Victory! Victory! Today, this Ridvan 2008, the Covenant-breakers have been defeated! These mainstream violators who are the willing and/or unwitting successors in interest to arch-Violator Ruhiyyih Khanum and the violating "Hands" of the Cause who usurped the Baha'i International shrines on Mt. Carmel (Israel) during their hostile takeover in 1960 have been trying unsuccessfully for 7 years in different venues such as the UN (WIPO) and the Federal Courts (7th Circuit) to shut down our websites and prevent us from publicly and openly teaching the Baha'i Covenant fulfilled: - that Baha'u'llah and His successors have come in fulfillment of prophecy seated upon the throne of King David; that this is the God Promised Kingdom of God on earth, that Jews, Christians and Muslims await according to the text of their scriptures; and His throne-line and genealogy of King David continues in the aghsan lineage of Baha'u'llah and 'Abdu'l-Baha is the long awaited coming of the Kingship of the second coming of Christ – Baha'u'llah – in the potency of the everlasting Father (Is. 9:6-7; Jn 14:6) seated upon David's throne that is to last

forever.

Today, this Ridvan 2008, in the 7th circuit Federal Court of the United States of America they have sorely and uttered defeated, smashed, beaten, put down, trounced, thwarted, humiliated, their arguments "erased and effaced" according to the explicit prayer of none less than Baha'u'llah Himself!"Inasmuch as great differences and divergences of denominational belief had arisen throughout the past, every man with a new idea attributing it to God, Baha'u'llah desired that there should not be any ground or reason for disagreement among the Baha'is. Therefore, with His own pen He wrote the Book of His Covenant, addressing His relations and all people of the world, saying, 'Verily, I have appointed One Who is the Center of My Covenant . All must obey Him; all must turn to Him; He is the Expounder of My Book, and He is informed of My purpose. All must turn to Him. Whatsoever He says is correct, for, verily, He knoweth the texts of My Book. Other than He, no one doth know My Book.' The purpose of this statement is that there should never be discord and divergence among the Baha'is but that they should always be unified and agreed. In His prayers Baha'u'llah also said, 'O God! Whosoever violates My Covenant, O God, humiliate him. Verily, whosoever violates My Covenant, O God, erase and efface him.' (`Abdu'l-Baha: Promulgation of Universal Peace, pp. 322-323)

We rejoice, therefore, not in the defeat of the avowed enemies of the Cause - but rather in the Victory of God that our teaching effort continues – ALL FLAGS FLYING – publically and openly, vital, strong and true – to both text and testament – the Power of the Covenant alone sustaining us.Many personal sacrifices have been made by many be all along the way. These violators of the Covenant – having no respect for the freedom of religion, first amendment of the United States – are infamous in their destruction of families, repressions and atrocities of their great oppression levied against the people forbidding them to even discus the fact that the true Universal House of Justice (according to the explicit text of the Covenant – W&T, p. 15) must have the living descendent of King David as its president to distinguish it from fakes, frauds and imitations.

Haply in the shadow of our victory, this triumph of the Cause of God over its avowed and recalcitrant enemies, has overshadowed and sheltered all individuals and groups of people calling themselves "Baha'i" as well be set free from the spectre of the violation to continue to practice the faith and promote the Cause the way they understand it. This unique position of our Council (http://uhj.net "seven rites of the Baha'i faith") has both amazed, astounded and baffled both our enemies and well-wishers alike! Thus the watchword of "Unity in diversity" has been proclaimed and upheld, and the truth of the words: "Say: ALL ARE CREATED BY GOD!" has been manifested to all the people of the world. The Unity of the believers has been preserved by adherence and loyalty to every single provision of the Will and testament of 'Abdu'l-Baha.

These days of immanent war against Iran, world wide poverty and starvation looming, political corruption and intrigue assailing the governments of the world from within and from without, economic crisis and ruin threatening on every turn, estrangement of the cultures of the East and the West due to international "terror"; from out his gloom, only this Great Light of Hope – the Baha'i Peace Program – shines luminous above the horizon of the hearts of all humankind. Blessed and hopeful and happy are those that have seen this great light, and upon them in whom this light has shined!Simultaneous with the Chicago Earthquake epicentered at Mt. Carmel (Illinois) that shook the very foundations of the city of the midmost heart of the US, the ground-breaking Writ of Judge Amy St. Eve of the Federal Court sends forth the Judgment and ruling that the Baha'i's Under the provisions of the Covenant, and the person of the current living Guardian, the great grandson of 'Abdu'l-Baha are free to teach and proclaim the truth of the Baha'i Faith and truth of the Baha'i Covenant fulfilled: that 'Abdu'l-Baha passed the throne of David to his aghsan-son Charles Mason Remey Aghsan, who passed this to his only son, Pepe, also an aghsan, and that Pepe then passed this on to his only aghsan-son, Neal Chase ben Jospeh Aghsan, the current living hereditary Guardian of the Baha'i Faith and President of the true Universal House of Justice of Baha'u'llah, established in the Rocky Mountains in America, that shall bring peace through justice to all the world.

Through the artifice and stratagem, these violators sought to hold the people to a 40 years old injunction placed in 1966 against the first American NSA that had originally accepted Mason Remey as 'Abdu'l-Baha's aghsan-son, before they turned against him. Through machinations from with and without, that first NSA was dissolved by 'Abdu'l-Baha's son himself, and several breakaway groups formed in its wake outside the provisions of the Covenant as the times of great confusion and testing continued to ravage the people enmeshed in the Baha'i world in the wake of the negative spiritual vortex set froth by Ruhiyyih Khanum and the Hands. In the midst of this maelstrom of violation, Knight of Baha'u'llah, Dr, Leland Jensen, separated himself and emerged as the great Baha'i teacher of the 20th century firm in

the Covenant, ardent and resolute, and with the confirming support from on High, was able to point out that the aghsan lineage (the throne-line of King David from Baha'u'llah and 'Abdu'l-Baha known as "the BRANCH" – Zech. 3:8 KJV) was in fact continued unbroken in Mason and Pepe, the legal son and grandson of 'Abdu'l-Baha respectively – "an adopted son has all the rights prerogatives of a natural son including the kingship" - and that the people were then free to form the true UHJ as set forth in the explicit text of the Will and Testament of 'Abdu'l-Baha and the instructions and Jan. 9th, constitution of the IBC/UHJ set forth by Shoghi Effendi Rabanni. Thus has this Truth come as a great shaking issuing forth from Mt. Carmel in America and shaking the very foundations of the heartland of Chicago, Evanston and Wilmette which at this time is the mainstay seat of violation in the US – though many of the faithful reside their and promulgate the divine standard of the genealogy of Baha'u'llah (http://uhj.net) which we have made public for all freely since September, 2001, the year "Mustaghath" – He Who Is Invoked for Help – as prophesied in the Baha'i scared writ.

Now these signs and portents and things are not to condemnation but to save! Now is the sounding bell and time for all the people to investigate the truth of the claims of the Baha'i Faith, the foundation of its covenant in the sacred Will and Testament of 'Abdul-Baha, and make their choice. They can come under the provisions of the covenant (http://uhj.net), jopin God's heavely army – the 144,000 - or remain obstinate – and be replaced by others - as the catastrophe which is upon us now continues to escalate in both its timing and intensity. Thus with 1966 Injunction non-applicable to Our Cause and International Teaching Effort ("pro tantum brutum fulmen") we now have a reprieve to continue teaching and growing and promulgating the Law of Universal Love, the Oneness of Humanity and Justice for All, that is at the very core and foundation of the teachings and Revelation of Baha'u'llah and is the animis and real spit incarnated in this now public and visible Order: the Kingdom of God (Davidic). Only the UHJ with the living Davidic King as it present is so fully contacted. Only this incarnation of the Cause of God – identified through its hereditary member – the "sign of God" (W&T, p. 11) is vouchsafed by the power of the Covenant to make a lasting and impressionable effect upon the world at large. For guidance, for truth, for unorganized religion: this organization alone – which is not a substitute for the faith – is so dedicated. God has today revealed His government for all the people of the world; it can only work established upon the foundation of true religion and true spirituality unorganized and unalloyed. The current living Guardian thus Guards it from becoming organized and prevents any clergy from forming. Take heed and warning! For those who have insight into these things -For the shadow of totalitarianism spiritual, material and otherwise, in this Day, still threatens the livelihood of all of humankind.May God's Blessing and favors be showered amongst All on these Twelve days of Holy Ridvan, 2008.

On behalf of the Council and all the faithful and loyal workers at the World Center ,

Your servant,

Neal Chase ben Joseph Aghsan,
Guardian/President UHJ.

Read More: Cracks in the Covenant

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The Significance of Belief in Human Existence

IMRAN SHAYKH, FEBRUARY 2006 FEEDBACK

Our era of existence - often termed as that of progress and development is dominated by those who have fallen in the cesspool of materialism and avarice in the name of progress. Yet, on the other hand, there are those who pour over the verses of the Quran and the traditions of the Prophet to illuminate a path wherein human spirit is uplifted and it blossoms to its true purpose of creation.

The purpose of this small treatise is to draw our attention to the reality that a person's beliefs - the principles that one lives one life by - play an important role for his success and happiness in this world and the hereafter.

Traditionalists and distinguished scholars have divided Islam effectively into 2 branches:

1. Belief - also known as Usule' Deen (The Roots of Religion) or Eeman. These are largely discussed under three headings - Tawheed (oneness of God), Nabuwwat (Prophethood) and Qiyamat (The Day of Judgement).
2. Actions - also known as Furue' Deen (The Branches of Religion).

Traditions have likened Usule' Deen to the foundation and Furue' Deen to the upper stories of a building. It is common knowledge that the strength and the prolonged existence of any structure are directly co-related to the strength and depth of its foundation. In other words, one can definitely construct a paper edifice without a foundation; however the lack of a foundation or rather even a weak foundation can lead to the downfall of many a structure.

It is a strong foundation which not just ensures the strength of a construction but also protects the lives and the possessions of its inhabitants; it secures the building from earthquakes and other natural calamities and ensures that it meets not just the current, but also the future needs of its residents.

In the spiritual realm, beliefs play pretty much an identical role for human development. When the beliefs are strong and unwavering, the spiritual reward and pleasure that a person derives from his worship is unmatched. A person observed that Janab Owais'e Qarni (May Allah be pleased with him) often spent the entire night in bowing and prostration. He sought the secret of this capacity to spend the long nights in Allah's worship to which Janabe' Owais sighed and replied, "Where are the nights long?" By this sentence he meant that he derived such spiritual pleasure from the worship of Allah that he was oblivious to the physical passage of time. Dear readers, if this is not the result of a belief then what is?

The great prophet Isa bin Maryam once raised his mother from the dead by the permission of Allah and asked her, "Dear mother, if you were offered a chance, would you like to return back to this world?" She replied in the affirmative. When questioned about the reason for her choice she replied, "Just so that I can worship Allah in the cold nights and fast in the hot days."

The above incidents highlight the fact that the it is only the strength of one's belief which lightens the difficulties encountered in worshipping Allah. This concept is underscored by yet another incident during the life of the Holy Prophet of Islam (pbuh). The African slave Bilal was tortured and tormented by his master with the sole objective that he renounce Islam and revert to the pagan religion of his master. However, such was his firm resolve that despite being tied and made to lie upon the sand in the searing Arabian heat and a heavy stone placed upon his chest, he chanted Ahad, Ahad (The One Allah, The One Allah). With this determined action Bilal not only bore the heat and difficulties in protecting his faith, but also ignited the flame of belief in the hearts of millions of Muslims.

A few opponents of religion have opined that belief instills helplessness and makes one spineless. Nothing could be farther to the truth than this concept. On the contrary it is only one's belief that instills a sense of courage and makes one's opponent tremble with fear. There is can be probably no better example than the event of Karbala to stress forth my point.

History finds no parallel to courage and bravery displayed in the incident of Karbala. While on one side we have the illustrious personality of Hussain (May Allah be pleased with him) along with his band of 72 loyal followers, on the other side we have a multitude of blood-thirsty soldiers. The bravery of the 72 is etched in the pages history forever. It is only on the strength of their faith that the companions of Hussain, despite the odds against them are heard to say,

"O Hussain! Even if we are killed 70 times and made to come back to life, we shall not forsake you." The resistance offered to the enemy despite three days of hunger and thirst is truly astounding.

On the other hand, the assembly of an army of thousands to combat the 72 warriors was a blatant display of cowardice. Such was their fear of the faith of Hussain that they did not even spare his 6-month old son. History informs us in its tear-laden pages that when Hussain (May Allah be pleased with him) brought his son before the army so that they may offer some water to the infant, the commander of the army ordered that the child be slaughtered so that his soldiers do not rebel against him. It is shocking that an army of thousands was reeling in fear of the sight of an infant! The child was martyred shortly, an arrow piercing his neck. Historians have recorded that the child simply smiled in Hussain's arms before succumbing to his death. This one incident is sufficient to highlight the level of courage that Faith induces in an individual.

The incident of Karbala continues to provide us lessons long after the martyrdom of Hussain. The ladies of the House were arrested and paraded in the streets like ordinary criminals. Surprisingly, the government considered this as an accomplishment. However despite all odds, strength of belief always rears its head and instills courage in a person. The sermons of Janabe Zainab, (May Allah be pleased with her) in the courts of Kufa and Syria are shining examples of this fact.

1. Belief plays an important, rather pivotal role in a person's life. Its role is similar to that of the foundation of any construction.
2. The strength of one's belief lightens the spiritual load on a person and offers him peace of mind. It also makes light of the difficulties faced by a person in the way of worshipping Allah.
3. The strength of one's belief inspires courage in one's heart and instills fear in his opponent.
4. The strength of one's belief not only protects one's faith, but also becomes the cause of acceptance of his faith by others.

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The Importance of Prophethood and its Demands

IMRAN SHAYKH, FEBRUARY 2006 FEEDBACK

The importance of Prophethood (*Nabuwwat*) is simply emphasized by the fact that Allah the Almighty chose it as the medium to reach His message to the people.

Allah had introduced Himself in the realm of souls (*Aalame' Arwah*) - testified in the Holy Quran in - so that every person born on this earth, irrespective of which faith he was born it, would innately testify to the Unity of Allah. This is an important point to note - despite all differences, man will unanimously agree that the belief in God is in our innate nature (fitrat). It may happen that this world and its elements may cause this innate nature to be veiled and consequently, hamper the recognition of Allah. Hence Allah in His infinite Wisdom appointed Prophets and Messengers to uncover these veils and guide man to the true recognition of his Creator.

Such is the importance of the station of Prophethood that the first person to step on this face of the earth - Hazrat Adam (as) was a prophet appointed by Allah so that no person who turned in attention to his innate nature would remain deprived of the message of Allah. The Holy Quran in the Chapter of the Cow, verse 255 testifies, *"Allah is the friend of those who believe; He takes them from darkness to light."*

Since the station of Prophethood is divinely instituted, it is important to pay attention to the following points:

1. The appointment of a prophet is the sole prerogative and responsibility of Allah. The appointment does not leave any scope for human intervention or opinion. It is necessary that the prophet appointed by Allah is the best amongst his people in every aspect (for example, the prophet will be the most eloquent in the language spoken by his people) or that he brings proofs such as miracles (*Mo'jizah*) to establish his claim of being divine representative. Please note that while the word *Mo'jizah* may not appear in the Quran, the discussion of miracles is conclusively presented in the Holy Quran under the words *Ayat* or *Bayyanah* (clear signs).

2. The appointment of each prophet is preceded by an announcement made by the previous prophet. For example, the arrival of the Holy Prophet of Islam (pbuh) was heralded in all divine books. Here it is important to mention that Allah sent prophets not only subject to their acceptance of the prophet of Mohammed (pbuh), but also on the condition that they would proclaim his arrival to their tribes. This is testified by the Holy Quran in the following words:

   'Behold! Allah took the covenant of the prophets, saying: "I give you a Book and Wisdom; then comes to you an apostle, confirming what is with you; do ye believe in him and render him help.'
   (Ref: Chapter of Ahzab (The Allies), verse 81) (Read more on this verse)

   This verse clearly highlights the covenant taken from the prophets regarding the appointment of the Holy Prophet of Islam (pbuh). It naturally follows that if there were another prophet of messenger after Mohammed Mustafa (pbuh), then he would have informed us clearly about it. But we do not find any such message from the Holy Prophet (pbuh) which confirms that he was the last Prophet and Messenger from Allah.

3. It is important to understand the subtle difference between Prophets and Messengers. Prophets are called by the word *Nabi*, while Messengers are identified as *Rasul*. The word *Nabi* comes from the Arabic word *Naba*, which means "News". A Prophet is therefore one who has "News from Allah". The word *Rasul* comes from the Arabic word *Rasala* which means Message. A Messenger is therefore one who conveys the News from Allah (the Message) to the people. As per Islam, Allah sent 124,000 prophets of which 313 were Messengers. Messenger appointed by Allah were from the same group of Prophets. Messengers were not a group separate from Prophets. Thus all Messengers were Prophets, but all Prophets were not Messengers. It is not possible that a person claims to be a Messenger, but not a prophet from Allah.

4. When the Holy Prophet of Islam (pbuh) was asked about the number of previous Prophets, he replied, "123,999." To the question about the number of Messengers amongst these, he replied, "312". Then he said, "I am the last Prophet and Messenger. There will neither be any prophet after me, nor any Messenger." This tradition is another proof that Messengers were not a group separate from Prophets.

5. There are at least eight verses in Quran in which the word "*Khatam*" has been used and in each verse, the

implied meaning is that of a seal indicating finality. In the 40th verse of the Chapter of Allies (Ahzab), it is clearly said that "Mohammed (pbuh) is not the father of any of your men, but he is the Messenger (Rasul) of Allah and the seal of the Prophets (Nabi)". Using the same reasoning as above, we conclude that by using the words "Seal of the Prophets" for the Holy Prophet (pbuh), Allah has conclusively sealed the doors for any future Messengers as well. (Read more on this topic)

6. As against prophesizing about the arrival of another prophet or messenger, the Holy Prophet (pbuh) said, "There will arise 30 imposters in my nation and each one of them will pronounce that he is a prophet, but I am the last in the line of the Prophets and no Messenger will follow me." Thus within his lifetime, the Holy Prophet (pbuh) actually cautioned his people from being deviated by any claimant Prophethood or Messengership after him.

7. The appearance of false claimants to the divine post of Prophethood is a testimony to the greatness and truthfulness of the Holy Prophet of Islam (pbuh) in addition to it being a conclusive proof that Islam is the final message from Allah till the Day of Judgment. All fraudulent claims to the post of Prophethood in recent times have been with the objective of abrogating Islam. No person comes forward today saying that he is the successor to Musa or Isa. He always claims to be a successor to the Holy Prophet of Islam (pbuh). Allah (swt), time and again, reminds in the Holy Quran to reflect upon the happenings around us and to take lesson from them in the following words, "Surely in this is a sign for those who reflect."

8. The blessed arrival of the Holy Prophet of Islam (pbuh) upon this earth put an end to the celestial visits of Shaytaan. However one must remember that Shaytaan is that enemy who never tires of misguiding people and who persistently makes plans to ensure that people are deviated from the right path. Having been promised respite till the appointed time, Shaytaan realized that it is impossible to deviate the Holy Prophet (pbuh). He therefore turned his attention to misguiding people through the arrival of false prophets from time to time. We must remain alert from such attacks of Shaytaan for such an attack is made directly on the core beliefs which we will be questioned about on the Day of Judgment.

9. More often than not it is seen that false claimants to the post of Prophethood are given covert, and sometimes, open backing by Western governments. This leads us to believe that the arrival of false prophets is a conspiracy by the West to destabilize Islam and the create disunity amongst the Muslims. Even today we witness the open support which is offered to the Qadianis in the United Kingdom or to the Bahais by Israel.

10. It is often seen that the followers of false prophets appear to be outwardly extremely clean and of high morals. They interact well socially with the people, which attract people to their fold. Herein there is a dual message for us Muslims - While it is important that we are not misled by their outward appearance, it is also necessary that we ourselves revert to the teachings of the Holy Prophet of Islam (pbuh) to ensure that people do not carry a wrong impression of Islam due to our actions. It is also incumbent upon the scholars and speakers who represent Islam at various forums to caution the masses about the dangers of such false prophets so that people are not misguided. To my mind, the example of thse followers is no different than the legendary "wolf in sheep's clothing." Once again, I would like to emphasize that the correct belief in Prophethood is a core necessity of Islam and is a critical element which we will be questioned about in our grave.

11. One method of mass propagation followed by the supporters of false prophets is the establishments of schools through which the young and impressionable minds of thousands of children are poisoned by false and misleading beliefs. It is necessary that we avoid sending our children to such schools. Apart from this, it is important that just as we question our children about the various subjects like English and Science which are taught in schools, we also inquire about the teachings related to Morals which is being imported to our children so that we are always aware if there is any deviation which are children are being exposed to. We must remember that while worldly education is important, its use is limited to the benefits of this world only. It cannot be used as an excuse for our lacking in the hereafter. Children are a trust given to us by Allah in this world. Apart from their upbringing, we must not forget that we are responsible for their beliefs as well and will be questioned about it.

The teachings of the Holy Prophet (pbuh) - not just his words but even the incidents which have reached us through the efforts of scholars are gems which we must recognize and take benefit from. In these times, when our faith is

vulnerable to doubts and uncertainty, we must remain attached to the words of the Holy Prophet (pbuh) which will ensure success for us in this world and in the Hereafter.

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The Importance of Tawheed and its Demands

IMRAN SHAYKH, FEBRUARY 2011 FEEDBACK

It is a manifest reality that the significance of light cannot be fully understood till such time that one fully experiences darkness. In the same way, a picture stands out clearly against a contrasting dark background. Perhaps it is for this reason that a blackboard has been made black so that whatever words are written on it; they stand out against the background and open the eyes of the reader. In this modern age, we now have a whiteboard instead of a backboard. However experience tells us that the clarity which one achieves on a blackboard cannot be replicated on a whiteboard. This is not all. Whenever a word is not clearly understood, then one refers to its opposite to fully comprehend its meaning. The innate nature of man *"fitrat"* is also like this. Even those who make fiilms know that while there is the character of a Hero, there is an equal villan and depending upon how well the character of the villan is sketched out, that much more the role of the Hero stands out and the film is better understood.

The Creator of this universe has also paid attention to this fact. In the chapter of Ale' Imran, verse 190 of the Holy Quran, Allah (Glory be to Him) says, "Surely in the creation of the heavens and the earth and the movement of the night and the day, is a sign for the people who understanding."

This is not all. If you refer to other verses of the Holy Quran, you will find several verses of the Quran in which night and day have been mentioned in the same verse - and in most of these verse, *"layl"* (night) has been mentioned before *"nahaar"* (day). It is as if the Creator through this aspect, wants to guide us to the thought that for the creation of a strong building, it is first important to break the old and false building.

A similar tone has been adopted by Allah even when addressing disbelievers. So in the chapter of Kaferoon (Disbelievers), Allah (Glory be to Him) while addressing the disbelievers first says *"La Aa'bodo Ma Ta'bodoon"* - I do not worship what you all worship.

And then He says *"Wala Antum Aa'bedoona Ma Aa'bod"* - You do not worship what I worship. Therefore implying that Allah has commanded the bvelievers to first deny what is false (I do not worship what you all worship) and then continue the discourse.

The same practice has been adopted by Allah for His own witness and for that of His prophet (pbuh). Therefore all over the world, when Muslims acknowledge the unity of Allah, they first say, *"La Ilaha"* - there is no God. And then they say *"Illallah"* - except Allah. We know that if one only recited *"Illallah"* - except Allah, then the concept of the unity of Allah would not come out in the true sense and neither would His greatness be acknowledged in the correct manner.

In other words, it can be said that if a person only acknowledges the unity of Allah be saying *:Illallah"* - except Allah, then he would not be counted as a Muslim till such time that he first denies all other false gods and whatever else he may be worshipping by saying *"La ilaha"* - there is no God. If he does not deny all false gods, he will be counted either a disbeliever or as a hypocrite. In the Quran, Allah (Glory be to Him) promises redemption and forgiveness for all sins except for the sin of Shirk – polytheism, which is considered as a *"Zulmin Azeem"* - the greatest sin.

In the same manner, Allah has introduced his beloved prophet (pbuh). At one place He says, "Mohammed is not the father of any of the men amongst you, but he is the messenger of Allah and the seal of the prophets."
(Holy Quran, chapter of Ahzab, verse 40).

In the above verse, there are three rejections and one acceptance for the prophethood of the Holy Prophet of Islam (pbuh).

1. Mohammed (pbuh) is not the father of the any of the men amongst you
2. He (pbuh) is the seal of the prophets - that is rejection of the coming of any prophet after him.
3. Since there is no prophet to follow him (pbuh), it automatically means that there is no messenger after him.

The above points imply that it is not sufficient to only acknowledge that Mohammed is the prophet and messenger of Allah. Rather, it is imperative that a person denies all other false prophets who would have come before him and also those who will stake a false claim to prophethood and messengership after him. Therefore denying all false prophets is a true way to acknowledge the prophethood of the Holy Prophet of Islam (pbuh). History is witness to the fact that

since the time of Musaymalah Kazzab, there have been several others, inclusing Musaylamah who have falsely claimed prophethood for themselves. It is not just our religious responsibility to deny all such false prophets, but it is a key part of our faith.

Conclusion: The true acceptance of the prophethood of the Holy Prophet of Islam is through the denial of all false prophets.

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The Importance of Tawheed and its Demands

IMRAN SHAYKH, FEBRUARY 2006 FEEDBACK

We have discussed the importance of belief in human existence in the first article in the series - "The significance of Belief in Human Existence". So far our discussions have led us to understand that belief is truly the foundation of human existence. Secondly, belief involves having firm conviction in three things - *Tawheed* (Oneness of Allah), *Nabuwwat* (Prophethood) and *Qiyamat* (Day of Judgement). Our discussion will now focus on the demands of each of these beliefs.

Tawheed - The first Message of the Holy Prophet (pbuh)

A glance at history reveals that the first phrase of the Holy Prophet of Islam (peace be upon him) after praising Allah, to the people at the time of the announcement of his Prophethood on the mountain of Abu Qubais was "*Ya Ebadallah, Qoolu La Ilaha Illallah Tuflehu* - O Servant of Allah! Say there is no God except Allah to be successful." In fact with this phrase the Holy Prophet continued in the tradition of all the previous prophets, knowledge of whose lives and times have reached us.
Accepting the above holy phrase leads us to the following conclusions:

1. We must have conviction that the Holy Prophet (pbuh) is a prophet of Allah. He is truthful and trustworthy otherwise no one would accept him. It conclusively means that accepting the belief in Tawheed is tantamount to accepting the prophethood of the Holy Prophet of Islam (pbuh).
2. To recite the phrase, "*La Ilaha Illallah* - There is no God except Allah" is the command of Allah. It is a precondition for entering the realm of Islam. The aim of accepting Allah, the Blessed, the High is to first negate false Gods. This is proven by the sentence "*La Ilaha* - There is no God, then *Illallah* except Allah.
3. Finally, if this phrase is recited while acknowledging its truthfulness, then a person will be successful.

Stages of Tawheed

Traditions of the Holy Prophet (pbuh) have clearly outlined grades for faith (*emaan*) and Muslims.
The first stage of faith to accept it by tongue (by reciting the phrase) whereby a person becomes a Muslim and comes out from the darkness of disbelief. He also becomes clean and pure physically and spiritually. In the words of Holy Quran, the persons comes out from being addressed as "*Ya Ayyohan Naas* - O you people!" to "*Ya Ayyohal Lazeena Aamanu* - O you who believe!"

The second stage of faith is certainty (*yakeen*) i.e. the certainty that Allah is my Creator. Allah's commands are for my welfare and success. He loves me beyond my imagination. He not just observes me but also paves the way for my success. He is my Sustainer.

The third stage is to act with certainty. The aim of our life is only and only to worship Allah. We have to steer clear of the pitfall of associating with Him anything in action or in intention. The aspect which weakens our actions is associating anything or any being with Him in His worship.

Incident #1

There was a worshipper in Bani Israel who used to fast during the days and spend his nights in worship. A tree near his place was worshipped by the people. One day he grabbed his axe and stepped out of his house with the sincere intention to get rid of the tree so that people do not worship a creation of Allah. On his way he met a person who enquired his intention. They had a discussion wherein the worshipper was dissuaded to leave his objective. The man even threatened the worshipper with death if he cut the tree. However, the worshipper had full intention to carry out his goal. He refused to budge. Finally words came to blows wherein the worshipper overpowered the man and sat on his chest and was ready to kill him.
At this juncture, the man made an offer to the worshipper. The man said if he left him alive, he would give the worshipper two coins daily, out of which, he could utilize one for his personal use and the other he could spend it in the way of Allah. The worshipper accepted his offer.

The worshipper began receiving the coins from the next day onwards and he spent it as suggested by the man. After few days, the coins stopped coming. Angered by this, he grabbed his axe and decided to cut down the tree. On his way he was greeted by the same person who had promised him the coins. The man again persuaded him against cutting down the tree but the worshipper refuse to accept his words. A fight erupted between them. However, this time around the man overpowered the worshipper easily and threatened to kill him if he did not leave his intention of felling the tree. The worshipper promised him that he will not carry out his intention.

The worshipper mentioned that on the previous occasion while he was weak he was able to overpower him. However on this occasions while he was strong, yet he was overpowered. The man replied that on the first occasion the worshippers intention to cut down the tree was purely for sake of Allah. Whereas this time, though he had become strong but his intentions were not pure and sincere. His motivation to cut the tree was more for the money which he was not receiving. Therefore, though he had become strong, his faith had weakened. Then the man introduced himself - "I am Shaitaan (Satan) and I have overpowered you."

Dear readers, please pay attention to the fact that till the time the belief in Tawheed is not corrupted, a hungry man can easily overpower Shaitaan. It is pertinent to note that its opposite is true as well.

A clear example to this is the incident of Karbala wherein the companions of Hazrat Husain (May Allah be pleased with him) were not ready to forsake him despite facing hunger and thirst for three days. More so when the prospect of death loomed large before them. Whereas the army of Yazeed were hell bent to kill the grandson of the Holy Prophet (pbuh) for fleeting worldly wealth and fame.

Incident #2

In another incident, there was a pious man who repeatedly recited the phrase, "*Alhamdolillahe Rabbil Aalameen wal Aaqebato Lissaleheen* - All praises be to Allah, the Lord of the Worlds and the end is for the pious ones."
Needless to say Shaitaan was unhappy with this.

One day, Shaitan went in a form of a man to the house of the pious man and discussed with him about his belief. Finally, it was decided that if the first person entering the house says that, "the end is for the wealthy" then the man will cut off the left hand of the pious man and if the person entering the house says that "the end is for the pious ones" the pious man will cut off the left hand of the man.

The first person who entered the house said. "the end is for the wealthy". As agreed, the man cut off the left hand of the pious man. However, this incident did not shake the certainty of his belief.

After a few days, Shaitan once again paid a visit to the pious man to discuss his belief. Again it was decided that if the person entering the house says, "the end is for the wealthy", the man will cut off the other hand of the pious man. A person came to the house and said "the end is for the wealthy". The pious man lost his other hand too. But this did not stop him from reciting the phrase - "All praises be to Allah, the Lord of the Worlds and the end is for the pious ones."

After a few days, the man again visited the pious man and kept the same condition and said if he loses this time, he will kill him. The pious man was ready to depart from this world with the wealth of faith and agreed to the proposal of the man. At this juncture, Allah, the Powerful, who was examining the faith of the pious man sent a person who returned the hands of the pious person.

Dear readers, the phrase, "there is no God except Allah" is like an elixir for the one who accepts it by his tongue and has certainty about it in his heart and acts upon it. We have seen in the aforementioned incidents how Shaitan tries his best to deviate the believers through the lure of money and other material benefits.

Conclusions

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1. A true divine guide will always guide towards Allah. We must ensure that we recognise the true divine leader for only and only that can guarantee one's success in this world and in the hereafter.
2. Shaitaan exists for the sole objective to purchase the faith of people. He has always tried his best to deviate - even to the extent of obstructing the Holy Prophet (pbuh) in his mission by deviating people from Islam.

3. One who creates doubt about the reward and punishment on the day of judgment is not a divine emissary but that of Shaitaan. Even today we find adherents of the Bahai Faith who deny the reward and punishment on the day of Judgment and even go to the extent of denying the finality of the prophethood Holy Prophet (pbuh) and glorify others instead of Allah.

4. To lay down one's life by remaining steadfast on faith is better than staying alive without faith. We should seek to save not only ourselves but also ensure that our children are not midled by them. An example of steadfastness of faith can be seen in the battle of Karbala. When Hur came to Hazrat Husain (may Allah be pleased with him) to allow him to send his son to the battlefield, Husain told him that to carry the dead body of young son is very difficult. On this Hur replied - "The enemies are standing with bags of money to purchase the faith of my son. I don't wish that after my death, the enemies purchase the faith of my son. I am ready to bear the calamities of the world and to sacrifice the world rather then see myself and my son departing from this world without faith."

O Lord! It is our earnest prayer that you accept this effort and protect our faith and that of our children in this world.

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, Bahaullah, Bab, Shoghi, Effendi, Haifa, Acca, Abdul Baha, Islam

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Click on the book name to view the articles in which the book has been referred. I hope this list will serve as a adequate reference point for the amount of the research that has gone into the creation of bahaiawareness.com

Book	Author/Compiler	Type
Iqan	Bahaullah	Bahai
Kashfu'l Qita'a	Mirza Abul Fadl and Mirza Mehdi Golpayegani	Bahai
Khutubat-e-Buzurg	Abbas Effendi	Bahai
Lauhe Haikal-ud-Deen	Mirza Ali Mohammed Bab	Bahai
Makatib	Abbas Effendi	Bahai
Nigashte Haji Maftoon	Haji Maftoon	Bahai
Nuqtatul Kaf	Mirza Jani	Bahai
Qarne' Badiee	Shoghi Effendi	Bahai
Resurrection & Renewal	Abbas Amanat	Bahai
Sahifae' Adaliyah	Mirza Ali Mohammed Bab	Bahai
Some Answered Questions	Abbas Effendi	Bahai
Taherah The Pure	Martha Root	Bahai
Tanbih-al-Na'imin	Iziya-e-Khanum	Bahai
Tarikh-e-Amr	Ishraq Khavari	Bahai
Zuhur Al-Haqq	Fadil Mazandarani	Bahai
Materials for the Study of Babi Religion	Prof. E G Browne	Bahai History
Traveller's Narrative	Prof. E G Browne	Bahai History
Al Ghaybah	Shaykh Tusi	Islam (Shiah)
Al Kafi	Shaykh Kulayni	Islam (Shiah)
Beharul Anwar	Allamah Majlisi	Islam (Shiah)
Durus	Shaheede' Awwal	Islam (Shiah)
Wasaelush Shiah	Shaykh Hurre Amili	Islam (Shiah)
Al Bayan Fi Akhbare' Sahebaz Zaman	Hafiz Mohammed Ibne Yusuf Shafa'ei	Islam (Sunni)
Al Mukhtasar Fi Tarikhe' Bashar	Abul Fida Emadud Deen	Islam (Sunni)
Dulul Islam	Hafez Shamsudeen Mohammed Zahabi	Islam (Sunni)
Mafatihul Uloom	Abu Bakr Khwarazmi	Islam (Sunni)
Majmul Faseeh	Fazeeh Ahmed Khawafi	Islam (Sunni)
Matalebus So'aal Fi Manaqebe' Aale' Rasul	Ibne Talha Shafa'ei	Islam (Sunni)
Mawaleedo Wafaatul Aimmah	Ibne Abi Salij Baghdadi	Islam (Sunni)
Mazharas Sifaat	Shaykh Fida'ud Deen Attar	Islam (Sunni)
Meratul Jinaan	Shaykh Abdullah Ya'fa'ei	Islam (Sunni)
Mo'jamul Baladaan	Yaqut Ham'oui	Islam (Sunni)
Moruj uz Zahab	Ali bin Hussain Mas'oodi	Islam (Sunni)

Riyazuz Zaherah Fi Fazlul Aale Baytin Nabi...	Shaykh Abdullah Mateeri Madani Shafa'ei	Islam (Sunni)
Sahih Bukhari	Shaykh Bukhari	Islam (Sunni)
Sho'bal Eeman	Hafiz Abu Bakr Ahmed Ibne Hussain Shafa'ei	Islam (Sunni)
Taarikhe' Kamil	Ibne Aseer Juzri	Islam (Sunni)
Taarikhe' Mawaleedul Aimmah wa Wafaatehim	Ibne Khashab Baghdadi	Islam (Sunni)
Tafseere' Safi	Allamah Lutfullah Golpaygani	Islam (Sunni)
Tarikhe' Ibnul Waradi	Ibnul Waradi Zaynud Deen Umar Ibne Munfater	Islam (Sunni)
Tazkeratul Khawasul Aimmah	Sibt Ibne Jauzi	Islam (Sunni)
Umdatut Taleb	Ahmed Ibne Ali Dawoodi Hasani	Islam (Sunni)
Wafayatul Aa'yaan	Ibne Khallakaan Ash'ari Shafa'ei	Islam (Sunni)
Yanabiul Mawaddah	Shaykh Sulaiman Qunduzi Hanafi	Islam (Sunni)
Al-Mufradaat	Raghib Isfahani	Language
Lisanul Arab	Allamah Ibne Manzur	Language
Qamoos-e-Arabi	Adrodalin	Language
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Welcome to the BahaiAwareness Books Section. This section has received tremendous support from my readers who have been active contributors of articles and books.

At this section, you will find links to key books which have been written about the Bahai Faith - by Bahai and non Bahais. In addition, I have added critical analysis of some key Bahai books.

The Babi and Baha'i Religions: An Annotated Bibliography: Anti-Baha'i Polemics

Books referred to on this web site

Book / Article		
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God Passes By, Shoghi Effendi (English)	Analysis	Download
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The Baha'i Faith: Its History and Teachings, Miller (English)		Download
Bahaism and Its Claims, Samuel Graham Wilson (English)		Read Online
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Bibliography of the Baha'i Faith

The Babi and Baha'i Religions: An Annotated Bibliography

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53. 'Abd al-Rahman, 'A'isha (Bint al-Shati'). '(2) Jadid min watha'iq al-Baha'iyya: qablu hazriha bi-Misr wa ba'duhu' [New documents of Baha'ism: before and after its proscription in Egypt].' *al-Ittihad* (Abu Dhabi) (6 December 1985a): 7. Detailed account of legislation and litigation concerning the Baha'is in Egypt.

54. 'Abd al-Rahman, 'A'isha (Bint al-Shati'). 'Azmat al-fikr al-dini wa 'l-Baha'iyya ' [The crisis of religious thought and Baha'ism].' *'Uman* (Muscat) (21 May 1985a): Also published....

55. 'Abd al-Rahman, 'A'isha (Bint al-Shati'). 'Azmat al-fikr al-dini wa 'l-Baha'iyya' [The crisis of religious thought and Baha'ism].' *al-Ray'* (Amman, Jordan) (21 May 1985,): 14.

56. 'Abd al-Rahman, 'A'isha (Bint al-Shati'). '*Hadha balagh li 'l-nas. Jadid min watha'iq al-Baha'iyya'* [This is a proclamation to the people. New documents of Baha'ism].' *al-Watan* (Kuwait) (29 November 1985): Contains the text of a letter from Justice Nabil Ahmad Sa'id, a former commissioner at the Supreme Adminnistrative Council, explaining the grounds for passing a Baha'i appeal to the Higher Constitutional Court. Also published *al-Ittihad*, Abu Dhabi, 29 November 1985; *al-Ahram*, Cairo, (29 November?).

57. 'Abd al-Rahman, 'A'isha (Bint al-Shati'). 'Hadha balagh li 'l-nas: 'alayha tis'a 'ashar' [This is a proclamation to the people: over it are nineteen].' *'Uman* (Muscat) (10 June 1985): 8.

58. 'Abd al-Rahman, 'A'isha (Bint al-Shati'). 'Hadha balagh li 'l-nas: 'alayha tis'a 'ashar' [This is a proclamation to the people: over it are nineteen].' *al-Ray'* (Amman, Jordan) (15 June 1985b):

59. 'Abd al-Rahman, 'A'isha (Bint al-Shati'). 'Hadha balagh li 'l-nas: (2) jadid min watha'iq al-Baha'iyya: qablu hazriha bi-Misr wa ba'duhu' [This is a proclamation to the people: new documents of Baha'ism: before and after its proscription in Egypt].' *al-Watan* (Kuwait) (6 December 1985b):

60. 'Abd al-Rahman, 'A'isha (Bint al-Shati'). 'Hadha balagh li 'l-nas: al-'adad al-Baha'i tis'a 'ashar' [This is a proclamation to the people:the Baha'i number nineteen].' *al-Ray'* (Amman, Jordan) (9 June 1985):

61. 'Abd al-Rahman, 'A'isha (Bint al-Shati'). 'Hadha balagh li 'l-nas: azmat al-fikr al-dini wa 'l-Baha'iyya' [This is a

proclamation to the people: the crisis of religious thought and Baha'ism].' *al-Watan* (Kuwait) (21 May 1985b):

62. 'Abd al-Rahman, 'A'isha (Bint al-Shati'). 'Hadha balagh li 'l-nas: fi layali al-i'tikaf' [This is a proclamation to the people: on the nights of seclusion].' *al-Watan* (Kuwait) (8 June 1985a): 10.

63. 'Abd al-Rahman, 'A'isha (Bint al-Shati'). 'Hadha balagh li 'l-nas: innaha la-ihda 'l-kibr' [This is a proclamation to the people: it is a monstrous matter.' *al-Ray'* (Amman, Jordan) (12 June 1985):

64. 'Abd al-Rahman, 'A'isha (Bint al-Shati'). 'Hadha balagh li 'l-nas: innahu kid sahir' [This is a proclamation to the people: it is the deceit of an enchanter].' *al-Watan* (Kuwait) (11 June 1985):

65. 'Abd al-Rahman, 'A'isha (Bint al-Shati'). 'Hadha balagh li 'l-nas: kashf al-ghita'' [This is a proclamation to the people: the veil removed].' *al-Ahram* (Cairo) (13 June 1985): 13. Further remarks on the number 19, with citations from Baha'i works on prophecy.

66. 'Abd al-Rahman, 'A'isha (Bint al-Shati'). 'Hadha balagh li 'l-nas: Qira'a fi watha'iq al-Baha'iyya: fi layali al-i'tikaf' [This is a proclamation to the people: a reading of the documents of Baha'ism: on the nights of seclusion].' *al-Ray'* (Amman, Jordan) (8 June 1985b):

67. 'Abd al-Rahman, 'A'isha (Bint al-Shati'). 'Hadha balagh li 'l-nas: Qira'a fi watha'iq al-Baha'iyya: tajawub al-asda'' [This is a proclamation to the people: a reading of the documents of Baha'ism: a harmony of echoes].' *al-Ray'* (Amman) (6 June 1985a):

68. 'Abd al-Rahman, 'A'isha (Bint al-Shati'). 'Hadha balagh li 'l-nas: qira'a fi watha'iq al-Baha'iyya: <<al-salasil wa 'l-aghlal>>' [This is a proclamation to the people: a reading of the documents of Baha'ism: chains and fetters].' *al-Watan* (Kuwait) (28 May 1985a):

69. 'Abd al-Rahman, 'A'isha (Bint al-Shati'). 'Hadha balagh li 'l-nas: tajawub al-asda'' [This is a proclamation to the people: a harmony of echoes].' *'Uman* (Muscat) (6 June 1985b): 10. Parallels between Baha'i Qur'an interpretation and that of some modern allegorizers.

70. 'Abd al-Rahman, 'A'isha (Bint al-Shati'). 'Hadha balagh li 'l-nas: wasiyya ila ummati' [This is a proclamation to the people: a counsel to my people.' *al-Ahram* (Cairo) (17 June 1985):

71. 'Abd al-Rahman, 'A'isha (Bint al-Shati'). 'Hadha balagh li 'l-nas: yawm al-furqan' [This is a proclamation to the people: the day of proof.' *'Uman* (Muscat) (5 June 1985b): 8.

72. 'Abd al-Rahman, 'A'isha (Bint al-Shati'). 'Jadid min watha'iq al-Baha'iyya (3): asrar... wa rumuz' [New documents of Baha'ism: secrets and symbols].' *al-Watan* (Kuwait) (13 December 1985):

73. 'Abd al-Rahman, 'A'isha (Bint al-Shati'). 'Mother's Day: Our Deep Rooted Heritage...& the Baha'i Intrusion.' *al-Ahram* (Cairo) (21 March 1986):

74. 'Abd al-Rahman, 'A'isha (Bint al-Shati'). 'New Documents of Baha'ism: Ambiguity and Equivocation.' *'Uman* (Muscat) (20 December 1985c):

75. 'Abd al-Rahman, 'A'isha (Bint al-Shati'). 'Qira'a fi watha'iq al-Baha'iyya' [A reading of the documents of Baha'ism] = '<<Hadha balagh li 'l-nas>> Qira'a fi watha'iq al-Baha'iyya: al-qanun mu'attal, wa 'l-dawla la tadri' [A reading of the documents of Baha'ism: the law is in abeyance, and the state does not know]``.' *'Uman* (Muscat) (23 May 1985b): 10. Also published.....

76. 'Abd al-Rahman, 'A'isha (Bint al-Shati'). 'Qira'a fi watha'iq al-Baha'iyya: <<al-salasil wa 'l-aghlal>>' [A reading of the documents of Baha'ism: chains and fetters].' *'Uman* (Muscat) (28 May 1985b): 8.

77. 'Abd al-Rahman, 'A'isha (Bint al-Shati'). 'Qira'a fi watha'iq al-Baha'iyya: 'Abd al-Baha': ghusn a'zam [A reading of the documents of Baha'ism: 'Abd al-Baha': the most great branch.' *'Uman* (Muscat) (26 May 1985b): 8.

78. 'Abd al-Rahman, 'A'isha (Bint al-Shati'). 'Qira'a fi watha'iq al-Baha'iyya: al-khalaya al-mutaba'ida' [A reading of the documents of Baha'ism: the scattered cells].' *'Uman* (Muscat) (24 May 1985b): 6.

79. 'Abd al-Rahman, 'A'isha (Bint al-Shati'). 'Qira'a fi watha'iq al-Baha'iyya: al-madkhal wa 'l-dhara'i'' [A reading of the

documents of Baha'ism: a reading of the documents of Baha'ism: the way in and the pretexts].' *'Uman* (Muscat) (4 June 1985b): 8.

80. 'Abd al-Rahman, 'A'isha (Bint al-Shati'). 'Qira'a fi watha'iq al-Baha'iyya: al-qanun mu'attal, wa 'l-dawla la tadri' [A reading of the documents of Baha'ism: the law is in abeyance, and the state does not know].' *al-Ra'y* (Amman, Jordan) (23 May 1985c): 10.

81. 'Abd al-Rahman, 'A'isha (Bint al-Shati'). 'Qira'a fi watha'iq al-Baha'iyya: shi'ar al-kufr' [A reading of the documents of Baha'ism: the slogan of misbelief].' *al-Ray'* (Amman, Jordan) (22 May 1985b):

82. 'Abd al-Rahman, 'A'isha (Bint al-Shati'). 'Qira'a fi watha'iq al-Baha'iyya: wara'a 'l-hudud' [A reading of the documents of Baha'ism: beyond the frontiers].' *al-Ray'* (Amman, Jordan) (25 May 1985b):

83. 'Abd al-Rahman, 'A'isha (Bint al-Shati'). 'This is a Proclamation to the People: A Reading of the Documents of Baha'ism: The Law is In Abeyance... and the State Does Not Know.' *al-Watan* (Kuwait) (23 May 1985d):

84. 'Abd al-Rahman, 'A'isha (Bint al-Shati'). 'This is a Proclamation to the People: A Reading of the Documents of Baha'ism: The Scattered Cells.' *al-Watan* (Kuwait) (24 May 1985c):

85. 'Abd al-Rahman, 'A'isha (Bint al-Shati'). 'This is a Proclamation to the People: New Documents of Baha'ism: Ambiguity and Equivocation.' *al-Watan* (Kuwait) (20 December 1985d):

86. 'Abd al-Rahman, 'A'isha (Bint al-Shati'). 'This is a Proclamation to the People: New Documents of Baha'ism: The Hidden Degrees.' *al-Ahram* (Cairo) (17 January 1986b):

87. 'Abd al-Rahman, 'A'isha (Bint al-Shati'). *Maqalat wa abhath 'an al-Baha'iyya*. Also issued [1987], [Egypt], Matba'a al-Safadi ed., 269 leaves. 'Amman, Jordan: National Spiritual Assembly of the Baha'is of Jordan, 1987. Compiled by the NSA of the Baha'is of Jordan [although the contents are antipathetic].

88. 'Abd al-Rahman, A'isha (Bint al-Shati'). *Qira'a fi watha'iq al-Baha'iyya*. 356. Cairo: Markaz al-Ahram li' l-tarjama wa' l-nashr, 1406/1986.A disappointing diatribe by an eminent Arab literary critic, concentrating on hackneyed themes of a Zionist-Baha'i conspiracy against Islam. Valuable, however, for its discussion of Egyptian legal cases and legislative debates regarding the Baha'is and the issue of freedom for religious thought. {rewrite note]

89. 'Abd al-Rahman, Mayisa. 'al-Baha'iyya... da'wa Sahyuniyya... wa mu'taniquha murtadd 'an al-Islam... al-i'jaz al-Qurani li 'l-raqm (19)... iftira' wa tadlil mudabbir' (Baha'ism...Zionist propaganda...its followers apostates from Islam...the Qur'anic miracle consists in the number l9... a falsehood and the misdirection of a schemer.' *al-Ahram* (Cairo) (8 March 1985):

90. 'Abd al-Wahid, Dr. Mustafa. 'Forgotten Pages From the History of the Baha'i Misteaching in Egypt (4): Campaign of *al-Manar* and *fatwas* of the Doctors of Law.' *al-Sharq al-awsat* (London) (9 April 1986):

91. 'Abd al-Wahid, Dr. Mustafa. 'Forgotten Pages From the History of the Baha'i Misteaching in Egypt (5): The Experience of a Writer Whom They Tried To Bring Into Their Movement.' *al-Sharq al-awsat* (London) (14 April 1986):

92. 'Abd al-Wahid, Dr. Mustafa. 'Pages From the History of the Baha'i Misteaching in Egypt (1): The Baha'i Leader's Visit to Egypt 75 Years Ago: Its Reasons Exposed.' *al-Sharq al-awsat* (London) (24 March 1986):

93. 'Abd al-Wahid, Dr. Mustafa. 'Pages From the History of the Baha'i Misteaching in Egypt (2): The Newspaper *Misr al-Fatah* Unveils the Truth About the Baha'is and Their Proclamation Activity.' *al-Sharq al-awsat* (London) (26 March 1986):

94. 'Abd al-Wahid, Dr. Mustafa. 'Pages from the History of the Baha'i Misteaching in Egypt (3): What Did *al-Ahram* Say About the Baha'i Leader?.' *al-Sharq al-awsat* (London) (7 April 1986):

95. 'Ahad al-Muslimi n al-Khayri n', ('A pious Muslim') [Mirza Abu Talib Turab al-Huda'i al-'Iraqi?]. *Baha'iyyat din nist* ['Baha'ism is not a religion']. 144. Tehran: Shirkat-i Taban, 1370. Murad, p. 133. Notes that Tehrani says author's name was Mirza Abu Turab al-Hada'i al-'Iraqi

96. 'Ahmadism and Bahaism in the Same Boat.' *The Moslem World* 31 (1 Jan. 1941): 94-95. Collins 11.34

97. 'Akhbar Islamiyya: al-Masuniyya ta'lan al-harb 'ala 'l-Islam' [Islamic News: Freemasonry declares war on Islam].' *al-Qabas* (Kuwait) (7 January 1986): Refers to Baha'ism as part of an international anti-Islamic conspiracy along with Freemasonry and Zionism.

98. 'al-'Allaqa al-ghamida bayna 'l-Baha'iyya wa nawadi al-Rutari wa 'l-Liunz: hal 'adat al-Masuniyya ila 'l-bilad al-Islamiyya min al-bab al-khalfi?' [The obscure relationship between Baha'ism and the Rotary and Lions Clubs: has Masonry returned to the Islamic lands by the back door?].' *al-Muslimun* (Jeddah, Saudi Arabia) (7 23 March 1985a): 6-7. All the organizations named are fronts for a wider Jewish/Zionist plot. Baha'ism only mentioned in passing.

99. 'al-Azhar yu'akidu: al-Baha'iyya tanzim munharif 'an al-Islam. Tashkil lajna min kubbar al-'ulama' li 'l-radd 'ala 'l-afkar al-haddama' (The Azhar [University] affirms: Baha'ism is an organization that has deviated from Islam. The setting up of a committee of leading religious scholars to refute destructive opinions).' *al-Liwa' al-Islami* (165 21 March 1985a): 16.

100. 'al-Babiyya wa 'l-Baha'iyya wa silatuhuma li 'l-mukhattatat al-isti'mariyya al-sahyuniyya.' *Filasti n al-Thawra* (Beirut) (163, pp. 28-31; 164, pp. 30-31 29 Sept., 3 Oct. 1985):

101. 'al-Babiyya' [Babism].' *al-Dawha* (Doha, Qatar) (July 1985): Brief reply to a reader's query.

102. 'al-Baha'iyun fi Misr yatlubuna tashri'an jadidan' [The Baha'is in Egypt want a new religious law].' *Uktubir* (Cairo) 493 (6 April 1986): 75.

103. 'al-Baha'iyun yu'qiduna mu'tamarahum fi Jambiya; mudir al-markaz al-Baha'i; Isra'il hiya 'l-mumawwil al-awwal li-nish'atiha' [The Baha'is hold their conference in Gambia; the director of the Baha'i centre; Israel is the primary source of funds for its setting up].' *al-Islah* (Dubai) (62 Rajab 1403 [April-May 1982)): 24.Argues that the Baha'is receive funding from Israel, the USA, the UK, and the Vatican (!) to work for the destruction of Islam. BWC index Pam 140-1107 (title appears corrupt)

104. 'al-Baha'iyun.' *Manbar al-Hasib* (Kuwait) 2 (2 ?): BWC index Pam 142-236

105. 'al-Baha'iyya fi 'l-siyasa al-mu'asira' [Baha'ism in contemporary politics].' *al-Mukhtar al-Islami* (Cairo) 7 (41 April 1986): 42-50.

106. 'al-Baha'iyya fi mizan al-Islam' [Baha'ism weighed in the balance of Islam].' *Risalat al-Imam* (Cairo) (2 June 1985): BWC index Pam 142-941

107. 'al-Baha'iyya tanshat fi 'l-khafa' ' [Baha'ism is secretly flourishing].' *al-Mujtama'* (Kuwait) 16 (757 4 Mar, 1986): 38-39.Consists of translations of two letters circulated in the German Baha'i community, a Baha'i newsletter, and a communication from the German Association for Baha'i Studies. BWC index Pam 143-145

108. 'al-Baha'iyya tatullu bi-ra'siha 'l-bashi' min jadid. 135 'aman min al-'alaqa ghayr al-shar'iyya bayn al-Baha'iyya wa 'l-Sahyuniyya' [Baha'ism rears its ugly head again: 135 years of illicit liaison between Baha'ism and Zionism].' *al-Khalij* (Sharjah) (2, 174 29 March 1985): 11. Part of a series on Palestine.

109. 'al-Baha'iyya wa 'l-'aqida wa 'l-hurriyya' [Baha'ism, belief, and freedom].' *Uktubir* (Cairo) (437 10 March 1985): 17-20. A discussion of the problem posed by Baha'ism for the concept of 'freedom of belief' in the Egyptian constitution.

110. 'al-Baha'iyya wa 'l-Islam: wa ma huwa ra'yu 'l-Azhar?' (Baha'ism and Islam: what is the opinion of the Azhar [University]?).' *al-Liwa' al-Islami* (165 21 March 1985b): 1. Brief link to an article on page 16 (item x)

111. 'al-Baha'iyya wa 'l-Yahudiyya' [Baha'ism and Judaism].' *al-Risala* (Kuwait) 27 (1241 28 June 1987): 38.

112. 'al-Baha'iyya, al-akhawan Subh-i Azal wa Baha' Allah za'imaha yatanaza'an 'ala 'l-uluhiyya' [Baha'ism: the brothers Subh-i Azal and Baha' Allah its leaders contest with each other the station of divinity.' *al-Quds* (57 Apr. 1985a): 62-67.

113. 'al-Baha'iyya.' *al-I'tisam* (Cairo) 49 (2 June 1987): 30-32.

114. 'al-Baha'iyya.' *al-Wa'y al-Islami* (Kuwait) (Aug. 1974): 105-106.

115. 'al-Baha'iyya.' *Jawhar al-Islam* 4 (8 May 1972): 69-78.

116. 'al-Baha'iyya... hadha 'l-da' al-Masuni al-Sahyuni al-khatir. Al-rassam Bikar al-ab al-ruhi laha. <<Qiblatuhum fi 'l-salat>> madina Hayfa al-muhtala' [Baha'ism...this dangerous Masonic Zionist disease: the artist Bi kar is its spiritual father. Their "prayer direction" is the occupied city of Haifa.].' *al-Khalij* (Sharjah) (2, 153 8 March 1985): 12. Based substantially on an article by Mustafa al-Tarabishi in *al-Ahram* from 1 March (item x).

117. 'al-Baha'iyya: haraka mu'adia li 'l-Islam, sana'aha 'l-Yahud wa naffadhuha bi-wasita asma' Islamiyya' [Baha'ism: a movement hostile to Islam; the Jews brought it into being and spread it under Islamic names].' *al-Liwa' al-Islami* (Cairo) (167 4 April 1985): 3-5. Part of a report of a meeting on anti-Islamic movements held at the Islamic Club in Isma'iliyya. Comments by four panelists.

118. 'al-Duktur al-Tihami al-Wakili: al-Hunud wa 'l-fara'ina sabaqu 'l-Baha'iyin fi 'l-la'b bi 'l-arqam' [Doctor al-Tihami al-Wakili: the Indians and Pharoahs played games with numbers before the Baha'is].' *al-Muslimun* (Jeddah, Saudi Arabia) 1 (11 20 April 1985a): 8.

119. 'al-Hukm fi qadiyyat al-Baha'iyya 2 Disambir. al-Baha'iyya <<ridda>> wa 'l-qanun al-jina'i la yu'aqib 'alayha!' [Decision in the Baha'i case due on 2 December: Baha'ism is apostasy and the criminal code has no penalty for it!].' *al-Ittihad* (Abu Dhabi City) (18 October 1985): Report of deferment of the Baha'i case by 'Abidin court. At the end, the State Security Prosecutor's Office is quoted to the effect that it was not among the aims of the Baha'is to foment sedition, denigrate any of the divine religions, to undermine state unity or public order, and that the only grounds for their indictment were non-compliance with the decree of 1960 disbanding Baha'i assemblies.

120. 'al-Ifraj 'an <<al-Baha'iyin>> al-Misriyin' [The release of the Egyptian Baha'is].' *al-Qabas* (Kuwait) (6 March 1985a): On temporary release of 41 Baha'is in Egypt.

121. 'al-Ifraj 'an jami' afrad majmu'at al-Baha'iyin al-Misriyin' [Release of all members of the Egyptian Baha'i community].' *'Uman* (Muscat) 5 (1392 7 March 1985): On the temporary release of 41 Baha'is arrested in Egypt.

122. '*al-Islah* tanshar hadhihi 'l-awraq al-sirriyya li 'l-ta'ifa al-Baha'iyya' [*al-Islah* publishes these secret documents relating to the Baha'i sect].' *al-Islah* (Dubai) 9 (98 Mar. 1986): 22-23.

123. 'al-Islam bari' min al-Baha'iyya' [Islam has nothing to do with Baha'ism].' *al-Taqwa* 1 (9 January 1989): 25-29.

124. 'al-Kumbyutir yashtaraku fi mu'amara al-raqm 19. Id'a' Baha'i: al-'alam yantahi sana 1709 H.' [The computer shares in the number 19 conspiracy. Baha'i claim: the world ends in 1709 AH].' *al-Muslimun* (Jeddah, Saudi Arabia) 1 (8 30 March 1985a): 1. First of two articles in the same issue on the alleged conspiracy to interpret the Qur'an on the basis of occurrences of the number 19 (a Baha'i sacred number).

125. 'al-Ma'arik al-kubra fi 'l-Islam: sira' hukumat Iran didda 'l-Babiyya wa 'l-Baha'iyya' [The great battles of Islam: the struggle of the government of Iran against Babism and Baha'ism].' *al-Quds* (57 Apr. 1985b): 68-70.

126. 'al-Madhahib al-dalla/nadwa al-ra'y' [Errant creeds/ Forum of opinion].' *al-Muslimun* (Jeddah, Saudi Arabia) (21 29 June 1985): 23. Announcements for two television programmes, the first dealing with religious sects deemed dangerous to Islam, the second with the number 19 controversy.

127. 'al-Mu'amara mustamirra: al-kumbyutir yashtarik fi mu'amara al-raqm 19: maza'im al-kumbyutir hawla nihayat al-'alam ba'da 300 sana: muhandis al-kumbyutir al-Baha'i yaz'amu ma'rifata ma fi 'l-arhamÆ [The conspiracy continues: the computer joins in the conspiracy of the number 19: claims of the computer about the end of the world after 300 years: the Baha'i computer expert claims to know what is in the wombs].' *al-Muslimun* (Jeddah, Saudi Arabia) 1 (8 30 March 1985b): 6.

128. 'al-Munharifun bi-fikrihim 'an al-Islam murtaddun: wa hum yuhawiluna hadm al-Islam min dakhilihi' [Those whose thoughts deviate from Islam are apostates and they attempt to destroy Islam from within].' *al-Liwa' al-Islami* (Cairo) 4 (177 13 June 1985): 3-4. Report of a religious gathering at the vilage of Dayrut.

129. '*Al-Muslimun* discusses the question of false prophets: the positive law is not commensurate with the ugliness of the crime.' *al-Muslimun* (Jeddah, Saudi Arabia) (5 April 1986a):

130. '*Al-Muslimun* reveals the secrets of the Baha'i movement: how did the painter Bi kar fall into the trap of the

Baha'is: Baha'ism is a way to fame and money.' *al-Muslimun* (Jeddah, Saudi Arabia) (16 March 1985a):

131. '*Al-Muslimun* tuhakim al-Baha'iyin (2): sab'a min al-'ulama' yusharikun fi muhakamat al-Baha'iyin' [*al-Muslimun* puts the Baha'is on trial (Part 2): Seven Islamic scholars participate in the trial of the Baha'is.' *al-Muslimun* (Jeddah, Saudi Arabia) 1 (45 14 December 1985b): 12-13. The participants in this newspaper trial were: al-Husayni Hashim, al-Tayyib al-Najjar, Jamal al-Din Mahmud, 'Abd al-Wadud Shibli, 'Abd al-Jalil Shibli, Muhammad 'Abd al-Mun'im Khafaji, Salih 'Abd Allah Kamil.

132. '*Al-Muslimun* tuhakim al-Baha'iyin (3): shahid min al-Maghrib yu'akkid: <<Bikar>> safara ila 'l-Maghrib fi 'l-arba'inat li 'l-tarwij li-'aqidatihi: kull alladhina hukimu fi 'l-sittinat darasu fi Titwan' [*al-Muslimun* puts the Baha'is on trial (3): Moroccan witness reaffirms Bi kar travelled to Morocco in the Forties to promote his beliefs: all those who were put on trial in the Sixties studied in Tetouan.' *al-Muslimun* (Jeddah, Saudi Arabia) 1 (46 21 December 1985a): 12-13. Includes interviews with 'witnesses' to Baha'i activity in North Africa and Kuwait.

133. '*Al-Muslimun* tuhakim al-Baha'iyin: al-muttaham al-awwal Husayn Bikar yu'tarif: ana Baha'i wa 'l-Baha'iyya diyana mustaqilla: Baha' Allah mawjud fi 'l-kutub al-muqaddasa' [*Al-Muslimun* puts the Baha'is on trial: the principal accused Husayn Bikar confesses "I am a Baha'i, and it is an independent religion": Baha' Allah is to be found in [all] the holy books.].' *al-Muslimun* (Jeddah, Saudi Arabia) 1 (44 7 December 1985b): 12-13. A lengthy article posing as a mock trial of the Egyptian Baha'i Husayn Bikar, conducted in the absence of the accused, and using statements made by Bikar to the Egyptian authorities. Reprinted in *al-Sharq al-awsat* (London), 7 December 1985 (vol. 1, issue 4, pp. 14-15).

134. '*al-Muslimun* amongst the documents in the Baha'i case.' *al-Muslimun* (Jeddah, Saudi Arabia) (22 February 1986a):

135. 'al-Qurra' yastaftuna: al-Baha'iyun wa hukm al-ridda' [Readers seek advice: the Baha'is and the law of apostasy].' *al-Sharq al-awsat* (London) (3 December 1985): 10. Reply to a question from a reader studying in the United States. Laments the fact that Westerners construe the application of Islamic penalties as 'barbaric' etc.

136. 'al-Qurra' yastaftuna: hal al-Baha'iyun Muslimun?' [Readers seek advice: are Baha'is Muslims?].' *al-Sharq al-awsat* (London) (8 October 1985): 12. English translation in *Arab News* (item x).

137. 'al-Qurra' yastaftuna: wad' al-Baha'iyin fi Iran wa Amrika' [Readers seek advice: the situation of the Baha'is in Iran and America].' *al-Sharq al-awsat* (London) (4 December 1985): 12. Argues that the persecution of Baha'is in Iran is merited.

138. 'al-Qurra' yastafuna: Qiblat al-Baha'iyin' [Readers seek advice: the Qibla of the Baha'is].' *al-Sharq al-awsat* (London) (1 December 1985): 10.

139. 'Al-raqm 19 akhir fada'ih al-haraka al-Baha'iyya. 'Ulama' al-Islam yaquluna: hadaf al-la'ba shughl al-Muslimin 'an mashakilihim al-haqiqa.' (The number 19 is the latest scandal of the Baha'i movement, say the Ulama: the purpose of the game is to distract the Muslims from their true concerns).' *al-Muslimun* (Jeddah, Saudi Arabia) 1 (9 6 April 1985): 1. Summary of fuller article in the same issue (item x)

140. 'al-Raqm 19 laysa mu'jiza li 'l-Qur'an al-karim. Madha qalat al-suhuf al-Saudiyya 'an maza'im al-kumbyutir? al-shifra al-qur'aniyya bid'a dalla wa jahl bi 'l-Qur'an. al-Baha'iyun yuqaddisun al-raqm <<19>> wa ya'tabarunahu 'l-mihwar al-markazi m li 'l-kawn wa nizamuhu 'l-kulli' [The number 19 is not a miracle of the Qur'an. What does the Saudi press say about the claims of the computer? The 'Qur'anic code' is a specious innovation and reflects ignorance of the Qur'an. The Baha'is venerate the number 19 and consider it the central pivot of creation and its general governing principle.].' *al-Muslimun* (Jeddah, Saudi Arabia) 1 (10 13 April 1985b): 6-7.

141. '*Al-Siyasa* confirms its success in uncovering the secrets of the Baha'is: all Fatwa committees are unanimous in declaring the Baha'i s to be infidels and in cautioning against following their vain and empty teachings.' *al-Siyasa* (Kuwait) (14 March 1986a):

142. 'al-ta'amur al-Yahudi wa 'l-Baha'i sabab al-thawra fi Iran' [The Jewish-Baha'i conspiracy is the cause of the Iranian revolution].' *al-Da'wa* (Egypt) 27 (403 October 1978): 18. BWC Pam 139-874

143. 'al-Tabib al-Misri al-dajjal yu'linu tawbatahu' [The Egyptian quack doctor announces his repentance].' *al-Sharq*

al-awsat (London) 7 (2295 11 March 1985): 1. Report on recantation of Salah Burayqi', a claimant to prophethood, and on the temporary release of all 41 Baha'i detainees in Egypt.

144. 'Alam, Hasan. 'Shaykh al-Azhar li-*Akhir Sa'a*: al-Islam karam al-'amm wa hunak 'idayn faqat , wa 21 Mars li 'l-Baha'iyin' [The Rector of the Azhar (University) to *Akhir al-Sa'a*: Islam is a mercy to mankind, and has only two festivals, whereas the 21st of March is a Baha'i festival].' *Akhir al-Sa'a* (Cairo) (1987 (?)):

145. 'Ali Sa'd, Zayd. 'Special session in the People's Assembly to discuss the phenomenon of false prophets: anyone who claims prophethood is an infidel and whoever follows him is an infidel and liable to the penalty for apostasy.' *al-Akhbar* (Cairo) (10 April 1986):

146. 'Allahu akbar: *al-Muslimun's* campaign against the Baha'i aberration has begun to bear fruit -- banning of Baha'i writings and graphics from Egyptian newspaper is a first step.' *al-Muslimun* (Jeddah, Saudi Arabia) (22 February 1986b):

147. 'Allahu-Akbar! First victory against Baha'ism: the campaign of *al-Sharq al-awsat* and *al-Muslimun* has succeeded.' *al-Sharq al-awsat* (London) (14 February 1986a):

148. 'Amira, 'Abd al-Husayn. *al-Madhahib al-mu'asira wa mawqif al-Islam minha* (Modern schools of religion and the attitude of Islam towards them). 344. Beirut: Dar al-Ji l, 1985.

149. 'Ammar, Kamal. 'The Preliminary Seance.' *al-Muslimun* (Jeddah, Saudi Arabia) (18 January 1986):

150. 'An attempt to bring the Baha'is to repentance.' *al-Muslimun* (Jeddah, Saudi Arabia) (22 February 1986c):

151. 'An important Iranian meeting in Dubai: the participants decide to institute a secret organization to promote the aims of Cento.' *al-Tali'a* [check spelling] (Kuwait) (22 May 1985):

152. 'An international campaign against Baha'ism. Mecca: the Islamic World League declares war on the Baha'is everywhere. Amman: the Council Of Islamic Organizations calls upon Islamic governments to execute them.' *al-Muslimun* (Jeddah, Saudi Arabia) (19 April 1986b):

153. 'And the Devil returns again.' *Kayhan al-'Arabi* (London) (7 July 1985):

154. 'application of the *shari'a* will put an end to all crimes, The.' *al-Muslimun* (Jeddah, Saudi Arabia) (1 February 1986a):

155. 'Aqa-yi Falsafi guftand: tuda'iha tasavvur mikardand firqa-yi Baha'i bara-yi anha bi-manzila-yi Kirinski ast ka rah-ra bara-yi quwwa-i musallahana-yi kumunistha baz khwahad kard' [Mr Falsafi has said: the members of the Tuda party believed they could use the Baha'i sect as a sort of Kerensky to open the way for armed Communist uprisings].' *Ittila'at-i haftigi* (Tehran) 15 (715 29 Urdibihisht 1334/19 May 1955): 4.

156. 'Are Bahais Muslims?.' *Arab News* (22 Nov. 1985): 7. Collins 11.55 Translation of letter originally published in *al-Sharq al-awsat* (item x). [Put this there?]

157. 'Arid, Ahmad Salim al-. 'Ma'awil al-hadm... wa 'l-Islam: al-Baha'iyya' [The instruments of destruction... and Islam: Baha'ism].' *al-Mawaqif* (Bahrain) (759 4 September 1989): 8-9.

158. 'Arrest of 40 of the followers of Baha'ism in Egypt.' *Al-Ittihad* (Abu Dhabi City) (26 February 1985,):

159. 'Asrar al-haraka al-Baha'iyya: al-mahakim al-Misriyya tarfidu 'l-i'tiraf bi-zawaj al-Baha'iyin' [Secrets of the Baha'i movement: the Egyptian courts refuse to recognize Baha'i marriage].' *al-Muslimun* (Jeddah, Saudi Arabia) (6 16 March 1985b): 1. Introduction to a longer article in the same issue (item x).

160. 'Awf, Ahmad Muhammad. *Khafaya al-t a'ifa al-Baha'iyya* [Secrets of the Baha'i sect]. 177. Cairo: Dar al-Nahda al-'Arabiyya, 1972.

161. 'Azhar affirms: Baha'ism is an organization that has deviated from Islam: formation of a committee of top-ranking scholars to counter destructive ideas, The.' *al-Liwa' al-Islami* (Cairo) (21 March 1985c):

162. 'Azuz, Hashim 'Aqil. *al-Baha'iyun mudallalun* [The Baha'is are misguided]. 83. Adwa 'ala 'l-Baha'iyya, Jidda: Dar al-Qibla li 'l-Thaqafa al-Islamiyya, 1986a.

163. 'Azuz, Hashim 'Aqil. *al-Baha'iyya*. 64. Adwa' 'ala 'l-Baha'iyya [Light on Baha'ism], Jidda: Dar al-Qibla li 'l-Thaqafa al-Islamiyya, 1986b.

164. 'Azuz, Hashim 'Aqil. *al-Qiyama wa 'l-hayat ba'da 'l-mawt* [The Resurrection and Life after Death]. 77. Adwa' 'ala 'l-Baha'iyya, Jidda: Dar al-Qibla li 'l-Thaqafa al-Islamiyya, 1986c.

165. 'Ba'da 25 sana: yasduru 'l-Azhar tahdhirahu 'l-thani' [After 25 years: The Azhar [University] issues its second warning].' *al-Muslimun* (Jeddah, Saudi Arabia) 1 (8 30 March 1985c): 6. Brief piece on Egyptian fears of a Baha'i resurgence.

166. 'Ba'dama a'tabarahum Shaykh al-Azhar <<murtaddin>> al-suhuf al-Misriyya tuhajim al-Baha'iyin' [After the Shaykh of the Azhar [University] pronounced them apostates, the Egyptian press attacks the Baha'is].' *al-Nahar* (Beirut) (16 March 1985c): 12.

167. 'Bab va Baha dar Iran.' *Shahfaraz-i Aryan* (Stuttgart, Germany) (32 1990a): 13.

168. 'Bad' al-tahqiq ma'a a'da' al-tanzim al-Baha'i fi Misr wa itlaq al-rassam Bikar' [Commencement of the interrogation of members of the Baha'i organization in Egypt and the release of the artist Bikar].' *al-Sharq al-awsat* (London) 7 (2285 1 March 1985a): 2.

169. 'Bad' al-tahqiqat maa 'l-majmu'a al-Baha'iyya allati yataza'muha al-fannan Bikar. Al-Baha'iyun la yu'minuna bi 'l-anbiya' wa 'l-adyan... wa yatawajahuna fi salatihim ila Hayfa.' (Start of Investigations into the Baha'i group led by the artist Bikar: the Baha'is do not believe in the prophets and the religions...and they turn in their prayers to Haifa).' *al-Wafd* (Cairo) 1 (51 28 February 1985a): 1. Selective statements from a deposition made by leading Egyptian Baha'i, Husayn Bikar, under interrogation by the State Security Prosecutor's Office.

170. 'Baha'i case in Egypt: the defence tries to postpone the verdict.' *al-Sharq al-awsat* (London) (29 March 1986a):

171. 'Baha'i Members of the Espionage Network Executed.' *Imam* (Feb. 11, 1982): 22. Collins 11.113

172. 'Baha'i religion in my town, The.' *al-Muslimun* (Jeddah, Saudi Arabia) (19 April 1986a):

173. 'Baha'i temple costing millions of dollars.' *al-Huda* (Abu Dhabi) (21 March 1986a):

174. 'Baha'is in Iran, The.' *Imam* (London) 2 (5-6 June-July 1982): 20-21. Collins 11.152

175. 'Baha'ism a False Cult.' *The Sunday School Times* (28 July, 1956): 594. Collins 11.166

176. 'Baha'ism.' *Church News* (May 1966): [16]. Collins 11.165

177. 'Baha'ism.' *Kayhan-i Hava'i* (1 November 1989):

178. 'Baha'ism: deviant thinking that empties man of his belief: Masonry and Baha'ism are two sides of one coin: international Zionism..' *al-Liwa' al-Islami* (Cairo) (13 February 1986a):

179. 'Bahai Church, a Mohammedan Sect, The.' *Sunday Letter of Catholic Mission Mankon, Bamenda, Cameroon* (24 Feb., 1980): [2-3]. Collins 11.81 Reissued in *Youth Tower*, Bamenda, Cameroon, Mar. 1980, pp. [1-2]

180. 'Bahai.' *The Presbyterian Herald* (Sept. 1945): 4-5. Collins 11.75

181. 'Bahais "Deviants", Tools of Zionists -- al-Azhar.' *Al-Islam* (1984): 16. Collins 11.147

182. 'Bahaism.' *Evangelical Christendom* (Nov./Dec. 1912): 192-3. Collins 11.164a

183. 'Bayan li 'l-nas min mashyakhat al-Azhar al-sharif' [Announcement to the public from the body of shaykhs of the noble Azhar (University)].' *Majallat al-Azhar* (Cairo) (Sha'ban 1405/April-May 1985): 1269-1270. Complete text of a widely-reported statement on the Baha'is.

184. 'Bayan li 'l-nas min mashyakhat al-Azhar: al-Baha'iyun murtaddun 'an al-Islam: al-ta'amul ma'ahum haram... wa ta'amuhum mahram' (Statement to the people from the professoriate of the Azhar [University]: the Baha'is are apostates from Islam: it is forbidden to have dealings with them... and their food is prohibited).' *al-Akhbar* (Cairo) (15 March 1985a): 3.

185. 'Bi kar... and the accusation of belonging to the Baha'i organization.' *al-Qabas* (Kuwait) (26 December 1985):

186. 'biggest Islamic demonstration in Cairo demands that Baha'ism be combated and its figureheads opposed, The.' *al-Sharq al-awsat* (London) (8 February 1986a):

187. 'biggest religious gathering in the Egyptian Parliament to discuss the phenomenon of movements making claims to prophethood, The.' *al-Sharq al-awsat* (London) (26 February 1986):

188. 'Bihtarin matalib-i taza va daqiq dar bara-yi Hazirat al-Quds -- kanun-i Baha'iyyat -- ka in hafta bi-vasila-yi quva-yi intizami ishghal gardid' [The best of the new and precise issues concerning the Hazirat al-Quds -- the centre of Baha'ism -- which was occupied this week by the security forces].' *Ittila'at-i Haftigi* (Tehran) 15 (714 22 Urdibihisht 1334/12 May 1955): 3-4, 33.

189. 'Bikar li 'l-Musawwar: <<qultu li 'l-muhaqqiq uktub filastin la Isra'il>>!' (Bikar to *al-Musawwar*: 'I said to the examining magistrate, Write Palestine, not Israel!.' *al-Musawwar* (Cairo) (3, 153 15 March 1985b): 97. Insert to article by Ahmad Hamdi (item x)

190. 'Biller a Baha'i Artist!.' *al-Sabah* (Tunis) (5 March 1985):

191. 'Book of the Week: The Baha'i religion in the service of colonialism.' *Kayhan al-'Arabi (*London) (1 August 1985):

192. 'Cairo: postponement of the verdict in the Baha'i case until the recusation appeal is settled.' *al-Sharq al-awsat* (London) (1 April 1986):

193. 'Cairo: Sentence in the Baha'i case to be pronounced next month.' *al-Sharq al-awsat* (London) (4 February 1986a):

194. 'Che cos'è il Bahaismo?' [What is Baha'ism?].' *Rivoluzione Islamica* [Italy] (2 1982): 26-27, 39. BWC

195. 'Claiming prophethood is an extension of Baha'ism and Freemasonry: the sentence to deter is death.' *al-Muslimun* (Jeddah, Saudi Arabia) (5 April 1986b):

196. 'Colours and shadows: the praise of all things.' *al-Akhbar* (Cairo) (7 June 1985):

197. 'Communists and missionaries compete with one another to strangle Islam in Africa: from Botswana in the south of the continent of Africa I salute.....' *al-'Arab* (London) (21 November 1985):

198. 'Cultic Deceit Revisited.' Shocks (June 1943): 1. Collins 11.305

199. 'Da'ian li-ijtinab al-Baha'i yin wa mud'i al-nubuwwa: Shaykh al-Azhar: al-Baha'iyya jama'a siyasiyya takhda'u li 'l-Sahyuniyya' [Calling for avoidance of the Baha'is and claimants to prophethood: the Rector of the Azhar: the Baha'is are a political grouping subservient to Zionism].' *al-Siyasa* (Kuwait) (15 March 1985c): 19.

200. 'danger of Qadiyanism, The.' *Al-Huda* (Abu Dhabi City) (2 March 1985):

201. 'Deferment of the verdict in the Baha'i case until the recusation plea is settled.' *al-Liwa' al-Islami* (Cairo) (3 April 1986):

202. 'Die Bahai-Legende: Ursachen und Hintergrunde' [The Baha'i legend: motives and background].' *Bulletin der Botschaft der Islamischen Republik, Iran* (Vienna, Austria) (1 June 1984): 15-19.

203. 'Dolgoruki', 'Count Dimitri Ivanovich'. "*I'tirafat-i siyasi ya yad-dashtha-yi Kinyaz Dulquruki* [Political Confessions, or the Memoirs of Count Dolgoruki].' In Salnama-yi Khurasan [Khurasan Yearbook], Historical Section, 1st. Reprinted Tehran, 1323 Sh/1943-44; many later editions with numerous alterations, some in newspapers. No proper publishing history for this document exists. (Give details of other known editions, including Arabic versions) ed., Vol. Mashhad, Iran: 1322 Sh/1942-43. Purporting to be memoirs of the diplomat Prince Dmitrii Ivanovich Dolgorukov (Russian minister in Tehran 1845-54), this document has become the chief source in Iran for claims that Babism was part of an imperialist conspiracy. Although the whole thing is a transparent forgery, and several Iranian writers have condemned it as such, its contents are still widely believed and cited. See Bahthi dar radd-i yad-dashtha-yi maj'ul [section x, item xx].

204. 'Don't involve the computer in the Book of God: sham plot against the Muslims under cover of the computer.' *al-*

Bayan (Dubai) (9 September 1985):

205. "'Dr. 'Abd al-Ghaffar 'Aziz, member of the Egyptian Parliament: bills designed to introduce the Islamic penalty for apostasy.' *al-Sharq al-awsat* (London) (23 March 1986a):

206. 'Egypt interdicts writings and drawings of Baha'is: the rector of the Azhar calls for a stand to be taken against the Baha'i threat.' *al-Sabah* (Tunis) (16 February 1986):

207. 'Egypt: temporary release of 41 Baha'is.' *al-Sabah* (Tunis) (6 March 1985b):

208. 'Egyptian Parliament decides: hard labour for life for pretenders to prophethood, The.' *al-Sharq al-awsat* (London) (30 March 1986):

209. 'Egyptian People's Assembly begins debating the phenomenon of false prophets, The.' *al-Sharq al-awsat* (London) (10 April 1986):

210. 'Fatwa Committee in Kuwait forbids the Muslims from celebrating Mother's Day since it is against religious law.' *al-Wahda* (Abu Dhabi) (23 March 1986b):

211. 'Fi zilal al-Islam: Qurrat al-'Ayn al-Baha'iyya [sic]: khanat wa qatalat wa kafarat' [In the shadow of Islam: Qurrat al-'Ayn, the Baha'i (sic): she betrayed, she killed, and she became an unbeliever].' *Sayyidati* [Jidda] 5 (261 10 March 1986): 72. BWC index Pam 143-144

212. 'Firqa-yi dalla-yi "Baha'igari".' *Shahfaraz-i Aryan* (Stuttgart, Germany) (30 1989-90): 11-12.

213. 'Fitna-yi Bab va paydayish-i Babigari dar Iran [The rebellion of the Bab and the emergence of Babism in Iran].' *Ittila'at-i Haftigi* [Tehran] (2262 8 Aban 1364/30 October 1985): 40-41. BWC index Pam 142-1909

214. 'Freemasonry, Baha'ism and freedom of the enemies of religion.' *al-Sha'b* (Cairo) (12 March 1985):

215. 'goodly example... the diagnosis... and the remedy, The.' *al-Ahram* (Cairo) (18 April 1986,):

216. 'goodly example: the People's Assembly responds favourably, The.' *al-Ahram* (Cairo) (28 February 1986,):

217. 'goodly example: what is wanted of the People's Assembly, The.' *al-Ahram* (Cairo) (14 February 1986b):

218. 'Hadatha fi mithli hadha 'l-yawm' [It happened on a day like today].' *al-Sharq al-awsat* (London) (12 June 1985): Notes that it was on this date the Babi movement was started.

219. 'Hadhihi haqiqatuhum' [This is the truth about them].' *al-Khalij* (Sharjah) (2146 1 March 1985b): 4. A short letter from 'An Arab studying in America', showing an advertisement placed in a university newspaper by the Baha'i Club, who were showing a film entitled 'Israel: The Holy Land'.

220. 'Hamiyan-i huquq-i bashar' [The defenders of human rights].' *Payam-i Inqilab* [Tehran] 6 (153 14 Daymah 1364 [4 January 1986]): 48-50.Deals mainly with the Baha'i issue. BWC index Pam 142-1908

221. 'Haraka munawi'a li 'l-Islam: al-haraka al-Babiyya wa 'l-Baha'iyya' [A movement opposed to Islam: the Babi/Baha'i movement].' *al-Balagh* (Kuwait) (28 Sept. 1986): 30-33.

222. 'Head of the Muslim League in Fiji: immunization of the youth against Baha'ism.' *al-Muslimun* (Jeddah, Saudi Arabia) (15 February 1986):

223. 'History relates the collapse of false claims to prophethood.' *al-Muslimun* (Jeddah, Saudi Arabia) (5 April 1986c):

224. 'Hudur-i qutb-i Baha'iyan muqim-i Bilzhik dar jashn-i salgard-i fitna-yi Khumayni' [The presence of the leader of the Baha'is resident in Belgium at the anniversary of the Khumayni revolution].' *Junbish/Djonbesh mouvement* (Brussels) 4 (74 21 March 1983): 8-22.Reports on how a member of the Baha'i national assembly of Belgium attended a new year gatheing at the Iranian embassy, and remarks on his 'unfortunate comments'. BWC index Pam 140-317

225. 'Id al-umm aw al-usra, huwa 'id al-Baha'iyin al-kafara' [The Festival of the Mother or the Family is really the Festival of the unbelieving Baha'is].' *al-Wa'y al-Islami* (Kuwait) 272 (Apr. 1987): 120-121.

226. 'Id al-usra... am 'id al-Baha'iyin?' [The festival of the family... or festival of the Baha'is?].' *al-Mujtama'* (Kuwait)

17 (760 25 March 1986): 9.

227. 'In the mail box: letters addressed to Dubai, Israel, and persons unknown to me, with no indication of date of receipt.' *al-Watan* (Kuwait) (10 January 1986):

228. 'In the realms of religion: Baha'ism...the visible face and the hidden threat.' *al-Nasr* (Constantine, Algeria) (6 January 1986):

229. 'In yaquluna illa kadhiban' [They say nothing but lies].' *Usrati* [Cairo] (50 1 Feb. 1986): BWC index Pam 143-211

230. 'Islam Sikritir al-tanzim al-Baha'i' [Secretary of the Baha'i organization becomes a Muslim.' *al-Muslimun* (Jeddah, Saudi Arabia) 1 (39 2 November 1985): 24. On the conversion to Islam of Zahir Qushayri, former secretary of the Egyptian Baha'i youth committee.

231. 'Islamic Library: the sedition of the twentieth century, The.' *al-Qabas* (Kuwait) (28 February 1986):

232. 'Islamic News: condemnation of Baha'ism in Egypt.' *al-Qabas* (Kuwait) (14 March 1986b):

233. 'Islamic Research Academy at the Azhar affirms: to become a Baha'i means to deviate from Islam...and to destroy the pillars of the Faith, The.' *Anwar al-Tunisiyya* (Tunis) (9 March 1986):

234. 'Islamic Research Academy held extraordinary meeting to discuss the Baha'i case.' *al-Sharq al-awsat* (London) (13 February 1986b):

235. 'Islamic Research Academy in Cairo calls for a stand to be made against Baha'ism and the Baha'is, The.' *al-Rayah* (check) (Doha) (22 January 1986):

236. 'Islamic Research Academy proclaims: the Baha'is are apostates from all religions: any religion not divinely revealed is rejected, The.' *al-Akhbar* (Cairo) (21 January 1986a):

237. 'Itlaq al-majmu'a al-Baha'iyya fi Misr' [Release of the Baha'i group in Egypt].' *al-Sharq al-awsat* (London) 7 (2290 6 March 1985c): A short report on the temporary release of a second group of Baha'is arrested at the end of February.

238. 'Jama'at al-Babiyya wa 'l-Baha'iyya: al-nushu' wa 'l-mu'assis' [The Babi-Baha'i community: its development and its founder].' *al-Jami'i* [Dubai] (Summer 1986): 5. BWC index Pam 143-730

239. 'Jordan: the claims of Baha'ism in a book.' *al-Muslimun* (Jeddah, Saudi Arabia) (8 February 1986b):

240. 'Judgement pronounced in Baha'i case the day after tomorrow: millions of Muslims await judgement: new legislation needed to make a misdemeanour into a crime.' *al-Muslimun* (Jeddah, Saudi Arabia) (29 March 1986b):

241. 'lawyer of the Baha'is confesses: "Whoever deviates from Islam becomes an apostate", The.' *al-Muslimun* (Jeddah, Saudi Arabia) (1 March 1986a):

242. 'Laying claim to prophethood is a crime: an Egyptian bill tightens up the penalty for embracing Baha'ism.' *al-Muslimun* (Jeddah, Saudi Arabia) (22 February 1986d):

243. 'Le Bahaisme.' *Ere nouvelle* (Dhakar, Senegal) (5 May-June 1989): 20-22.

244. 'Madhahib dalla wa 'aqa'id munharifa: al-Babiyya wa 'l-Baha'iyya' [Errant sects and deviant beliefs: Babism and Baha'ism].' *al-Khayriyya* (Kuwait) 1 (2 May 1989): 32-33.

245. 'Madhahib mu'asira. al-Baha'iyya <<al-Babiyya>>' [Contemporary creeds: 'Babi' Baha'ism].' *al-Riyad* (Riyadh, Saudi Arabia) (6182 27 May 1985): 11.

246. 'Madhbihat al-Muslimin' [The killing of Muslims].' *al-Hawadith* (Beirut) (1172 20 April 1979): 13. BWC Pam 139-956

247. 'Majara-yi Baha'iha' [The incident of the Baha'is].' *Tihran-i Musawwar* (Tehran) (116 Urdibihisht 1334 [April-May 1955]): 5-7, 39. BWC index Pam 141-1027

248. 'Members of the network.' *al-Safir* (Beirut) (4 March 1985):

249. 'Millions await the verdict on the Baha'is the day after tomorrow: 3 years' imprisonment is the maximum penalty that can be given!.' *al-Muslimun* (Jeddah, Saudi Arabia) (29 March 1986c):

250. 'Minkum wa ilaykum' [From you and to you].' *Manar al-Islam* (Abu Dhabi] (2 Feb. 1976): 129.

251. 'Misr: i'tiqal 40 Baha'iyan' [Egypt: arrest of 40 Baha'is].' *al-Qabas* (Kuwait) (4594 26 February 1985): Brief report on arrests in Egypt.

252. 'Mu'amara al-raqm 19: taqdis al-raqm 19 zahira mushtaraka bayna 'l-Baha'iyin wa 'l-Masun.' [The conspiracy of the number 19: veneration of the number 19 is a feature common to the Baha'i s and Freemasons.' *al-Muslimun* (Jeddah, Saudi Arabia) (7 23 March 1985b): 1. Intimations of a plot involving Baha'is, Freemasons, Rotary Clubs, and Lions Clubs. (See further item x, from the same issue.)

253. 'Mufaja'a fi muhakamat al-Baha'iyin' [Surprise in the trial of the Baha'is: Moroccan witness affirms Bikar travelled to Morocco to promote his beliefs].' *al-Muslimun* (Jeddah, Saudi Arabia) (21 December 1985b): Preliminary to longer article in the same issue (item x). Attempts to tie in the Egyptian Baha'i Husayn Bikar to Baha'i activity in Morocco in the 60s.

254. 'Mufti Misr yutalib bi-muhakamat al-murtaddin wa yunadi bi-sur'a ilgha' al-qawanin al-muta'arida ma'a 'l-shari'a. Shaykh al-Azhar: al-shari'a wahduha sataqdi 'ala 'l-salbiyyat wa 'l-inhirafat' [The Mufti of Egypt demands that the apostates be brought to trial, and calls for the rapid abolition of laws that conflict with Islamic law. Shaykh of the Azhar: only the law of Islam will pass judgement on negativism and deviancy.' *al-Muslimun* (Jeddah, Saudi Arabia) 1 (5 9 March 1985): 1. Report of an interview with Shaykh 'Abd al-Latif Hamza, Egypt's chief Mufti, calling for implementation of full Islamic legal penalties against apostates.

255. 'Muqtatafat Islamiyya: yadkhaluna fi din Allah afwajan' [Islamic news briefs: 'The people shall enter into the religion of God by troops'].' *al-Siyasa* (Kuwait) (27 December 1985): 6. On the conversion to Islam of Baha'i Zahir Qushayri.

256. 'Muslims Help, so Bahaiis [sic] Rejoice.' *Al-Islam* 2 (1 Dec. 1984-Jan. 1985): 1. Collins 11.728

257. 'Mustafa Amin yudafi'u 'an al-kuffar. Yastaghillu <<Fikra>> difa'an 'an iqama tanzim li-hadm al-Islam' (Mustafa Amin defends the heretics: he exploits his column <<Fikra>> to defend the formation of an organization committed to the destruction of Islam.' *al-Nur* (Cairo) 4 (156 6 March 1985d): Amin's column <<Fikra>> (Idea) appeared in the newspaper *al-Akhbar* and in the London-based paper *al-Sharq al-awsat* (item x)

258. 'Nash'a Baha'i fi Wizarat al-Ashghal al-'Amma' [The emergence of a Baha'i in the Ministry of Public Works].' *al-Mujtama'* (Kuwait) 319 (5 October 1976): 11.Deals with the employment of a Baha'i, Khusraw Khusravi, as head of planning in the construction department of the Kuwaiti Ministry of Public Works. BWC Pam 142-686

259. 'Nass al-manshur al-Islami alladhi wuzzi'a fi mudun al-khalij: 21 Mars 'id al-Baha'iyya al-Masuniyya' [Text of the Islamic pamphlet distributed in the towns of the Gulf: 21 March is a Baha'i Masonic Feast].' *al-Muslimun* (Jeddah, Saudi Arabia) 1 (10 13 April 1985c): 6-7. Argues that the introduction of Mother's Day celebrations to Muslim countries is a Satanic plot.

260. 'New bill to combat the phenomenon of destructive religious creeds.' *al-Ittihad* (Abu Dhabi) (18 March 1986a):

261. 'New documents condemn Baha'ism.' *al-Muslimun* (Jeddah, Saudi Arabia) (8 February 1986c):

262. 'new spirituality: the other face of Freemasonry, The.' *al-Watan* (Kuwait) (30 August 1985):

263. 'Next Monday in Cairo: the verdict in the case of the fifty persons accused of engaging in the activity of the Baha'i assemblies.' *al-Sharq al-awsat* (London) (28 March 1986):

264. 'No-one can know the time of the Last Hour... the reason for the world ending in 2280 or 1710 AH is that they are both divisible by 19, and this is what Baha'ism wants!.' *al-Watan* (Kuwait) (10 May 1985):

265. 'opinion of *al-Muslimun*: the head of the viper, The.' *al-Muslimun* (Jeddah, Saudi Arabia) (8 March 1986b):

266. 'Persian Rival to Jesus and His American Disciples, The.' *The Moslem World* 6 (2 Apr. 1916): 203. Collins 11.797 (title suggests that this is by Robert P. Richardson -- same as his article in *The Open Court*)

267. 'Picture of the verdict reveals the belief.' *al-Siyasa* (Kuwait) (3 September 1985):

268. 'Plans to introduce protective deterrent legislation to fight Baha'ism in Egypt.' *al-Sharq al-awsat* (London) (23 February 1986):

269. 'Postponement of the verdict in the Baha'i case Till 4 May.' *al-Sharq al-awsat* (London) (15 April 1986):

270. 'Public opinion awaits the judgements of the Egyptian court: *al-Muslimun* demands a stiffening of the penalty.' *al-Muslimun* (Jeddah, Saudi Arabia) (22 February 1986e):

271. 'Qadiyanism infiltrates into some Islamic states: the Israeli authorities are in constant contact with the leaders of the false sect.' *al-Muslimun* (Jeddah, Saudi Arabia) (19 April 1986c):

272. 'Qadiyyat al-Baha'iyya wa ma'ziq al-hukuma al-Misriyya' [The Baha'i law-case and the dilemma of the Egyptian government].' *al-Islah* (Dubai) 8 (87 May 1985): 56-59.

273. 'Qarar al-majma' al-fiqhi hawl al-Baha'iyya wa 'l-intima' ilayha: al-Baha'iyya wa 'l-Babiyya khuruj 'an shari'at Allah' [Decision of the Juristic Council on Baha'ism and affiliation to it: Baha'ism and Babism are departures from Shari'a law].' *al-Muslimun* (Jeddah, Saudi Arabia) 1 (10 13 April 1985d): 6.

274. 'Qu'est-ce que le Bahisme [sic]?' [What is Bah(a)'ism?].' *Etudes islamiques* (Dakar, Senegal) 5 (21 February 1984): 12. BWC Pam 141-285

275. 'Quick answers.' *al-Muslimun* (Jeddah, Saudi Arabia) (1 March 1986b):

276. 'Ra'is al-tahrir yuwasil al-radd 'ala za'im al-Baha'iyin' [The editor persists in refuting the leader of the Baha'is].' *al-Hadara* (Cairo) (2 Safar 1407/Oct.-Nov. 1986): 40-42.

277. 'Rector of the Azhar calls on the Muslims to resist the contumacious creeds: the Ministry of Awqaf forbids Mother's Day celebrations if they should coincide with Baha'i festivities, The.' *al-Siyasa* (Kuwait) (21 March 1986b):

278. 'Rector of the Azhar in his statement about Baha'is and Baha'ism: "Baha'ism is a false creed, and whoever follows it is an unbeliever and an apostate from Islam, The.' *al-Ahram* (Cairo) (2`1 January 1986):

279. 'Release of the Egyptian Baha'i s.' *al-Watan* (Kuwait City) (6 March 1985e):

280. 'Religion and life: a new Islamic study about Baha'ism: thought and belief 2: a refutation of Babi and Baha'i claims and an exposition of the falsity of their creed.' *al-Ahram* (Cairo) (18 March 1986b):

281. 'Religious War.' *al-Sabah* (Tunis) (8 February 1985):

282. 'Risala Baha'iyya: al-Baha'iyya al-dalla ta'mil fi 'l-khafa' ' [A Baha'i mission: misguided Baha'ism functions in secret].' *al-Balagh* (Kuwait) (853 3 Aug. 1986): 16-17.

283. 'Sahib kitab fi 'l-'aqida al-Baha'iyya al-kafira, Mirza 'Ali Muhammad al-Shirazi' [An author on the beliefs of unbelieving Baha'ism, Mirza 'Ali Muhammad Shirazi].' *Zahrat al-Khalij* (Abu Dhabi) 8 (370, p. 73; 371, p. 73 26 Apr., 3 May 1986):

284. 'Salat batila wa 'l-imam Baha'i' [Wasted prayer, and the prayer leader is a Baha'i].' *al-Hawadith* (Beirut) (1169 30 March 1979): 19. BWC Pam 139-919

285. 'Salatless "Saviours" of Islam?.' *Al-Islam* 2 (2 Feb./Mar. 1985): 1, 6. Collins 11.892 'Salatless' refers to the fact that Baha'is do not perform the Muslim ritual prayer or 'salat' (although they do have their own form of salat).

286. 'Secretary of the Baha'i organization in Sudan becomes a Muslim.' *al-Muslimun* (Jeddah, Saudi Arabia) (8 February 1986d):

287. 'Sentence in the Baha'i case due 31 March.' *al-Ahram* (Cairo) (4 February 1986b):

288. 'Shaykh al-Azhar: al-Baha'iyun adwat li 'l-Sahyuniyya fa 'hdaruhum wa 'ba'duhum 'an al-marakiz al-mu'athira' [Shaykh of the Azhar [University]: "The Baha'is are tools of Zionism: beware of them and remove them from influential positions].' *al-Sharq al-awsat* (London) 7 (2299 15 March 1985d): 3.

289. 'Shaykh al-Azhar: al-Baha'iyya wa id'a' al-nubuwwa irtidad 'an al-Islam' [Shaykh of the Azhar: Baha'ism and making claims to prophethood are both accounted apostasy from Islam].' *al-Bayan* (Dubai) (1, 750 15 March 1985e): 20.

290. 'Shaykh of the Azhar [University] urges the Egyptian government to combat the Baha'i creed and other similar movements, The.' *al-Sharq al-awsat* (London) (21 January 1986b):

291. 'Simply an opinion: I do not worship what you worship.' *al-Ahram* (Cairo) (31 March 1985):

292. 'Speech of the Shaykh of the Azhar [University] about the the Baha'i religion claiming prophecy.' *al-Watan* (Kuwait) (15 March 1985f):

293. 'Statement of account to the readers of *al-Muslimun*: the editorial staff received 20000 letters during the past year.' *al-Muslimun* (Jeddah, Saudi Arabia) (8 February 1986e):

294. 'Stories of Husayn Bi kar and the 40 Baha'i s: the case of the year that is being heard in court next Monday.' *al-Nur* (Cairo) (26 March 1986):

295. 'Suppression of the Baha'i organization and the judicial inquiry of the 40 accused.' *Mayu* (Cairo) (25 February 1985):

296. 'Tanzim Baha'i jadid, takshifa (sic: read takshifuhu) Niyaba Amn al-Dawla al-yawm) The State Security Prosecution Office exposes a new Baha'i organization today.' *al-Jumhuriyya* (Cairo) 22 (11, 384 28 February 1985b): 10-line piece noting report by Raja' al-'Arabi, head of Egypt's State Prosecution Office, on the arrest of 40 Baha'is.

297. 'Tarikhcha-yi madhhab-i Bab va Baha' '[A short history of the Bab and Baha'].' *Sipi d va siyah* (Tehran) 2 (40 24 Urdibihisht 1334/14 May 1955): 10-11.

298. 'Tatiq al-shari'a al-Islamiyya yabda'u min al-usra; wa 'l-mujtama' qadir an yaja'ala 'l-shari'a mutbiqa fi'lan' [Application of the Islamic *shari 'a* starts at home, and society is capable of applying it in its entirety straight away.].' *al-Liwa' al-Islami* (Cairo) (6 June 1985): 3. Report of a seminar held at the Arabic Language College of Mansura Unniversity, with comments on Husayn Bikar and the punishment for apostasy (which is defined as the death penalty).

299. 'Tazahura' [Demonstration].' *al-Mujtama'* (Kuwait) 16 (755 18 Feb. 1986): 19.

300. 'Telegrams to *al-Muslimun* on the occasion of the first anniversary of its publication.' *al-Muslimun* (Jeddah, Saudi Arabia) (8 February 1986f):

301. 'To Professor Khalid: Muhammad Khalid.' *al-Ahram* (Cairo) (17 June 1985):

302. 'truth about Baha'ism, The.' *al-Ahram* (Cairo) (25 October 1985):

303. 'Ukasha, Rida'. 'al-Baha'iyya: kayfa bada'at wa min ayna ja'at?' [Baha'ism: how did it start and where did it come from?].' *al-Liwa' al-Islami* (Cairo) (28 March 1985): Some serious errors of fact. Calls for the death penalty for Baha'is.

304. 'Ukasha, Rida'. 'Bint al-isti'mar... wa umm al-Baha'iyya: al-Babiyya. Li-madha sama nafsahu bi 'l-Bab wa li-madha atlaqa 'ala 'atba'ihi kalima <<Hayy>>?' [Daughter of mperialism...and mother of Baha'ism: Babism. Why did he give himself the name Bab, and why did he apply the term <<the Living>> to his followers?].' *al-Liwa' al-Islami* (Cairo) (167 4 April 1985): 17.

305. 'Ukasha, Rida'. 'The case of the Baha'i organization: the attempt to delay the judgement.' *al-Liwa' al-Islami* (Cairo) (17 April 1986):

306. 'Umran, 'Abd al-Mu'ti. '*al-Liwa' al-Islami* takshifu 'l-tazyif alladhi hatha hawla 'l-raqm (19)' [*al-Liwa' al-Islami* exposes the distortions of fact surrounding the number 19].' *al-Liwa' al-Islami* (Cairo) (166 28 March 1985): 1, 3-5.

307. 'Umran, Maha. 'al-Baha'iyya min 'Abbas Afandi ila Jamal 'Abd al-Nasir' [Baha'ism from 'Abbas Effendi to Jamal 'Abd al-Nasir].' *Sabah al-Khayr* (Cairo) (1, 524 21 March 1985): 24-25, 45. BWC Pam 142-1549 Interviews with two Egyptian authorities: Dr. Ahmad Shalabi and Attorney General Raja' al-'Arabi.

308. 'Umran, Mustafa. *Tahafut al-Babiyya wa 'l-Baha'iyya fi daw' al-'aql wa 'l-naql* [The confutation of Babism and Baha'ism in the light of reason and tradition], Cairo, Dara al-Taba'a al-Muhammadiyya, 1977, 150 pp.

309. 'Umri, Muwaffaq Mustafa al-. *al-Masuniyya wa' l-Baha'iyya, aw Banu Sahyun, wa tabaqatuhum al-mufsida* ['Freemasonry and Baha'ism, or the Sons of Zion: their corrupt system']. 70-104. Baghdad: al-Hawadith Press, 1976.Contains material concerning Iraqi legislation about the Baha'is.

310. 'Uways, Dr. 'Abd al-Halim. 'al-Madhahib al-haddama: khataruha wa wujub muqawimatiha (5): al-Babiyya wa 'l-Baha'iyya min al-madhahib al-kafira' [The destructive creeds: the danger they present and the duty of resisting them: Babism & Baha'ism are false faiths].' *al-Sharq al-awsat* (London) 7 (2337 22 April 1985): 13.

311. 'Weekly Letter: Secretary General of the Islamic World League: 4000 missionary institutions at work in Muslim lands: Qadiyanism and Baha'ism among the most dangerous enemies of Islam.' *al-Siyasa* (Kuwait) (3 January 1986a):

312. 'What is Baha'ism?.' *The Banner* (April 20, 1973): p.9.

313. 'What is the Baha'i Cause?.' *Awake!* (Sept. 22, 1957): 17-20. Collins 11.1075 A Jehovah's Witness critique

314. 'What the papers said we say.' *Imam* (London) (46 Jamadi al-Thani 1406/February 1986): BWC Pam 143-619 Refers to a piece in the *International Herald Tribune* (21.11.1985)

315. 'Zawaj al-Baha'iyya mahdur shar'an wa qanunan ila an tu'mina bi-diyana samawiyya' [A Baha'i woman may not be taken in wedlock in either religious or civil law until she embraces a heavenly creed].' *al-Ahram* (Cairo) (3 January 1986b): Short report of a statement by former Head of the Court of Cassation in Cairo, Ahmad Hasan Haykal.

316. *Simple Steps Why Bahai Philosophy Is Not the Answer*. 1. n.p. [St. Louis, Mo.]: n.d. [1975]. Collins 7.2558

317. What is Bahai'ism? : see item.

318. M. T., Dr. *Muhakama wa bar-rasi dar pi ramun-i 'aqa'id wa adab wa ahkam wa tari kh-i Bab-i Baha'* [Title differs slightly from vol.1 -- item x]. 3rd. ed., Vol. Vol. 2. Tehran: Intisharat-i Burhan, 1344 Sh/1965a. Second of three volumes using Baha'i texts as a basic for (unfavourable) comment. This volume has sections on history, personal laws, general legislation, and an overview of Babi/Baha'i literature.

319. M. T., Dr. *Muhakama wa bar-rasi dar 'aqa'id wa ahkam wa adab wa tari kh-i Bab wa Baha'*. 3rd. ed.,Vol.1. Tehran: Intisharat-i Burhan, 1344 Sh/1965b. The first of three useful volumes based entirely on Babi and Baha'i sources, though heavily antipathetic in orientation. Arranged under a discussion of ten 'basic principles of Islam', the author examines Babi and Baha'i teachings on God, worship, resurrection, prophecies, etc. There is also a short section on social and administrative teachings. The citations from Babi and Baha'i texts are often out of context, but are still valuable.

320. M. T., Dr. *Muhakama wa bar-rasi dar 'aqa'id wa ahkam wa adab wa tari kh-i Bab wa Baha'* [Title differs slightly from vols 1 and 2 -- items x, xx]. 3rd. ed. Vol.3. Tehran: Mu'assisa-yi Intisharat-i Islami , 1386/1966-67. A continuation of the author's earlier studies, based on 22 Babi/Baha'i books previously unavailable to him. The first 200 pages are largely taken up with historical matters, followed by sections on social teachings, laws, and Babi/Baha'i writings (this latter particularly valuable).

321., Ahmad A. *Danistaniha'i dar bara-yi naqsh-i siyasi-yi rahbarani Baha'i* (Facts concerning the political programme of the Baha'i leadership). Tehran: 1344 Sh/1965. Listed Ahmad, 'Conspiracy Theories', *Encyclopaedia Iranica*, p. 145

322. H. B., [= 'Abd al-Karim Malik]. *Wasila-yi sa'adat ya ahkam-i Baha'iyyat-i Aqdas*. 3rd. printing. Reissued 1347 Sh./1969 as *Baha'iyyat* [sic] *-i gumrah-ra bi-shinasid*, with the author's name in full ed., 176. [Tehran]: Privately printed, 1341 Sh./1963.The author appears to have been a merchant with little knowledge of his subject. The text, which concentrates on the laws of the *Kitab al-aqdas*, has even more errors than usual. Murad gives name of author as Muhammad Hasan Burushaki [?]

323. Sadruddin, Maulana. *Hujjat-i baligha dar radd-i Baha'iyyat* (The complete proof in refutation of Baha'ism), London, al-Shirkat al-Islamiyya, 1986, 82 pp. An Ahmadi publication.

324. Waki l, 'Abd al-Rahman. *al-Baha'iyya: ta'ri khuka wa 'aqi datuha wa silatuha bi 'l-Batiniyya wa 'l-Sahyuniyya*, Cairo, Matba'a al-Sunna al-Muhammadiyya, 1962; 2nd. ed., Jeddah, Dar al-Madani, 1986.

325., S. M. Haqiqat-i madhhab-i Bab wa Baha' ["The truth about the religion of the Bab and Baha' "]. 42. Listed Murad

326. ??? Rujum al-shayatin fi 'l-radd 'ala Karim Khan al-mutasammi bi 'l-Rukn al-Rabi' ['Stoning the devils: a refutation of Karim Khan, the so-called "Fourth Support"]. Iran: A diatribe against the Shaykhi leader Hajj Muhammad Karim Khan Kirmani, including a separate attack on the Bab Murad p. 136, from al-Dhari'a. Double-check: is this a confusion with Karim Khan's Rujum al-shayatin?

327. A Look at the Baha'i Faith and Its Great Plan. [4]. El Cajon, Calif.: Universal Evangelism, n.d. [196-?]. Collins 7.1437

328. A'zam, Mas'ud. *Chara wa chaguna?* 8. Tehran: A'zam, 1353 Sh./1974-75.

329. A'zami, Muhammad Hasan al-. *Haqi qat al-Baha'iyya wa' l-Qadiyaniyya*. 1st. ed. (?), 1373/1953-54, 300 pp. Beirut: Mu'assisa al-A'lami li' l-matbu'at, 1393/1973, 192 pp.A study of Babism, Baha'ism, and the Ahmadiyya sect of Islam by an Arab author and graduate of al-Azhar resident in Pakistan

330. Abu Hilw, Husayn. 'Wa ila' l-liqa': akhtar anwa' al-ghazw' [Au revoir: the most dangerous kind of invasion].' *al-Bayan* (Dubai) 5 (1742 7 March 1985): On Baha'ism as a new face of colonialism.

331. Abu Jabal, Muhyi 'l-Din. 'The Musaylima of the Twentieth Century.' *al-Muslimun* (Jeddah, Saudi Arabia) (1 March 1986):

332. Abu Khalid, Ibrahim. 'The *al-Muslimun* Post Box: Mother's Day Is a Baha'i Innovation.' *al-Muslimun* (Jeddah, Saudi Arabia) (22 March 1986):

333. Abu Madthara, (Batil-Shikan Qalam). 'Baha'i Tahrik.' *al-Haqq* (Karachi) 13 (9 July 1978): 13-25. Urdu

334. Afrasiyabi, Bahram. *Baha'iyyat bi-rivayat-i tarikh* [Baha'ism according to the testimony of history]. 279. [Tehran]: Nashr-i Parastish, 1366/1988.A basic history with copious reproduction of photographs and documents. Very similar to the author's *Tarikh-i jami'-i Baha'iyyat* [item x]

335. Afrasiyabi, Bahram. *Tarikh-i jami'-i Baha'iyyat -- Naw-masuni)* [A comprehensive history of Baha'ism -- Neo-Freemasonry]. 791. Tehran: Instisharat-i Sukhan, 1368 Sh./1990.Basically an expanded version of the author's *Baha'iyyat bi-rivayat-i tarikh* (item x). For a book of its size, it has a disconcertingly tiny bibliography. Numerous photographs and documents are reproduced.

336. Ahmad A., Murtada. *Danistaniha'i dar bara-yi tarikh wa naqsh-i siyasi-yi rahbaran-i Baha'i.* 2nd. printing.; 3rd. printing 1346/1967-68 ed., 96. Tehran: Intisharat-i Dar al-Kutub al-Islamiyya, 1345/1966-67.

337. Ahmad ibn Hajar [Al Butami Binali?]. 'al-Firaq al-batiniyya: 1) al-Babiyya wa 'l-Baha'iyya.' *al-'Ahd* (Qatar) 12 (621 28 Apr. 1987):

338. Ahmad, 'Abd al-Mun'im Mustafa. 'al-Baha'iyya, al-khatar al-yahudi al-zahif 'ala 'l-Muslimin' [Baha'ism, the Jewish danger creeping up on Islam].' *Manar al-Islam* (Abu Dhabi) 10 (9 June 1985): 146-55. A strained 'expose' of links between Babism, Baha'ism and Zionism, imperialism, Freemasonry, etc.

339. Ahmad, Shahid. 'Criminals and Stooges Under the Bahai Cover.' *Crescent International* 2 (10 Aug. 1-15, 1983): 5. Collins 11.33

340. Ahmadi, Muhammad Sharif. *Kashf al-ghita' 'an wajhi shari'at al-Baha'* [Removing the veil from the face of the law of Baha' Allah]. 24. Haifa, Palestine: Matba'at al-Ahmadiyya, 1367/1947-48. A publication by the Ahmadi movement.

341. Akgun, M. Zerrin. *Islamiyet bakimandan Babilik, Bahailik ve hukuki durumlari, yargitay kararlari*, Ankara, Kalite Matbaasi, 1975, xvi, 144 pp. (Spine title: *Islamiyet bakimandan Bahailiki.*) Examines the legal status of the Baha'is in Turkey.

342. Akgun, M. Zerrin. Islamiyet bakiminden Babilik, Bahailik ve hukuki durumlari - yargitay kararlari. xvi+144.

Ankara: Kalite Metbaasi, 1975.

343. Akhundi , Murtaza Ahmad. *Danistanha'i dar-bara-yi tari kh wa naqsh-i siyasi -yi rahbaran-i Baha'i* (Tales concerning the history and political scheme of the Baha'i leaders), 3rd. printing, Tehran, Dar al-Kutub al-Islamiyya, 1967 ? 1968?, 96 pp.

344. Al Haj Garba Isa. 'Opposed.' *The Middle East* (105 July 1983): 5. Collins 11.36

345. Al Kashif al-Ghita', al-'Allama al-Shaykh Muhammad al-Husayn. *al-Ayat al-bayyinat fi qam' al-bid' wa' l-dalalat*. 152. Najaf, Iraq: 'Alawiyya Press, 1345/1926-27. A general study of heresy by an eminent Shi'ite cleric of Iraq (1877-1954: see Wa'iz-i Khiyabani, *Kitab-i 'ulama'-i mu'asirin*, pp. 194-201), containing 60 pages in refutation of Baha'ism.

346. Al Nuri, 'Abd Allah. *al-Baha'iyya sarab* ['Baha'ism is a mirage']. 48. Kuwait: al-Muqhawi Press, 1375/1956.

347. al-'Iraqi, 'Atif. "Review of 'A'isha 'Abd al-Rahman, *Qira'a fi watha'iq al-Baha'iyya*.' *'Alam al-kitab* (Cairo) 12 (Oct./Dec. 1986): 14-15.

348. al-A'zami, Muhammad Hasan. *al-Baha'iyya wa 'l-Qadiyaniyya* [Baha'ism and Qadiyanism]. Beirut, Lebanon: Mu'assisa al-A'lami li 'l-Matbu'at, 1393/1973.

349. al-A'zami, Muhammad Hasan. *Naqi bat al-Baha'* (The character of Baha' [Allah]), [Lebanon?], 1973, 192 pp.

350. al-Baha'iyya fi khidmat al-isti'mar [Baha'ism at the service of imperialism]. Tehran: Munazzama al-I'lam al-Islami (Sazman-i Tabli ghat-i Islami), 1405/1985, 38 pp..Covers alleged Baha'i connections with Russia, Britain, Israel, America, and the regime of Muhammad Rida Shah.

351. al-Darsh, Dr. Sayyid. 'Readers Seek Guidance: False Prophets.' *al-Sharq al-awsat* (London) (18 March 1986):

352. al-Dasuqi, Muhammad. 'What Comes After the Azhar's Statement About Baha'ism?: The Muslim Clergy Seek the Application of the Penalty for Apostasy to the Baha'is.' *al-Huda* (Abu Dhabi) (14 February 1986)

353. al-Fasi , Muhammad 'Allal. *al-Islam wa tahaddiyya al-'asr* (Islam and the menace of the age), Rabat, Nashr wa Tawzi' Maktbat Matba'a al-Ummiyya, 1978, 31 pp. (Part of a series, *Silsila fi sabi l al-Islam* ?). Al-Fasi (1906-73) was a cleric and a founder and leader of the Moroccan Istiqlal Party. He led a campaign against the Baha'is in Morocco in 1962 and 1963.

354. al-Hadidi al-Tayr, Mustafa Muhammad. *al-Qawl al-h]aqq fi 'l-Babiyya wa 'l-Baha'iyya wa 'l-Qadiyaniyya wa 'l-Mahdiniyya [sic]* [The Truth about Babism, Baha'ism, Qadiyanism, and Mahdism]. 151. Cairo: al-Dar al-Misriyya al-Lubnaniyya, 1986.

355. al-Hamawi, 'Abd Allah Salih. *al-Babiyya*. 52. Silsila harakat al-ridda al-mu'asira, Riyad, Saudi Arabia: Maktabat al-Sarwat, 1983b.

356. al-Hamawi, 'Abd Allah Salih. *al-Baha'iyya*. 56. Silsila harakat al-ridda al-mu'asira, Riyad, Saudi Arabia: Maktabat al-Sarwat, 1983a.

357. al-Hasani, 'Abd al-Razzaq. *al-Babiyun fi' l-ta'rikh*. 26. Sidon, Lebanon: Matba'a al-'Irfan, 1931. Reprint of article in 'Irfan magazine

358. al-Hasani, 'Abd al-Razzaq. "al-Babiyun fi' l-ta'rikh.' al-'Irfan, 1930,

359. al-Hay'a al-Khayriyya al-Islamiyya al-'Alamiyya. Lajna Muslimi Asiya. *Nida' min Lajna Muslimi Asiya ila al-muslimin fi kulli makan*. [6] folder. [Kuwait]: Dar al-Fajr, [1989] This is a statement from the Asian Muslims' Committee of the International Islamic Charitable Association.

360. al-Hayani, Dari Muhammad. *al-Baha'iyya, haqiqatuha wa ahdafuha*. 175, [1]. Baghdad: Dar al-'Arabiyya, 1989.

361. al-Hazib, Muhibb al-Din. *al-Baha'iyya*. 30. Cairo: Wa'zi [sic] Muhibb al-Din al-Hazib, 1355/1936-37.

362. al-Huda'i [al-'Iraqi], Mirza Abu Turab. *Baha'iyyat din nist*. 3rd. ed., 227. Tehran: Mu'assisa-yi Intisharat-i Farahani, c. 1370/1951. In spite of the title, this is a relatively standard attack. The concept that Baha'ism is not a

religion, however, has acted as a spurious legitimation for anti-Baha'i activity in Iran.

363. al-Husayni, Manzur Ahmad. *Madhhab-i Baha'i*. 25 leaves. London: 1989.

364. Al-Jalali, Muhammad Baqir. *Al-Haqa'iq al-diniyya fi 'l-radd 'ala 'l-'aqida al-Baha'iyya*. Najaf: 1369/1949-50. [In al-Hasani biblio.]

365. al-Jalali, Muhammad al-Baqir. al-Haqa'iq al-diniyya fi' l-radd 'ala' l-'aqida al-Baha'iyya ['The religious truths refuting the beliefs of the Baha'is']. 189. Najaf, Iraq: al-Zahra' Press, 1369/1950.Includes a statement by the Shi'ite cleric, Muhammad Husayn Al Kashif al-Ghita' (see item X).

366. al-Jazzar, Shaykh 'Abd al-Mu'izz 'Abd al-Hamid. 'Hukm al-Islam fi 'l-Baha'iyya' [The verdict of Islam on Baha'ism].' *al-Liwa' al-Islami* (Cairo) (167 4 April 1985): 8. A short reply to a reader's query.

367. al-Jibali, Ahmad. *al-Baha'iyya bayna 'l-madi wa 'l-hadir* [Baha'ism between past and present]. 92. Alexandria, Egypt: al-Markaz al-'Arabi li 'l-Nashr al-Tawzi', 1985. BWC index Pam 143-43

368. al-Jizawi, Mahmud. 'The Whole Story of the Relationship Between Zionism, Babism and Baha'ism: Why Did Baha' Appoint Haifa as the Direction to be Faced in Prayer...How Did He Come to Assign to Palestine the Appellation of "Land of Return"?.' *al-Umma al-Islamiyya* (Cairo) (1 April 1985):

369. al-Jundi, Anwar. *al-Baha'iyya min al-da'wat al-haddama* [Baha'ism is among the destructive propaganda organizations]. 23. Tunis: Dar al-Busalama li 'l-Taba'a wa 'l-Nashr wa 'l-Tawzi', 1985.

370. al-Kalak, Idris 'Abd al-Hamid. 'al-Babiyya wa 'l-Baha'iyya.' *al-Balagh* (Kuwait) (850 13 July 1986): 18-21.

371. al-Kalak, Idris 'Abd al-Hamid. 'Shay' 'an al-Baha'iyya wa 'l-Babiyya.' *al-Balagh* (Kuwait) (853 3 Aug. 1986): 12-15.

372. al-Kawi ra, 'Abd al-Salam. *al-Baha'iyya rabiba Isra'il* [Baha'ism is the confederate of Israel], Tetuan, Morocco: Disbris, 1978, 77 pp.

373. al-Kazimi al-Qazwini, al-Sayyid Muhammad [Amir Muhammad al-Kazimi]. *al-Baha'iyya fi' l-mizan* ['Baha'ism in the balance'], Sidon: 'Irfan Press, 1366/1947, 88 pp.

374. al-Khalisi, Shaykh Muhammad ibn Muhammad Mahdi. *al-Shaykhiyya wa' l-Babiyya aw al-mafasid al-'alamiyya* ['Shaykhism and Babism, or international chicanery']. 244. Baghdad: al-Ma'arif, 1951. Unusual for the viciousness of its attack on Shaykhism.

375. al-Khatib, 'Abd al-Karim. 'al-Baha'iyun... wa bi-ayyi din yudinuna?' (The Baha'is: what religion do they believe in?).' *al-Akhbar* (Cairo) (15 March 1985): 3. A singularly inaccurate account, confusing the Bab and Mirza Ghulam Ahmad, the founder of the Ahmadi sect.

376. al-Khatib, al-Sayyid Muhibb al-Din. *al-Baha'iyya*. Also issued in same year, with intro., 40 pp.; 2nd. ed., Egypt, al-Matba'a al-salafiyya, 1393/1973-74, 30 pp.; reissued 1983, Beirut, al-Maktab al-Islami, 48, [2] pp. ed., 48. Beirut: Maktab al-Islami li' l-taba'a wa' l-nashr, 1390/1970-71. Listed Murad, p. 97; other eds. from BWC list (latter fuller in detail)

377. al-Khatib, Muhibb al-Din. 'al-Baha'iyya'. 30. Cairo: al-Matbu'a al-Salafiyya, 1955 or 1963. BWC Pam 137-2672

378. al-Khatib, Muhibb al-Din; Mansur, 'Ali 'Ali; Kurd 'Ali, Muhammad; Fadil, Muhammad. *Darasat 'an al-Baha'iyya wa 'l-Babiyya*. [4], 120. Beirut: al-Maktab al-Islami, 1397/1977.

379. al-Khidr Husayn, al-Shaykh Muhammad. *al-Qadiyaniyya wa' l-Baha'iyya*. Also issued 1975, [Cairo?], al-Matba'a al-Ta'awaniyya, 84 pp. ed., 80. Cairo: Dar al-Kitab al-'Arabi, n.d. Originally part of a lecture series at al-Azhar by a shaykh at the university.

380. al-Khidr Husayn, Muhammad, et. al. *al-Babiyya wa 'l-Baha'iyya fi 'l-mizan*. 144. [Cairo]: Majallat al-Azhar, 1405/1984-85.

381. al-Khidr Husayn, Muhammad. *al-Babiyya wa 'l-Baha'iyya*. 45. [Cairo]: Matba'at al-Azhar, 1389/1969-70.

382. al-Majadi, Amir. 'Haqa'iq jadida fi 'l-Shaykhiyya wa 'l-Babiyya wa 'l-Baha'iyya wa 'l-Qadiyaniyya.' *al-Mu'allim* (Kuwait) 20 (946 14 Dec. 1989): 20-22.

383. al-Mallah, Mahmud 'Abd Allah Yunis. *al-Babiyya wa 'l-Baha'iyya*. Baghdad: Matba'a As'ad, 1374/1955, 100 pp.

384. al-Najjar, Dr. Muhammad al-Tayyib. 'al-La'b bi 'l-raqm 19 la yu'akkid wa la tanfi 'l-haqa'iq al-kawniyya: sahib al-la'ba istakhdama 'l-haqq li-yasilla ila 'l-batil' [Playing games with the number 19 can neither affirm nor negate the realities of the universe: inventor of the game has used truth to arrive at falsehood.' *al-Muslimun* (Jeddah, Saudi Arabia) (6 April 1985): Views of various Muslim clerics on the 'Number 19 Plot'.

385. al-Najrami, Dr. Muhammad Yusuf. al-Harakat al-munahida li 'l-Islam. 88. n.p. [Jidda, Saudi Arabia?]: Dar al-Fikr, 1980. A study of Freemasonry, Baha'ism, and the Ahmadi sect. Pages 35-61 are devoted to the Baha'is.

386. al-Nimr, 'Abd al-Mun'im. *al-Nihla al-laqita al-Babiyya wa 'l-Baha'iyya: ta'rikh wa watha'iq*. 249, [7]. Algeria: Shirkat al-Shahab li 'l-Nashr wa 'l-Tawzi', [198?]. [double entry, see below]

387. al-Nimr, Dr. 'Abd al-Mun'am Ahmad. *al-Nihla al-laqita: al-Babiyya wa' l-Baha'iyya, ta'rikh wa watha'iq* ('The Foundling Sect: Babism and Baha'ism, History and Documents'). 252. [Cairo]: Maktaba al-Turath al-Islami, 198-? Vicious attack based on stereotyped notions of a Zionist-Baha'i plot against Islam. The last chapter of Section 2, on the Baha'is and freedom of thought, is worth reading. Contains useful appendices of Egyptian legal materials regarding Baha'ism.

388. al-Nuri, 'Abd Allah. *al-Baha'iyya sarab* [Baha'ism is a mirage]. 2nd. ed., Cairo, Matba'at al-Sa'ada, 1390/1970, 83 pp. ed., 47. Kuwait: Matba'a al-Maqhwa, 1375/1956.Rehearses standard arguments. Has a section on Baha'i Qur'an interpretation. [earlier entry for this above?]

389. al-Sa'id, Sana'. 'Khalid Muhammad Khalid yaqulu li-*Akhbar al-yawm*: al-Baha'iyya 'aqida mariqa 'an al-Islam' (Khalid Muhammad Khalid says to *Akhbar al-yawm*: 'Baha'ism is a creed that has deviated from Islam.' *Akhbar al-yawm* (Cairo) (3, 005 2 March 1985): 7. Part of a longer interview on religious themes by an eminent Muslim humanitarian thinker. Khalid (b. 1919) is a leading figure of the Islamic 'left wing' in Egypt, advocating a liberal interpretation of the Qur'an and religious law. His views on the Baha'is are, however, quite orthodox.

390. al-Sa'idan, Hamd. 'The Misty Window: The Day of the Spring Equinox.' *al-Siyasa* (Kuwait) (26 March 1986):

391. al-Sahmarani , As'ad. *al-Baha'iyya wa 'l-Qadiyaniyya*. 168. Beirut: Dar al-Nafa'is, 1987, 168 pp.

392. al-Salihi, Shaykh 'Abbud. *Hadhihi, hiya' l-Baha'iyya* ['This is Baha'ism']. London: 1965. Listed in Murad, p. 111, with refs

393. al-Samara'i, 'Abd Allah Salum. *al-Qadiyaniyya wa 'l-Isti'mar al-Injli zi*. 269. Baghdad: Wizarat al-Thiqafa wa 'l-I'lam (Ministry of Culture and Information), 1981. The book is devoted to a study of the Ahmadi (Qadiyani) sect of Islam, but the last sections are devoted to links between it and Baha'ism.

394. al-Samara'i, Qasim. *al-Usul al-ta'rikhiyya li-nihlat al-Babiyya wa 'l-Baha'iyya*. 62. Cairo: Dar Umiyya, 1407/1986.

395. al-Samawi, Qasim. 'al-'Alim al-Bakistani Ihsan Ilahi Zahir: idha aradna ma'rifa haqiqat al-Babiyya wa 'l-Baha'iyya fa-linanzur fi nash'atihima wa 'l-jihat allati tad'amuhuma' the Pakistani scholar Ihsan Ilahi Zahir to al-Sharq al-Awsat: if we wish to learn the truth about Babism and Baha'ism we should look to their origin and the parties that back them.].' *al-Sharq al-awsat* (London) (10 September 1985): 10. Interview with the author of *al-Baha'iyya: naqd wa tahlil* (item x), a popular refutation of Baha'ism.

396. al-Sha'rawi, Muhammad Mutawalli (Shaykh). 'Hiwar maftuh ma'a al-Shaykh al-Sha'rawi...li-madha hadhihi 'l-dajja hawla qanun al-ahwal al-shakhsiyya' [An open interview with Shaykh al-Sha'rawi... Why is there such an uproar about the personal status law?].' *Akhir al-sa'a* (Cairo) (2643 19 June 1985):

397. al-Shahristani, al-Sayyid Hibbat al-Din Muhammad 'Ali. "al-Radd 'ala' l-Babiyya ['A refutation of Babism'].' al-Manar (1329/1911): Cairo. Listed Mansur, p. 105

398. al-Shandwili, Muhammad. 'Claimants To Prophethood: How Should We Deal With Them? The Penalty is

Insufficient to Deter Those Who Transgress Against the Faith.' *al-Liwa' al-Islami* (Cairo) (3 April 1986):

399. al-Sharabati, Dr. Ahmad. 'al-Baha'iyya mu'amara 'ala 'l-Islam' (Baha'ism is a conspiracy against Islam, [Pt. 2].' *al-Nasr* (Constantine, Algeria) (16 June 1985): On Babi doctrine, Baha' Allah, and the *Kitab al-aqdas*.

400. al-Sharabati, Dr. Ahmad. 'al-Baha'iyya mu'amara 'ala 'l-Islam' (Baha'ism is a conspiracy against Islam, [Pt. 3].' *al-Nasr* (Constantine, Algeria) (17 June 1985): Includes a survey of the role of Baha'ism in Egypt.

401. al-Sharabati, Dr. Ahmad. 'al-Baha'iyya mu'amara 'ala 'l-Islam' (Baha'ism is a conspiracy against Islam, [Pt. l].' *al-Nasr* (Constantine, Algeria) (15 June 1985): Concentrates on the Bab.

402. al-Shimri, Muhammad Sulayman. 'Anwar Islaiyya: sura hukm yafdah 'aqida' [Islamic lights: a court ruling exposes a creed].' *al-Siyasa* (Kuwait) (1 September 1985): Reminiscences of 'Ali 'Ali Mansur, an Egyptian judge who turned down a request from the Egyptian Baha'is in 1952 for recognition of their religion. He also comments on Baha'ism in Libya

403. al-Shimri, Muhammad Sulayman. 'Exclusive to al-Siyasa: Publication of Secret Correspondence of Baha'is around the world: Baha'ism apreads through science, art, and 70 prominent officials around the World receive backing under the cover of "Peace".' *al-Siyasa* (Kuwait) (28 March 1986):

404. al-Shubayli, 'Abd al-Rahman 'Abd al-'Aziz. 'The Black Claws of Hatred.' *al-Sharq al-awsat* (London) (3 March 1986):

405. al-Tarabishi, Mustafa. 'al-Ifraj 'an al-rassam Bikar wa habs 36 muttahaman fi qadiyyat al-Baha'iyin' (Release of the painter Bikar and detention of 36 suspects in the Baha'i Case).' *al-Ahram* (Cairo) (35, 873 1 March 1985): 1, 18.

406. al-Tarabishi, Mustafa. 'Niyaba Amn al-Dawla al-Ulya: al-Baha'iyun murtaddun wa kana yata'ayyanu tatbiq ahkam al-shari'a 'alayhim' [The Chief State Prosecution Office: the Baha'is are apostates and should have been liable to the penalties of *shari'a* law.' *al-Ahram* (Cairo) (20 June 1985): An important statement setting out the official position on legislation affecting freedom of religion.

407. al-Tu'ma, Sayyid Hashim Husayn Fath Allah. Ruman al-shaykh wa' l-shabb fi radd al-Baha'i wa' l-Bab ['The novel of the old man and the youth, in refutation of the Baha'i (sic) and the Bab']. 1st ed., Baghdad: 1331/1913. 2nd. ed. Najaf 1347/1928-29. Listed Murad p. 137 from Mu'jam al-mu'allifin al-'Iraqiyin

408. al-Tunisi, Khalifa 'Abd Allah. 'Da'wat al-iltiqa' bayna 'l-Muslimin wa ahl al-Kitab mardud 'alayha dinian wa siyasian' [A call for dialogue between Muslims and people of the book is objected to on religious and political grounds].' *al-Siyasa* (Kuwait) (25 October 1985): Review of *'Ala mizan al-Qur'an al-karim* by Husayn Naji Muhammad Muhyi 'l-Din, in which proposals in an earlier book for dialogue between Muslims, Jews and Christians are rejected. Baha'is are mentioned a couple of times.

409. al-Wakil, 'Abd al-Rahman. *al-Baha'iyya: ta'rikhuha wa 'aqidatuha wa sillatuha bi' l-Batiniyya wa' l-Sahyuniyya* ['Baha'ism: its history and beliefs, and its relationship to the Batiniyya and Zionism']. 352. Cairo: al-Sunna al-Muhammadiyya Press, 1381/1962.Links the Babis and Baha'is to earlier Islamic sects.

410. al-Wali, Taha. "[Baha'ism].' *al-'Alam* (London) (27 April 1985):

411. al-Zamzami, Muhammad. *al-Baha'iyya kuffar yuharibun al-Islam wa 'l-Muslimin*. 51. Tetuan, Morocco: 1389/1969-70.

412. al-Zarqani, Muhammad. 'Boycott of the Baha'is: The Shaykh of the Azhar Calls on the Muslims to Have No Dealings With Any Baha'i: Buying and Selling, Barter and Marriage With Baha'is Are Forbidden By Law.' *al-Muslimun* (Jeddah, Saudi Arabia) (15 March 1986):

413. Ali, Maulana Muhammad. *History and Doctrines of the Babi Movement*. Lahore, Pakistan: Ahmadiyya Anjuman Isha'at-i-Islam, 1933, ii, 94 pp. A polemic by one of the leaders of the Ahmadiyya sect, a Muslim group itself accused of heresy by the mainstream and often bracketed with the Baha'is as latter-day enemies of Islam. Collins 7.45

414. Ali, Moulvi [i.e. Maulana] Mohammad. *The Babi Religion*. 52. Lahore: The Mohammadan Tract and Book Depot, n.d. [192-?]. Collins 7.46

415. Ali, U. *Babism and Bahaism Examined*. 69. New Kotwali, Agra: S.R. & Bros., 1956. Collins 7.47

416. Alter, S. Neale. *Studies in Bahaism*. 72 leaves. Beirut: American Press, 1923.Based on the author's doctoral dissertation [xxxx]. A hostile account from a Christian missionary perspective. Collins 7.51

417. Amin, Mustafa. 'Fikra' [A thought].' *al-Sharq al-awsat* (London) 7 (2285 1 March 1985): 3. An unusual defence of the Egyptian Baha'i leader Husayn Bikar. Amin's defence was subsequently attacked in the pages of *al-Nur* (item x).

418. Amirpur, 'Ali. *Khatamiyyat wa pasukh bi-sakhta-ha-yi Baha'iyyat*. 194. Tehran: Sazman-i chap wa intisharat-i Marjan, 1340/1961 Reprinted 1343/1964; 1351/1972. A general Shi'ite refutation, summarizing Babi and Baha'i history, writings, and laws. The second half, however, is devoted to a consideration of the theological problems surrounding the Babi/Baha'i claims that Muhammad was not the Seal of the Prophets and that the Day of Judgement has arrived.

419. Anderson, Norris. *Baha'i, a Problem of Logic*. Manila: OMF, 1976, 10 pp..Christian polemic. Collins 7.59

420. Anjuman-i Hujjatiyya: nasli ma'yus az harakat wa inqilab [The Hujjatiyya Society: a generation deprived of movement and revolution]. 136. [Tehran]: Intisharat-i Rah-i Mujahid, 1368 Sh./1990.An important collection of articles from the radical revolutionary journal *Rah-i Mujahid*, dealing mainly with the ideological failings of the Hujjatiyya Society, a Muslim group originally formed to combat Baha'ism in the 1950s. The articles touch on the Baha'is and the reciprocity of their activities with those of the Hujjatiyya, both groups being accused of promoting the separation of politics and religion as part of an imperialist scheme.

421. Anon. "Review of Miller, *Baha'ism: Its Origin, History and Teachings* (item xx), *Book Review Digest* (New York), , PP- 729-730.' ((I93I)):

422. Anon. "Review of Miller, *The Baha'i Faith* (item xx) *Choice* (Middletown, Conn.),, I323.' ((Dec. I975)):

423. Anon. "Review of Miller, *The Baha'i Faith* (item xx) *Presbuteros* (Baltimore, Md.), , p. 4.' ((Nov. I974)):

424. Anon. The Origin of Baha'ism? Shiraz, Iran: n.d. A short (34 small pp.) booklet written by a Muslim group for Western Baha'is, in which standard accusations of Babi and Baha'i collusion with imperialist powers are trotted out in highly deficient English.

425. Anon. *Yak namuna kashf shuda az jinayat-i Baha'iha ba qatl-i faji' wa dilkharash dar Abarquh* ['An example of the crimes of the Baha'is, involving a dreadful and heart-rending murder in Abarquh']. 3 ed., 16. Yazd, Iran: Gulbahar, Listed Murad p. 142

426. Anwar, Muhammad. 'al-Ifraj 'an 7 min jama'at al-Baha'iyin. al-Azhar: al-Baha'iyun kharijun 'an al-din al-Islami' (Release of 7 of the Baha'i group: al-Azhar: the Baha'is are outside the pale of the Islamic religion).' *al-Akhbar* (Cairo) 33 (10, 229 1 March 1985): 1, 5. Based on a statement prepared for Egypt's State Prosecution Office by Dr. Muhammad al-Husayni Hashim, Secretary of the Islamic Studies Academy.

427. Ardakani, Hajj 'Ali Asghar Yazdi. *al-Hidaya al-Mahdawiyya fi radd al-ta'ifa al-Babiyya*. 263 pp. Tehran: 1325/1907. [in possession] Listed Murad p. 142 Mainly in the form of a dialogue with a Baha'i teacher.

428. Ardakani, Sayyid Isma'il ibn Muhammad al-Husayni al-. *al-Ibtal fi' l-nubuwwa wa' l-imama*. 244. Tehran: 1312/1894-95. Listed al-Dhari'a 1:66, 10:188

429. Argues that the Baha'is were, not only the main supporters of the Shah of Iran, but also major influences on the entourage, ideas, and behaviour of Egyptian president Anwar Sadat. BWC Pam 139-954

430. Arsharuni, A. M. [Russian?]. *Baha'iyyat*. 62, [3] leaves. Translated by 'Ali Akbar Furutan. Iran: Furutan, 1930?

431. Ayati, 'Abd al-Husayn (Avara). *Damima-yi Kashf al-hiyal*. 44. Tehran: Chapkhana-yi Khavar, 1307/1929. Supplement to his *Kashf al-hiyal* (Item x)

432. Ayati, 'Abd al-Husayn (Avara). *Kitab-i kashf al-hiyal*. Reissued Tehran, 1961 ed., 225. Tehran: Matba'a Farush, n.d. [195-?]. An influential attack by the former official historian of the movement, the author of *al-Kawakib al-durriyya* (section x, item xx)

433. Ayati, 'Abd al-Husayn (Avara). *Takmil-i Kitab-i kashf al-hiyal wa bayan al-haqa'iq*. 96. [Iran]: Kitabfurushi-yi Hafiz, [196-?].

434. Badawi, Jamal. 'Ihtaris: al-Baha'iyya ilhad wa zindiqa (2): al-mahafil al-Baha'iyya hukumat khafiyya tantashiru ka 'l-saratan fi khidmat al-quwa al-'alamiyya wa markazuha al-ra'is fi shikaghu. Qurrat al-'Ayn... al-mar'a al-la'ub allati aqna'at shuyukh al-madhhab bi-ibtal al-shari'a wa 'l-insilakh niha'ian 'an al-Islam' (Beware: Baha'ism is unbelief and atheism. The Baha'i assemblies are secret governments spreading like cancer in the service of the international powers, with their headquarters in Chicago. Qurrat al-'Ayn, the flirt who encouraged the sect's leaders to abrogate the religious law and finally to abandon Islam.).' *al-Wafd* (Cairo) (14 March 1985): 15.

435. Badawi, Jamal. 'Ihtaris: al-Baha'iyya ilhad wa zindiqa, wa 'l-Islam bari' minha' (Beware: Baha'ism is apostasy and heresy and Islam has nothing to do with it).' *al-Wafd* (Cairo) (7 March 1985): 3. First part of a series. Focuses on Egypt.

436. Badri, Muhammad Ibrahim 'Abd Allah al-. *Bayn al-Baha'iyya wa 'l-Masuniyya nasab* [A Link Exists between Baha'ism and Freemasonry]. 142. Cairo: Silsilat al-buhuth al-Islamiyya [al-Azhar], 1986.

437. Baghdadi, Hasan al-. 'al-Baha'iyya wa akhawatuha, khatar qadim... jadid' [Baha'ism and its sisters, an old... new danger.' *al-Mujtama'* (Khartoum, Sudan) (28 Mar. 1972): 10-13. On links between Baha'is and Israel and the USSR.

438. *Baha'i Movement -- The Truth Behind It!* 1. Yarmouth, England: Upper Room Tracts, n.d. [19484]. Collins 7.363

439. *Baha'i*. [11]. Bromley, Kent: Christian Information Centre, n.d. [197-?].Antagonistic pamphlet by a member of the New Religious Movement, The Children of God, and not, therefore, conventionally Christian in approach. Collins 7.112

440. Baha'is, The. 2 leaves. Modern Heresies, 10, Croydon, S. Australia: St. Barnabas Church, 1959. Collins 7.484

441. *Baha'ism*. 16. St. Louis, Mo.: Concordia Tract Mission, n.d. [196-]. Collins 7.490

442. Baha'ismus? 5 leaves. Islamische Studienserie, 2, Aachen, W. Germany: United Muslim Student Organization in Europe, 1965. BWC index Pam 141-1583

443. Bahai God, The. Reissued between 1964 and 1973 as *An Enquiring Letter Written by a Friend to the Bahai Community* ed., iii, 25. Tehran: P.O. Box 865, n.d. [1964]. Collins 7.246; 7.846

444. Bahaism. St. Louis, Miss.: Concordia Tract Mission, n.d. A 16-page booklet rehearsing standard Evangelical Christian criticism of Baha'ism.

445. Bahaism: its origin and its role. 2nd. ed., 1987/1407, Tehran, Islamic Propagation Organization ed., 54. The Hague: Nashr-i Farhang-i Inqilab-i Islami, n.d. [1983]. A poorly written attack on Baha'ism by an agency of the Islamic Republic. Depends heavily on the forged 'Memoirs of Count Dolgorouki' [see section x, item xx] for historical information. Later sections reiterate allegations of Baha'i conspiracy with British, Americans, and Zionists. Reproduces several interesting documents, mainly reports by agents of the Shah's internal security service (SAVAK) on Baha'i activities. Defends Baha'i executions in Iran.

446. Bahjat, Ahmad. 'Sunduq al-dunya. (2) al-khatim' [The box of delights (2): the seal].' *al-Ahram* (Cairo) (30 June 1985):

447. Bahjat, Ahmad. 'Sunduq al-dunya: al-aqni'a' [The box of delights: the masks].' *al-Ahram* (Cairo) (6 July 1985):

448. Bahjat, Ahmad. 'Sunduq al-dunya: al-badaya' [The box of delights: the beginning].' *al-Ahram* (Cairo) (2 July 1985): On the early Babis and supposed Russian involvement.

449. Bahjat, Ahmad. 'Sunduq al-dunya: al-Baha'iyya' [The box of delights: Baha'ism].' *al-Ahram* (Cairo) (1 November 1985): The article consists almost entirely of a letter from Dr. Ahmad al-Najjar, the Secretary General of the Union of Islamic Banks, condemning leniency towards the Baha'is.

450. Bahjat, Ahmad. 'Sunduq al-dunya: al-Baha'iyya' [The box of delights: Baha'ism].' *al-Ahram* (Cairo) (29 June 1985):

451. Bahjat, Ahmad. 'Sunduq al-dunya: al-dasturiyya' [The box of delights: constitutionalism].' *al-Ahram* (Cairo) (7 July 1985): A letter addressed to an advocate in the Court of Cassation on civil legislation and Islamic law, referring to the disbanding of Baha'i assemblies.

452. Bahjat, Ahmad. 'Sunduq al-dunya: al-gha'ib' [The box of delights: the hidden one].' *al-Ahram* (Cairo) (1 July 1985):

453. Bahjat, Ahmad. 'Sunduq al-dunya: hulafa' al-Baha'iyya' [The box of delights: the allies of Baha'ism].' *al-Ahram* (Cairo) (5 July 1985): The usual suspects: British imperialism, Freemasonry, Zionism. Claims that Baha' Allah was sent by the British to India.

454. Bahjat, Ahmad. 'Sunduq al-dunya: ightiyal' [The box of delights: assassination].' *al-Ahram* (Cairo) (3 July 1985): Arguing that Russia provided ideological support and weapons to the Babis.

455. Bahjat, Ahmad. 'Sunduq al-dunya: milad ta'is' [The box of delights: a wretched nativity].' *al-Ahram* (Cairo) (4 July 1985): On Baha' Allah's early attempts to create a role for himself within the Babi movement.

456. Bahjat, Ahmad. 'The Box of Delights: Mother's Day.' *al-Ahram* (Cairo) (14 February 1986):

457. Bahrami, Hasan. *Sarab*. 13. n.p. [Tehran?]: Bahrami, 132 B. E./1975-76.

458. Bahri, Jamil al-. *'Abd al-Baha' 'Abbas wa' l-diyana al-Baha'iyya*. 10. Haifa: al-Wataniyya, 1921.

459. Beckwith, Francis. Baha'i. 63. Minneapolis, Minn.: Bethany House Publishers, 1985.Christian attack concentrating on alterations to the text of Esslemont's *Bahá'u'lláh and the New Era*. Collins 7.542

460. Bi nali , Ahmad ibn Hajar Al Butami . *al-Babiyya wa 'l-Baha'iyya wa ahdafuhuma fi dawa' al-nubuwwa wa 'l-radd 'alayhima* (Babism and Baha'ism and their goals in the light of Prophethood, with a refutation of them), [Qatar], Matabi' Qatar al-Wataniyya, ?1983, 1984, 107 pp.

461. Bikar, Husayn and Salah Muntasir. 'Mujarrad ra'y' [Just a thought: from and to Bi kar].' *al-Ahram* (Cairo) (17 April 1985): 7. A brief correspondence between the Baha'i artist Husayn Bikar and a colleague, Salah Muntasir, who praises his art but condemns his beliefs.

462. Bixby, James T. 'Babism and the Bab.' *New World* 6 (Dec. 1897): 722-50. Collins 11.204

463. Bixby, James T. 'What is Behaism?.' *North American Review* (195 June 1912): 833-46. Collins 11.205 Add note on controversy this caused

464. Boykin, John. 'The Baha'i Faith.' In *A Guide to Cults and New Religions*, ed. Ronald M. Enroth. 25-41. Downers Grove, Ill.: Inter-Varsity Press, 1983.

465. Boykin, John. *The Baha'i Faith*. Downers Grove, Ill.: Inter-Varsity Press, 1982. 32-page booklet from an evangelical Christian viewpoint.

466. Braswell, George W. Chapter on Baha'ism in *Understanding Sectarian Groups in America: the New Age Movement, the Occult, Mormonism, Hare Krishna, Zen Buddhism, Baha'i and Islam in America*, rev. ed., Nashville, Tenn., Broadman & Holman Publishers, 1994, vii, 375 pp.

467. Brown, Charles E. The Ghost of Mohammedanism (Bahaism). 32. Anderson, Ind.: Gospel Trumpet Company, n.d. Collins 7.589a (from Bjorling)

468. Buchanan, C. M. "Review of Wilson, *Bahaism and Its Claims* (item x).' *The Moslem World* (Hartford, Conn.) 6 (3 July 1916): 325-6.

469. Burnside, George. *Why I am Not a Baha'i*. 8. [Australia]: [Burnside], n.d. [197-?].Polemic by a Seventh-Day Adventist author. Collins 7.599

470. Burushki (?), Hajj Muhammad Hasan. Ahkam-i Baha'iyyat ya wasilat-i sa'adat. Listed Murad p. 130

471. Bustani, Mahdi Jawab Habib. 'Watha'iq 'Uthmaniyya ghayra manshura 'an nishat al-Babiyin wa 'l-Baha'iyin fi 'l-'Iraq' [Unpublished Ottoman documents concerning the Babi and Baha'i movements in Iraq].' *al-Risalat al-Islamiyya*

(Baghdad) (233 ?): 99-121.

472. Caby, Philippe and Pref. and postscript by Rev Fr Harry Peeters. *The Baha'i Faith Explained and Refuted*. [4], 28. Bambui, Cameroon: Regional Major Seminary, n.d. [197-].A Roman Catholic attack. Collins7.600

473. Canada, Anglican Church of. *Bahá'í*. 9. Fredericton, N.B., Canada: Diocese of Fredericton, 1971. Collins 7.61

474. Carus, Dr. P. "??????????" Open Court (1910):

475. Carus, Dr. Paul. 'A New Religion: Babism.' *Open Court* Vol.18 (1904): pp.355-72, 398-420.

476. Chahardihi, Nur al-Din. *Baha'iyyat chiguna padid amad?* [How did Baha'ism appear?]. 2nd.; 1st. ed. as *Chiguna Baha'iyyat padid amad*, Tehran, Intisharat-i Fathi, 1366/1987, 350 pp. ed., 350. Tehran: Intisharat-i Afarinish, 1369 Sh./1991.Severely unsystematic treatment, relying heavily on other sources.

477. Chaudhri, A. R. 'Bahai Doctrine of Manifestation Examined.' *The Islamic Review* 32 (5 May 1944): 160-82. Collins 11.266

478. Cole, J. R. 'Rashid Rida on the Baha'i Faith: A Utilitarian Theory of the Spread of Religions.' *Arab Studies Quarterly* 5 (1983): 276-91. A study of the writings on Baha'ism of a leading Egyptian Muslim thinker (d. 19--)

479. Conway, J.D. 'What Would You Like to Know About the Church.' *The Catholic Digest* (Jan. 1964): 124-7. Collins 11.289 Discusses Baha'ism from a Catholic viewpoint

480. Cult of the Month, Bahá'í. Reprinted c.1979, Chicago, Jesus People USA, 7p. (from *Cornerstone*) ed., [8]. Chicago: Jesus People USA, 1976. Collins 7.782, 783

481. Daghistani, Husayn Quli al-. *Kashf al-zulma 'an mu'taqidat al-Babiyya wa bayan mu'taqidat al-Masihiyya* [or *al-Masi hi yi n*] [Removing the darkness from the beliefs of Babism and an explanation of the beliefs of Christianity]. [Cairo], al-Matba'a al-Ami ra al-Sharafiyya [al-Sharqiyya?], 1906, 182 pp.

482. Dahlun, John E. 'Bahaism.' *The Discerner* 2 (9 Jan-March 1958): pp.11-15.

483. Danklefsen, Bob. *The Founding of the Baha'i Cult*. 3. South Bend, Ind.: South Bend School of Personal Evangelism, n.d. [1973?]. Collins 7.790

484. Dasuqi, Taha. *al-Baha'iyya wasa'il wa ghayat*. 270. [Egypt]: Dar al-Huda li 'l-Taba'a, 1985.

485. David, Moses [pseud.]. *Bahai Shrine Prophecy*. Dallas, Tex.: Children of God, n.d. [I97-?][4]. n.d. [197-?]. 7.I586.

486. David, Moses [pseud]. "The Temple Prophecy". 4. London/Dallas: Children of God Trust, 1971 (My copy has 1971 alongside the publishing details on p.2, but has Copyright 1973 on p.1, suggesting a 1973 reprint of a 1971 first edition.). A very strange document of two and a half pages, written by the American founder of the Children of God movement. David recounts visions in the Shrine of the Bab (incorrectly called a Temple) in Haifa. After a rambling account of his experiences and various prophecies, he appears to conclude that Baha' Allah was once a true prophet but that he had later become false.

487. Di'bis, al-Hamza. 'Kufr <<bawah>> yajibu 'l-tasadda lahu (!)' (Flagrant heresy must be resisted).' *al-Nur* 4 (156 6 March 1985): 'Kalimat al-Nur' column. Editorial comment by the paper's Managing Director on the cover story (item x) about Mustafa Amin's defence of the Baha'i Husayn Bikar.

488. Donaldson, Dwight M. "Review of Miller, *The Baha'i Faith* (item xx) ,*The Muslim World* (Hartford, Conn.], v.65 no.4 , pp. 298-299.' ((Oct. I975)):

489. Duma, Sayyid Abu. 'Shaykh Muhammad al-Ghazali Says: The (Muslim) Missionaries Should Take Action to Counter Movements Aiming at the Subversion of Islam and Come to Terms with Concerns of the Age.' *al-Ahram* (Cairo) (7 February 1986):

490. Dunya, Hamid. 'al-Hamdu li 'llah.' *Uktubir* (Cairo) (20 Apr. 1986):

491. Durri, Jalal. *Chahar shab-i jum'a* [Four Thursday evenings]. 72. [Tehran]: Shirkat-i Chapkhana-yi Firdawsi,

1353/1934.A record (apparently authentic) of four meetings held on Thursday evenings in 1933. The text recounts a series of discussions between the author and three Baha'is and is free of the rancour normally found in these materials.

492. Easton, Peter Z. 'Bahaism, a Warning.' *Evangelical Christendom* (Sept./Oct. 1911): 166, 186-8. Collins 11.357a

493. Easton, Peter Z. 'The Babis of Persia.' *The Missionary Review of the World* 17 (June 1894a): 451-3. An unusually violent attack for the period by an American Presbyterian missionary to Iran. This article inspired the Baha'i author Gulpaygani to write his XXXXXX. Collins 11.357

494. Easton, Peter Z. 'The Message of Bahaism.' *The English Churchman and St. James's Chronicle* (3587 July 1894a): 626. Collins 11.357b

495. Easton, Rev. Peter Z. 'The Babis of Persia.' *Missionary Review of the World* Vol.17 (June 1894b): pp.451-53. The first of several attacks by American Prebyterian missionaries. Highly unsympathetic to what he regards as 'this devilish, this satanic system'.

496. Easton, Rev. Peter Z. 'Wahabiism and Babism: Bibliography.' *Missionary Review of the World* Vol.17 (July 1894b): pp.529-30. A very short listing of works on Babism, together with titles on the earlier Arabian sect of Wahhabism. [Also place under 'bibliography'.]

497. Easton, Rev. Peter Z. *Evangelical Christendom* : [Article referred to in Balyuzi, 'Abdu'l-Baha, pp.149-50.] [Also check which article is the one to which Gulpaygani replied.]

498. Elder, Dr. Earl. E. 'The Moral and Spiritual Situation in Iran.' *Moslem World* Vol.38 (1948): pp.100-112. Includes references to Baha'i celebrations of their centenary, defections from the movement in Iran, and the dictatorial nature of the Baha'i administrative system.

499. Ellwood, Robert S. "Review of Miller, *The Baha'i Faith* (item xx) ,*Missiology* (Scottsdale, Pa.), v.3 , pp. 387--389-.' ((July 1975)):

500. Elwell-Sutton, L.P. "Review of Miller, *The Baha'i Faith* (item xx) ,*Journal of the Royal Asiatic Society* (London), no.2 , pp. 157--158.' ((1976)):

501. Erlandson, Seth. 'How Baha'i Interprets the Bible and the Last Times.' *The Discerner* 10:12 (Oct.-Dec. 1982): pp.10-12.

502. Evenhouse, Bill. 'Baha'i -- The Children of Light.' In *Reasons I. Sects and Cults with Non-Christian Roots*, ed. Bill Evenhouse. 38-48. 2nd. rev. ed. ed., Vol. Grand Rapids, Michigan: CRC Publications, 1990.

503. Fada'i , Yusuf. *Tahqiq dar tarikh wa falsafa-yi Babigari, Baha'igari, wa Kasravigara'i (sic)*. 2nd. ed., 1977, 336 pp. ed., 274. Tehran: Mu'assisa-yi Matbu'ati-yi Farrukhi, n.d. [1972]; 6th. ed., Tehran, Ata'i, 1984 (?), 292 pp.. A critical survey of Babism, Baha'ism, and what the author terms 'Kasravi-ism' (i.e. the ideas of the late Ahmad Kasravi). Fada'i wrote the present work while completing his doctoral thesis in religious studies at Tehran University. The book is intended as an impartial academic study, and although it falls short of that ideal (see particularly the note at the beginning), it is at least an attempt in a difficult climate.

504. Fadil, Jihad. 'al-Baha'iyya.' *al-Hawadith* (Beirut) 23 (1159 19 Jan. 1979): 3, 44-46. BWC index Pam 139-957

505. Fadil, Muhammad. al-Hirab fi sadr al-Baha' wa' l-Bab ['Spears through the hearts of Baha' and the Bab']. 376. Cairo: Dar al-Taqaddum, 1329/1911. (in possession) Lengthy attack based on a limited range of materials. The first part contains some useful quotations from Egyptian newspapers and journals concerning 'Abd al-Baha'.

506. Fakhir, Muhammad Shu'a'. 'Hadhihi hiya 'l-Baha'iyya' [This is Baha'ism].' *al-'Alam* (London) (68 1 June 1985): A letter criticizing an earlier article by Taha al-Wali (item x) and offering to send further letters to correct its inadequacies. An editorial note accepts his offer.

507. Fali al-Musawi, al-Sayyid Ahmad al-Sayyid 'Aziz al-. al-Baha'iyya hizb la mabda' ['Baha'ism: a sect without an origin']. 112. Najaf, Iraq: al-Adab, 1385/1965. Seems same as other al-Fali

508. Fali, Ahmad al-Musawi al- (ed.). *Mudhakirat Dalkuruki* [Memoirs of Dolgorukov]. 92. Karbala', Iraq: Matabi'

Qidmus al-Jadida, 196-? An Arabic edition of the forged memoirs of Count Dolgorukov (see item x)

509. Fali, Ahmad al-Musawi al-. *al-Baha'iyya, hizb la mabda'* [Baha'ism, a party without an ideology]. 2nd. ed., 160. Beirut: Dar al-Sadiq, 1973.

510. Fansa, Nadhir. 'Sura min qarib li 'l-Baha'iyya wa 'l-Baha'iyin' [A close-up picture of Baha'ism and Baha'is].' *al-Sharq al-awsat* (London) 1 (8 14 December 1985): Inspired by Qabadaya's earlier article (item x). Concentrates on Baha'is in Iran under the Shah.

511. Farhat, Yasir and Muhammad al-Dasuqi Muhammad. 'Egyptian Public Opinion Awaits the Verdict in the Baha'i Case: A Unanimous Call For the Application of the Law of God to the Baha'is....' *al-Muslimun* (Jeddah, Saudi Arabia) (15 March 1986):

512. Farhat, Yasir. 'al-Baha'iyya ta'ifa tad'u ila 'l-fasq wa 'l-fujur wa 'l-ibahiyya' [Baha'ism is a sect that preaches wickedness, debauchery and dissoluteness].' *al-Muslimun* (Jeddah, Saudi Arabia) (35 5 October 1985): 22. Part of a fuller report of comments made by rhe Egyptian Minister of Religious Endowments, Dr. Muhammad al-Ahmadi Abu 'l-Nur at the Islamic Centre in Hong Kong.

513. Fashahi , Muhammad Rida. *Vapasi n junbish-i qurun-i vusta'i dar dawran-i fiudal* [The last medieval movement during the Feudal era'], Tehran, Javidan Press, 1977, 219 pp.; another ed. (?), Tehran, Muhammad Hasan 'Ilmi , [197-]

514. Ferguson, Charles Wright. 'Bahaism.' In *The New Books of Revelation*, pp.231-50. Originally published as *The Confusion of Tongues*, Garden City, NY, Doubleday, Doran and Company, 1928 English ed., Vol. New York: Doubleday, Doran and Company Inc., 1928.

515. Fi l, Suhayr Muhammad 'Ali . *al-Babiyya wa 'l-Baha'iyya wa mawqif al-Islam minha* (Babism and Baha'ism, and the position of Islam in regard to them). [Cairo], Dar al-Manar, 1991, 267 pp. Vol. 3 in the series *Silsilat 'aqa'id ba'd al-tayyarat al-fikriyya al-mu'asira wa mawqif al-Islam minha*.

516. Figlagli, Ethem Ruhi. *Babilik ve Bahailik*. 72. Islami boluc cereyanlar, 1, Turkey: Hilal Cild ve Matbaacilik, 1981. BWC index Pam 139-788 (add to accents from reference)

517. Frame, Dr. J. Davidson. 'Bahaism in Persia.' *Moslem World* Vol.2 (1912): pp.236-44. A brief article by another American Presbyterian missionary resident in Iran.

518. Friend', 'A. *The Bahai God*. [Tehran]: n.d. A short (25pp.) English-language booklet written by a Muslim group in Iran, aimed at European and American converts to Baha'ism. The author cites Qur'anic verses on the nature of God before quoting numerous passages from writings of Baha' Allah in which he identifies himself as the divinity.

519. Fuda, Faraj 'Ali. 'A Calm Reply to a Great Man.' *al-Ahram* (Cairo) (1 July 1985):

520. Garrison, W.E. "Review of Miller, *Baha'ism: Its Origin, History and Teachings* (item xx), 'Oriental Cult or Universal Religion', *The Christian Century* (Chicago), , pp. I559--I560.' ((Dec. 9, I93I)):

521. Geijbels, M. "Review of Miller, *The Baha'i Faith* (item xx), *Bulletin of the Christian Study Centre* (Rawalpindi, Pakistan), , pp. I53-I54.' ((I976)):

522. Ghalwash, Mustafa. *Khatar al-Babiyya wa 'l-Baha'iyya* ['The danger of Babism and Baha'ism], al-Zaqaziq, Egypt, Dar al-Arqam li 'l-Taba'a wa 'l-Nashr wa 'l-Tawzi', 1990, 202 pp.

523. Ghanim, Amir. 'Wa nahnu nuwaddi'ukum: al-Baha'iyya fi Misr... mara ukhra' [We bid you farewell: Baha'ism in Egypt... once again].' *Kayhan al-'Arabi* (London) (9 June 1985): Alleges close links between the Baha'is and the Egyptian government (which is seen as pro-Zionist and pro-Israeli).

524. Goodpasture, Henry McKennie. " Review of Miller, *The Baha'i Faith* (item xx) ,*The Presbyterian Outlook* (Richmond, Va.),, p. I5-.' ((Sept. 22, I975)):

525. Gruss, Edmund C. In *Cults and the Occult in the Age of Aquarius*, pp.84-91. Grand Rapids, Miss.: Baker Book House, 1974.

526. Gulpaygani, Mahdi Qasimuf. Baha'iyyat wa Susiyalism ['Baha'ism and Socialism']. Listed Murad p. 133. No further details [is this a Baha'i title, as listed in BW?]

527. Hafiz, Hisham and Muhammad 'Ali. 'Letter From the Publisher.' *al-Muslimun* (Jeddah, Saudi Arabia) (22 February 1986):

528. Hafiz, Hisham and Muhammad 'Ali. 'Publisher's Letter.' *al-Muslimun* (Jeddah, Saudi Arabia) (15 March 1986):

529. Hafiz, Hisham and Muhammad 'Ali. 'Publishers' Letter.' *al-Muslimun* (Jeddah, Saudi Arabia) (12 April 1986):

530. Hafiz, Hisham and Muhammad 'Ali. 'Risalat al-nashir' [Letter from the Publisher].' *al-Muslimun* (Jeddah, Saudi Arabia) (14 December 1985``): 1. An expression of support for an anti-Baha'i campaign as outlined by the editor, Salah Qabadaya, in an article for *al-Sharq al-awsat* (item x).

531. Hafiz, Hisham and Muhammad 'Ali. 'Risalat al-nashir' [Letter from the publisher].' *al-Muslimun* (Jeddah, Saudi Arabia) (4 January 1986): Expressing pleasure at the volume of readers' letters inspired by articles on Baha'ism and other topics.

532. Halqaha-yi yik zanji r [Links of a single chain]. 26. Iran: 1975.

533. Hamadani, Aqa Muhammad Taqi. *Ihqaq al-haqq*. 474. n.p.: n.d. [about 1326/1908].Despite its many defects, this work was regarded by Browne as 'on the whole the best refutation of thirty heretical Babi and Baha'i doctrine from the Muhammadan point of view which I have met with'. Criticizes at length Gulpaygani's Fara'id [Section x, item xx]. The 'thirty heretical doctrines' are summarized by Browne in *Materials* [section x, item xx], pp.325-39. (The date may be conjectured from the appended commendations from two *mujtahids*, both dated 4 Muharram 1326/7 February 1908.)

534. Hamadani, Khaliil. *Dinsazan-i qarn-i bistum* [Founders of false religions in the twentieth century]. 55. n. p. [Tehran?]: Sahil Press, 1352 Sh./1974. The title notwithstanding, the book deals only with the Babis and Baha'is.

535. Hamani, Ahmad ibn Muhammad. *Risalat al-dala'il al-badiyya 'ala dalal al-Babiyya wa kufr al-Baha'iyya* [The Epistle of Obvious Proofs Concerning the Misguidedness of Babism and the Unbelief of Baha'ism]. 293, [1]. Algeria: Dar al-Shahab li 'l-Taba'a wa 'l-Nashr, 1984.

536. Hamda, 'Abd al-Hamid. 'Qurrat al-'Ayn was corrupt...They claimed that she was pious.' *al-Muslimun* (Jeddah, Saudi Arabia) (8 February 1986):

537. Hamdi, 'Ali. 'Naqd bar risala-yi khaluya ya Iqan-i Ustad Muhit-i Tabataba'i' [Muhit-i Tabataba'i's criticism of the letter to the maternal uncle, or the Iqan].' *Gawhar* (Tehran) 6 (3 [1978]): 257-8.This article follows on Tabataba'i's earlier piece in the same journal (item XXX) BWC index Pam 141-248

538. Hamdi, Ahmad. 'al-Qissa al-kamila li 'l-Baha'iyya fi Misr. <<Tahaqqaqa 'l-wa'du 'l-ilahi wa 'staqarat al-dawla al-Isra'iliyya fi 'l-aradi 'l-muqaddasa>> Shawqi 'Abd al-Baha' [sic]' (The full story of Baha'ism in Egypt. <<The divine promise has been fulfilled and the state of Israel has been established in the holy land>> Shawqi 'Abd al-Baha').' *al-Musawwar* (Cairo) (3153 15 March 1985): 94-98.

539. Haque, Serajul. 'Bahaiism, a Neo-Crusade.' *The Islamic Times* 3 (14 June 1984): 5-7, 9-10, 30. Collins 11.462

540. Hashimi, Abdul Quddus. 'No. 19 Theory on the Qur'an aids and Advances the Cause of Bahaism.' *The Muslim Digest* (JULY-AUG. 1981): 137-41. One of several criticisms by Muslim writers, directed against a theory advanced by Rashad Khalifa that the text of the Qur'an is built around the number 19. See, in particular, 'A'isha 'Abd al-Rahman (item xxx) Collins 11.468

541. Hatam, Majid Muhammad. 'al-Baha'iyya fi khidmat al-isti'mar.' (Baha'ism in the service of imperialism) *al-'Alam* (London) (243 8 Oct. 1988): 34-36.

542. Haydon, A. Eustace. "Review of Miller, *Baha'ism: Its Origin, History and Teachings* (item xx), 'The Religion of Baha'i', *World Tomorrow* (New York), V.I5, p. 27.' ((Jan. 1932)):

543. Heer, Johannes de. 'Baha'i' in *Anti-Christelijke Stroomingen* [Anti-Christian movements], Zeist, the Netherlands, 1900 (?0, 1985, 238 pp.

544. Hijazi, Sayyid Muhammad Baqir. 'Islam va Mahdaviyyat' (Islam and Messianism).' *Vazifa* (Tehran) (41 18 Mihr 1323 Sh./10 October 1945): Claims evidence for authenticity of the Memoirs of Dolgorouki.

545. Hilal, Marzuq; 'Isa Murshid; Muhammad Hasan al-Banna'. 'Qararat wa tawsiat hamma li 'l-mu'tamar al-'alami al-rabi' li 'l-sira wa 'l-sunna al-nabawiyya al-yawm. Bayan shamil li-Fadila Shaykh al-Azhar fi 'l-jalasa al-khitamiyya' [Important decisions and recommendations from the Fourth International Conference on the Life and Way of the Prophet Today. A comprehensive speech by his excellency the Rector of the Azhar (University) in the course of the final session].' *al-Akhbar* (Cairo) (7 November 1985): 8.

546. Hilal, Marzuq; 'Isa Murshid; Muhammad Hasan al-Banna'. 'Recommendations of the Fourth International Conference on the Way and the Life of the Prophet.' *al-Akhbar* (Cairo) (8 November 1985):

547. Holmes, G.W. "???????" (1904):

548. Howaidi, Fahmy, Aslam Abdullah, Ahmed Abu Junaid. 'Baha'i File: The politics of a faith.' *Arabia: The Islamic World Review* (East Burnham, nr. Slough, Bucks., U.K.) 4 (46 June 1985): 37-45. Collins 11.101 A lengthy composite article by three Washington-based writers, varying in quality from one author to the other. There is an interesting final section on constitutional questions raised by Baha'ism in Egypt.

549. Huda'i, Abu Turab. *Baha'iyyat din nist* [Baha'ism is not a religion]. 3rd. ed., 227. Tehran: Mu'assisa-yi Intisharat-i Farahani, n.d. [197-?].Standard material. Contains a useful table (pp. 108-32) comparing the manuscript and printed texts of the *Kitab-i iqan* [section x, item x] (but for more accurate information on these, see XXXXX)

550. Hunt, Arnold D. *Who Are the Baha'is?* 24. Melbourne, Vic.: The Methodist Publishing House, 1968. Collins 7.1248

551. Husayni Ardakani , Hajj Sayyid Isma'i l ibn Sayyid Muhammad. *al-Ibtal* [see Ardakani]. Iran?: 1313/1895-96.

552. Huwayni , Hasan Muharram. *al-Babiyya wa 'l-Baha'iyya wa 'l-Qadiyaniyya fi 'l-ma'ayir al-Islamiyya* [Babism, Baha'ism, and Qadiyanism according to Islamic norms], [Cairo], privately published, 1984, 263 pp.

553. I'lan-i khatar bi-Baha'i ha va Yahudi ha: tirur idama darad [A proclamation of danger to Baha'is and Jews: the terror continues]. 1 page broadside. Tehran?: 1984?

554. Idris, Dr. Yusuf. 'From the Diary of Dr. Yusuf Idris: The Mistake of the Media.' *al-Ahram* (Cairo) (1 July 1985):

555. Il Bahaismo, le sue origini e il suo ruolo durante il regime dello Scia/Baha'i gari, paydayish va naqsh-i an dar rizhi m-i Shah. (Baha'ism, its origins and its role during the regime of the Shah) 56. Rome: Centro Culturale Islamico Europeo, 1983. BWC index Pam 140-1506

556. Iran, Ministry of Foreign Affairs. Some Facts about the 'Bahais' in Iran. 6, 9. n.p.: n.d. [1984]. Collins 7.1306

557. Iran, Quds. Bariqa-yi haqiqat. Iran: 1345/1926-27. Listed Murad p. 132, from al-Dhari'a

558. Isfahani, Hajj Shaykh Mahdi ibn Hajj Shaykh Muhammad 'Ali Thiqat al-Islam. *Al-radd 'ala 'l-Babiyya* [not true title -- listed in al-Dhariyyaa; no further details, other than 'contemporary').

559. Isfahani, Muhammad Baqir Husayni Zafra'i. *Qissa-yi 'ajib-i isti'mar. Ba tarikhche-yi paydayish-i Wahhabiyyat dar Hijaz wa Baha'iyyat dar Iran* [The strange tale of imperialism. With a brief history of the appearance of Wahhabism in the Hijaz and Baha'ism in Iran]. 174. Qum, Iran: Dar al-Nashr, 1368 Sh./1990.The bulk of the book is taken up with a standard 'conspiracy theory' exposition of imperialist plotting against Islamic countries. The section detailing Babi and Baha'i links is from p. 122. This part relies heavily on the forged 'memoirs' of Dolgoruki [item x]

560. Isfahani, Sayyid Hasan Husayni Yazdi. Radd *al-Sahifa al-'Alawiyya* min ta'lifat ba'd al-Babiyya ['Refutation of the *Sahifa al-'Alawiyya*, written by a Babi']. Iran: 1338.Published in the margins of another work, Burhan al-mutaqqin. The Babi work this is supposed to be a refutation of is not known. Murad p. 137, from al-Dhari'a

561. Isfahani, Sayyid Nasir al-Din Hujjat. *al-Hujja al-baligha*. 482, [4]. Mashhad, Iran: Matba'a -yi Khurasan, n.d. A lengthy criticism of Baha'ism developed from discussions and correspondence with the Baha'i missionary Nabil-Zada.

562. Isik, Huseyn Hilmi (check spelling). 'Bahais and Bahaism' (check spelling).' In *The Religion Reformers in Islam*,

pp.313-16. 6th. ed. ed., Vol. Istanbul: Isik Kitabevi (check spelling), 1970. The funniest of the polemics in any language. Apparently Isik's book has been translated into innumerable languages -- all by the author himself. One may draw one's own conclusions.

563. Isma'il, Faraj. 'Mashyakhat al-Azhar tuhadhdhiru min al-Baha'iyin wa mudda'i 'l-nubuwwa: la tasaharuhum wa la ta'kalu ta'amahum wa la yadkhaluna 'l-masajid' (The professoriate of the Azhar [University] cautions against the Baha'is and claimants to prophethood: do not enter into wedlock with them: do not eat their food and do not let them enter the mosques).' *al-Jumhuriyya* (Cairo) (15 March 1985): Contains transcript of statement by the al-Azhar shaykhs.

564. Isma'il, Muhammad. 'al-Shaykh al-Sha'rawi li-*Akhbar al-yawm*: aqulu li 'l-'almaniyin wa 'l-wujudiyin: al-Islam 'ilmani bi-ma'na al-kalima' [Shaykh al-Sha'rawi to *Akhbar al-yawm*: I say to the secularists and existentialists: Islam is secular in the true meaning of the word.' *Akhbar al-yawm* (Cairo) (1 June 1985): 10. A general article, comparing Islam with contemporary movements like secularism, existentialism, and Baha'ism.

565. Jackson, James F. *Inharmonic*. 33. Tehran: P.O. Box 1606, n.d. [196-]. Collins 7.1325

566. Jad al-Haqq, 'Ali. 'Baha'ism is a Movement That Was Created to Oppose Islam.' *al-Muslimun* (Jeddah, Saudi Arabia) (12 April 1986):

567. Jad al-Haqq, 'Ali. 'Bayan min Majma' al-Buhuth al-Islamiyya bi 'l-Azhar al-Sharif 'an al-Baha'iyya wa 'l-Baha'iyin' [An account of Baha'ism and the Baha'is (presented) to the Azhar (University) by the Academy for Islamic Research.' *al-Azhar* (Cairo) 58 (6 Feb.-Mar. 1986): 807-809. BWC index Pam 143-267

568. Jad, Dr. Suhayr. 'Literature: In Rebuttal of the Baha'is: Morals from the Surah of the Cave.' *al-Ahram* (Cairo) (19 January 1986):

569. Jadid al-Islam, Hajj Husayn Quli. *Minhaj al-talibin fi' l-radd 'ala' l-firqa al-halika al-Babiyya*. 400. Bombay: Gulzar Hasani Press, 1320/1902. [in possession] Listed Murad p. 141; Browne, *Materials*, pp. 196-7. Browne describes this work as: 'discursive, ill-arranged, and badly written', but adds that it 'contains a good deal of valuable information, not only about the Babis, but about other heterodox sects of Islam'.

570. Jadid al-Islam, Husayn Quli. *Dalil al-Minhaj*. 88. Bombay: Gulzar-i Hasani Press, 1320/1902-03. Apparently a companion volume to his *Minhaj al-talibin* (item x)

571. Jamal, Ahmad Muhammad. 'al-Baha'iyya mu'amarat al-Islam' [Baha'ism is a plot against Islam].' *al-Muslimun* (Jidda) (28 6 May 1982): 20-21. BWC index Pam 139-914

572. Jasim, 'Ali. 'Shu'un wa shujun' [Miscellaneous matters].' *Al-Ittihad*, (Abu Dhabi City) (4157 3 March 1985): Fears Baha'i influence following arrests in Egypt.

573. Jasim, 'Ali. 'Shu'un wa shujun' [Miscellaneous matters].' *Al-Ittihad*, (Abu Dhabi City) (4158 4 March 1985): Continues 3 March piece. On Baha'is in the Gulf region.

574. Jessup, Dr. Henry Harris. 'Babism and the Babites.' *Missionary Review of the World* Vol.25 (October 1902): pp.771-75. Based on his earlier article, 'The Babites' (item x).

575. Jessup, Dr. Henry Harris. 'The Babites.' Outlook (June 1901): pp.451-56. A short account, including a record of an interview with 'Abd al-Baha', by an American Presbyterian missionary based in Beirut from 1860 to 1909.

576. Jibali , Ahmad. *al-Baha'iyya bayna 'l-madi wa 'l-hadir* ['Baha'ism between past and present], Alexandria, Egypt, al-Markaz al-'Arabi , 1985, 92 pp.

577. Jibha 'Ulama' al-Azhar. *al-Baha'iyya*. Cairo: Refutation by al-Azhar ulama, listed Murad, p. 97

578. Jinayat-i 'aji b dar Abarquh-i Yazd bi-dast-i Baha'i -ha wa bayanat-i Aqa-yi Hajj Sayyid Mahdi Radawi Qummi mawqi'-i mahakama-yi mutahhimi n ['A curious crime committed by the Baha'is in Abarquh near Yazd, with comments made by Hajj Sayyid Mahdi Radawi Qummi, on the occasion of the trial of the accused']. 60. Qum: Kitabforushi -yi Barqa'i , [1371/1952]. Listed Murad p. 135; in possession. This appears to be the speech made by the prosecution in a case of a woman and her five children murdered in Abarqu, supposedly by a number of Baha'is

[precise details are not given in the text]. Most of the speech is devoted to a conventional diatribe against Baha'ism as such. Radawi was defence counsel in other cases involving the murder of Baha'is and the assassination of Ahmad Kasravi.

579. Jordan, S.M., , and ???????? [An old note of mine says he published an article in 'The Mohammedan World' (Cairo) around 1912]. :

580. Kamil, Salih 'Abd Allah. *al-Baha'iyya, al-fikr wa 'l-'aqida* [Baha'ism, its thought and beliefs]. Adwa' 'ala 'l-Baha'iyya series, Jidda: Dar al-Qibla li 'l-Thaqafa al-Islamiyya, 1986.

581. Kamil, Salih 'Abd Allah. *Muslim wa Baha'i wajhan li-wajh* (Muslim and Baha'i face to face), Adwa' 'ala 'l-Baha'iyya series 6, al-Fajjala [Cairo], Maktabat Misr, Dar al-Qibla li 'l-Thaqafa al-Islamiyya, 1986, 218 pp.

582. Kashani , Ahmad Rahi mi . *Panja-yi khunin-i isti'mar dar astin-i Bab* [The bloody fist of imperialism in the sleeve of the Bab]. Iran: 1357/1978.

583. Kashani, Shaykh Habib Allah ibn 'Ali Madad, Savaji. Rujum al-shayati n fi radd al-mula'in ['Stoning the devils, in refutation of the sly ones']. iii, 351. 1284/1867. Murad 136, from al-Dhari'a. Seems to be MS [remove from list]

584. Kashif al-Ghita, Shaykh Muhammad Husayn 'Ali. *Al-ayat al-bayyinat*. Najaf, Iraq: 1345/1926.

585. Kasravi, Ahmad. *Baha'igari*. 1st. ; 2nd. ed., Tehran, 1323 Sh/1944; 3rd. ed., Tehran, 1327 Sh/1948 ed., Tehran: Chapkhana-yi Payman, 1321 Sh/1942. One of the best known studies of the subject published in Iran, written by one of the country's leading secluarist thinkers (d.1946). The book is a compilation of materials orignally published in Payman and Parcham journals. There are surprisingly few original insights and little information not readily available elsewhere, but it is refreshing to read an Iranian critique not based on religious prejudice.

586. Kasravi, Ahmad. *Baha'igari*. 2nd. printing, 1323 [1944-45]; 3rd. printing, 1327 [1949]; at least one further printing, Tehran, Chap-i Mard-i Imruz, 1335 [1956-57], 92 pp. ed., 96. Tehran: Chapkhana-yi Payman (?), 1321 [1942-43].A disappointingly flimsy critique by a leading Iranian secular freethinker well known for his attacks on Shi'ism (see E. Abrahamian, 'Ahmad Kasravi', *The Oxford Encyclopaedia of the Modern Islamic World*, vol. 2, pp. 404-405). Kasravi believed that Baha'ism was one of several factional divisions splitting the Iranian nation along sectarian lines. [double listing - put 2 pogether] Add edition: Tehran, Intisharat-i Tuka, 1992, 118 pp. Also in a composite volume, *Baha'i gari , Shi 'i gari , Sufi gari* , Saarbrucken, Germany, 1989, 343 pp., ill.

587. Khadimi, Muhammad 'Ali. *Baha'iyan digar che miguyand? Bi Baha'i, Bab va Baha* [So, what do the Baha'is say? The worthless Bab and Baha' (Allah)]. 231. Tabriz: Kitabfurushi-yi Sabiri, 1341 [1962-63]. BWC Pam 142-263

588. Khaffaji, Dr. 'Abd al-Mun'im. 'Baha'ism is One of the Esoteric Movements.' *al-Muslimun* (Jeddah, Saudi Arabia) (25 January 1986):

589. Khaffaji, Dr. 'Abd al-Mun'im. *Al-radd 'ala 'l-Baha'i yi n fi daw al-manhaj al-lughawi* (A refutation of Baha'ism in the light of linguistic methods), [Cairo], Maktabat Misr, 156 pp.

590. Khalisi, Ayat Allah. Muballigh-i Baha'i dar mahzar-i Ayat Allah Khalisi ['A Baha'i missionary in the presence of Ayat Allah Khalisi']. Also a 2nd. printing, 194?, Tehran, Matba'a-yi Baqirzada, 32 pp. ed., 47. Shiraz, Iran: Baqirzada Press, 1367/1948. Listed Murad p. 140 as pub. Yazd

591. Khalisi, Muhammad Mahdi. Din-sazi wa nashr-i kharafat dar 'asr-i 'ilm wa danish ['The invention of religion and the spread of nonsense in an age of science and knowledge']. 30. n.p. [Kashan, Iran?]: 1362/1943. Listed Murad p. 136 (copy in possession) Account of a dispute with a Baha'i missionary, Sayyid Kamal Mir Afdali, in Kashan. Bound together with a letter concerning the hidden Imam (pp. 1-18, [2])

592. Khanji, Muhammad 'Ali. 'Tahqiqi dar bara-yi madhhab-i "Babi" wa "Baha'i" .' *Andisha-yi naw* 1 (3 15 Bahman 1327/4 February 1949): About half is devoted to (mainly Babi) history, the rest to institutions, beliefs, and social teachings. About half is devoted to (mainly Babi) history, the rest to institutions, beliefs, and social teachings. Photocopy in possession

593. Khomeini, Ruhu'llah. 'Khomeini 28 May Speech on Baha'is, Tudeh Party.' *Foreign Broadcast Information Service Daily Reports* (31 May 1983): section viii, pp. 11-12. Collins 11.610

594. Khusraw-shahi, Sayyid Hadi. *Daw madhhab*. 3rd. ed. ed., 104. Tehran: Jahan-ara, 1342/1963-64.

595. Kirmani, Hajj Muhammad Karim Khan. *Al-shihab al-thaqib fi rajm al-nawasib*. Kerman, Iran: Sa'adat Press, 1353 Sh/1975-76. The third (1265/1849) of Kirmani's attacks on the Bab, in which the author examines the nature of faith and unbelief, the specifics of the Bab's heresy, and the inimitability of the Qur'an. Includes several quotations from writings of the Bab, including a letter to Kirmani himself (pp.25-27).

596. Kirmani, Hajj Muhammad Karim Khan. *Iqaz al-ghafilin wa ibtal al-batilin dar radd-i Bab-i khusran-ma'ab*. Tehran: n.d.-b.One of several [see items xx, xxx, xxxx] works attacking the Bab, written by the third head of the Shaykhi sect (d.1870) and the Bab's main rival in the earliest period.

597. Kirmani, Hajj Muhammad Karim Khan. *Izhaq al-batil*. Kirman, Iran: Matba'a al-Sa'ada, 1351 Sh/1392/1972. The first of several attacks on the Bab by Hajj Muhammad Karim Khan Kirmani, head of the Shaykhi sect in Kirman from about 1844 and the Bab's leading rival in the early stages of his career. Written in 1261/1845, this is the first ever Muslim polemic against Babism. The book also contains lengthy discussions of points of Shi'ite doctrine. Of particular importance are the copious quotations from the Bab's earliest major work, the Qayyum al-asma', only recently completed. For details, see MacEoin 'Shaykhi Reactions' [Section x, item xx, pp.30ff.].

598. Kirmani, Hajj Muhammad Karim Khan. *Risala -yi tir-i shihab dar randan-i Bab-i khusran-ma'ab* in *Majma' al-rasa'il Farsi*, vol.1, pp.161-242. Kerman, Iran: Sa'adat Press, 1386/1966-67. The second of several anti-Babi treatises penned by the Bab's chief rival. The text was originally written in 1262/1846. Shows some knowledge of early writings of the Bab, which Kirmani had by then received, and provides details of the first stages of the Bab's career, including his recent arrest in Shiraz. For a summary of some of the book's contents, see MacEoin 'Shaykhi Reactions' [Section x, item xx], p.30ff.

599. Kirmani, Hajj Muhammad Karim Khan. *Risala dar radd-i Bab-i murtad*, published with separate pagination with *Risala-yi tazyil dar radd-i Hashim-i Shami* by Hajj Zayn al-'Abidin Khan Kirmani, Kirman, 1384/1964; Arabic translation, Kirman, 1383/1963. Kerman: Sa'adat Press, 1384/1964-65. The fourth and last of Kirmani's attacks on the Bab, written in 1283/1867 at the request of Nasir al-Din Shah. Includes a more complete account of the Bab than those in the author's previous works, as well as references to the Babi diaspora in Baghdad. Quotes from a range of the Bab's writings, including the Bayan, from which he cites numerous ordinances.

600. Kirmani, Hajj Muhammad Karim Khan. *Risala fi radd al-Bab* Translation of *Risala dar radd-i Bab-i murtad* (item x). Kerman: Sa'adat Press, 1383/1963-64. [check translator]

601. Kirmani, Hajj Muhammad Khan. *Risala dar radd-i ba'd-i ta'wilat-i Babiyya*. Iran [?]: n.d.-a. A refutation of Babi interpretations of scripture and a rejection of their doctrine of metempsychosis. Written 1298/1881.

602. Kirmani, Hajj Muhammad Khan. *Shams al-mudi'a [sic] dar radd-i shubahat-i Babiyya*. 1st. Photomechanic reprint, [Kerman, Iran], [Sa'adat Press], n.d. [197?] ed., Tabriz, Iran: 1322/1904-05. A lengthy refutation of passages in Gulpaygani's well-known defence of Babism/Baha'ism, Kitab al-fara'id [Section x, item xx].

603. Kirmani, Hajj Muhammad Khan. *Taqwim al-'awj*. 1st. ed. Photomechanic reprint, Kerman, Sa'adat Press, n.d. [197?] ed., Bombay: 1311/1893-94. Written in response to a request from one of the author's followers to refute various 'doubts' about Islam raised by Babis (and Baha'is). Muhammad Khan (1846-1906) was the son of Hajj Muhammad Karim Khan and his successor as head of the Shaykhi school. The book is in two parts: the first devoted to eight separate questions, the second to countering Babi interpretations of Shi'ite traditions. Written in 1304/1887.

604. Kirmani, Hajj Zayn al-'Abidin Khan. *Mi'raj al-sa'ada*. 2nd. printing ed., Kerman, Iran: 1351/1972. A short treatise written for Mirza 'Ali Rida Khan Wakil al-Dawla in reply to a question raised by a Baha'i on the invalidity of miracles as evidence. Written in 1333/1954.

605. Kirmani, Hajj Zayn al-'Abidin Khan. *Risala-yi sa'iqa dar radd-i Bab-i murtab*. 2nd. ed. This ed. also printed in the volume *Majma' al-rasa'il*, vol.9, Kerman, Sa'adat Press, 1352/1973 ed., Kerman, Iran: Sa'adat Press, 1352 Sh/1973. By the second son and successor of Hajj Muhammad Karim Khan, head of the Shaykhi sect. Written in response to a request from a Mukhabir al-Mulk in refutation of several points of Babi/Baha'i doctrine, notably the belief in progressive revelation.

606. *Kitab-i dasa'is wa fitna-angi zi ha-yi Baha'i ha: waqi'a-yi ta'athur-avar-i 11 [i.e. 17] Murdad mah 1323 dar Shahrud* (The book of the deceits and troublemongering of the Baha'is: the sorrow-provoking event of 11 [i.e. 17] Murdad 1323/1944), [Tehran], Nashriyyat-i Dini-yi Nur, 1945, 44 pp.

607. Kiya'i [Karazi], Sayyid Hasan. *Baha'i: az kuja wa chiguna payda shuda?* (Baha'i: where did it come from and how? 2nd. printing, Tehran, Chapkhana-yi Chap (sic), 1974, 327 pp. ed., 184. Tehran: Privately published, 1349 Sh/1970. A readable but typically mocking Shi'ite polemic. After more or less standard sections on history, the bulk of the book (from p.43) is devoted to citations from the Kitab al-aqdas and commentary on them. 2nd. printing BWC BP 398.K59

608. Kurayyim, Samih. 'Rasa'il mutabadila bayna Muhammad 'Abduh wa Tulstuy: Su'al Tulstuy 'an al-Babiyya wa 'l-Baha'iyya wa ijabat al-imam fi wathiqa jadida' [Correspondence between Muhammad 'Abduh and Tolstoy: Tolstoy's question about Babism and Baha'ism, and the Imam's reply in a new document].' *al-Ahram* (Cairo) (20 December 1985): 14. Discussion of whether 'Abduh, Egypt's pre-eminent religious figure of the time, replied or not to a request from Tolstoy for his opinion on Babism and Baha'ism.

609. Kurayyim, Samih. 'Thought and Culture: Contemporary Issues: An Exchange of Letters Between Tolstoy and Muhammad 'Abduh.' *al-Ahram* (Cairo) (6 December 1985):

610. Labaree, Robert M. 'The Bahai Propaganda in America.' *The Missionary Review of the World* 42 (8 Aug. 1919): 591-96. Collins 11.615

611. Lacy, Edward. 'Baha'is, Poisoners of the Racial Soul: Another Levantine Messiah Aims for White Moral Disarmament.' *National Vanguard* (Aug. 1981): Collins 11.616 A racist attack, still relatively uncommon.

612. Lutshaska, Umar. 'Islamic Centre In Zaire To Confront the Baha'is and the Missionaries.' *al-Muslimun* (Jeddah, Saudi Arabia) (1 March 1986):

613. MacGregor, Lorri. *The Baha'i Faith and Christianity*. 12. Mt. Gravatt, Qld.; Delta, B.C.: MacGregor Ministries, 1984. Collins 7.1482

614. Madhhab ya maslak? [Religion or sect?]. [Iran]: n.d. [197?]. A booklet produced by a Muslim anti-Baha'i group, rehearsing the standard charge that Babism and Baha'ism were created as part of a Russian and British plot to undermine Islam in Iran. Makes use of the discredited 'Memoirs of Prince Dolgoruki' (item x)

615. Mahallati, [Shaykh Muhammad]. *Guftar-i khush-i Yarquli* [The pleasant words of Yarquli]. Not listed, but possibly 4th. Earlier eds. referred to; 3rd. ed. as Tehran, Dar al-Kutub al-Islamiyya, 1338/1959 ed., 5, 262. Tehran: Mu'assisa-yi Intisharaat-i Farahani, [1384/1964].The author (1880-1918) presents a criticism of Baha'ism in the guise of a discussion between fellow travellers. BWC index Microfilm 137-55

616. Mahdi, Mahmud. 'Tawsiat wa qararat al-mu'tamar [al-'alami al-rabi' li 'l-sira wa 'l-sunna al-nabawiyya]... tahdir min akhtar al-Baha'iyya wa 'l-Qadiyaniyya wa 'l-Ahmadiyya....' [Recommendations and decisions of the (fourth international) conference (on the life and tradition of the Prophet)... Warning of the dangers of Baha'i, Qadiyani, and Ahmadiyya movements].' *al-Ahram* (Cairo) (12 November 1985): 13.

617. Mahmud, Muhandas. *Ma'a za'im al-Baha'iyya: istidrajuhu wa kashf khitatihi wa fadh amrihi* [With the leader of the Baha'is: his persuasiveness, the unveiling of his plan, and the exposure of his cause] Cairo: al-Matba'a al-Tajariyya al-Haditha, 1987, 199 pp..

618. Mahmud, Mustafa. 'Haqiqat al-Baha'iyya (2): Qur'an al-Babiyya wa shari'atuha' [The truth about Baha'ism (2)_: the Qu'ran of Babism, and its *shari'a*].' *al-Ahram* (Cairo) (4 June 1985): 7, 88.

619. Mahmud, Mustafa. 'Haqiqat al-Baha'iyya (4): al-Baha'i wa 'l-Qadiyani' [The truth about Baha'ism (4): Baha'i and Qadiyani].' *al-Ahram* (Cairo) (18 June 1985): 7, 12.

620. Mahmud, Mustafa. 'Haqiqat al-Baha'iyya (5): khatm al-nubuwwa' [The truth about Baha'ism (5): the seal of prophethood].' *al-Ahram* (Cairo) (25 June 1985):

621. Mahmud, Mustafa. 'The Truth about the Baha'i Faith (1): The Bab.' *al-Ahram* (Cairo) (28 May 1985):

622. Mahmud, Mustafa. 'The Truth about the Baha'i Faith (3): Baha' Allah and his claim.' *al-Ahram* (Cairo) (11 June 1985):

623. Mahmud, Mustafa. *Haqiqat al-Baha'iyya* (The truth about Baha'ism). [Cairo?]: [in or after 1985].

624. Mansur, 'Ali 'Ali. *al-Baha'iyya fi nazar al-shari'a wa' l-qanun* ['Baha'ism according to religious and civil law'], Beirut: al-Maktab al-Islami li' l-taba'a wa' l-nashr, 1952, 54 pp.. Reissued as *al-Baha'iyya bayna 'l-shari'a wa 'l-qanun*, Beirut, al-Maktab al-Islami, 1391/1971-72, 45 pp. Provides details of a celebrated Egyptian case (1947) which led to the removal of the term 'religious' from the section of the Egyptian constitution guaranteeing freedom of thought. The author was president of the administrative court which considered the appeal. Reprinted as a chapter in the author's *Maqarinat bayna' l-shari'a al-Islamiyya wa' l-qawanin al-wad'ia* (Beirut, Dar al-Fath, 1970)

625. Mansur, Faruq. 'Alladhi la ta'rafahu 'an al-Baha'iyya' [What you do not know about Baha'ism].' *Akhir Sa'a* [Cairo] (29 March 1972): 3-6. BWC index Pam 139-946

626. Mansuri, Dhabih Allah. 'Dilavaran-i gumnam-i Iran' [Forgotten heroes of Iran].' *Khwandaniha* [Tehran] 31 (80 1971): 41-42.Touches on the Dolgorukov controversy. BWC Pam 141-933

627. Maqalat wa abhath 'an al-Baha'iyya. 269 [135 leaves]. [Egypt]: Matba'at al-Safadi, [1987].

628. Maragha'i, Salih ['Akkas-i Iqtisad?]. Untitled [?]. 180. n.p. [Tehran?]: n.d. An apologia by a former Baha'i who abandoned the movement after reading Avara's *Kashf al-hiyal*.

629. Martin, Walter R. *The Bahá'í Faith*. 18. Wayne, N.J.: Christian Research Institute, n.d. [197-]. Collins 7. 1514

630. Martin, Walter. 'The Baha'i Cult.' In *The Rise of the Cults*, ed. Walter Martin. 117-124. rev. ed. (1st. ed., 1955) ed., Vol. Santa Ana, Cal.: Vision House, 1980.

631. Mas'udi, Adib. *Nashriyya 19*. 15. Tehran: 1354/1975-76.

632. McCormick, Jim. *The History and Doctrines of the Baha'i Faith*. 20. Belfast, N.I.: Great Joy Publications, n.d. [1985]. Collins 7.1475 Largely based on William McE. Miller's *What Is the Baha'i Faith?*

633. Miller, Willam McElwee. 'The Bahai Cause Today.' The Moslem World 30 (4 Oct. 1940): 379-404. Collins 11.693 [double entry, see above]

634. Miller, William McElwee and Ed. Wiliam N. Wysham. *What is the Baha'i Faith?* 151. Grand Rapids, Mich: William B. Eerdmans Publishing Co., 1977. A shortened version of the author's second study of the subject (The Baha'i Faith, item x) produced by Wysham.

635. Miller, William McElwee. 'The Baha'i Cause Today.' *Moslem World* Vol. 30 (1940): pp.379-404. Reprinted separately, New York, The Moslem World, 1940, 26 pp. A general survey of Baha'i history and teachings. Includes a review of Standwood Cobb's *Security for a Failing World* (Section x, item xx).

636. Miller, William McElwee. 'The Baha'i Cult.' Christianity Today 10 (Feb. 18, 1966): 24-25. Collins 11.694

637. Miller, William McElwee. 'What is the Baha'i World Faith?.' *Incite* 2 (1 Dec. 1975): 22-8.

638. Miller, William McElwee. *Baha'ism, Its Origin, History and Teachings*. 214. New York: Fleming H. Revell Co., 1931. The first of two antipathetic studies by Miller (see also item x), published twelve years after his arival in Iran as a Presbyterian missionary.7.1567

639. Miller, William McElwee. *The Baha'i Faith: Its History and Teachings*. xix, 443. South Pasadena, Ca.: William Carey Library, 1974. A very much up-dated version of the author's earlier critical study [item x]. Although the biases are obvious, this work does provide a useful (if far from academic) counterbalance to orthodox presentations of Babi-Baha'i history, which Miller (echoing Browne) claims is bowdlerized. Contains full reprint of Elder/Miller translation of Aqdas [Section x, item xx], with minor alterations. For a critical discussion by a Baha'i, see item xx. (Douglas Martin, 'The Missionary as Historian', *Baha'i Studies,* v.4 (Dec. I978), pp. I-29; *World Order,* V.IO no.3 (Spring I976), pp. 43-63)

640. Miller, William McElwee. *What is the Baha'i World Faith?* 23. Santa Ana, Ca.: Christian Apologetics, Research

and Information Service, 1977. A short (23 pp.) booklet summarizing the author's main criticisms of Baha'ism from a Christian viewpoint. 7.1568a (cites Bjorling as source)

641. Moore, George Foot. "Review of Wilson, *Bahaism and Its Claims* (item x).' *Harvard Theological Review* (Cambridge, Mass.) 10 (July 1917): 296-302.

642. Moore, James. 'A New Look at Baha'i.' *His Magazine* Vol.31 (Feb. 1971): pp.16-18.

643. Moore, James. 'Baha'i, Religion of the Remote God.' *The Christian Reader* (Sept./Oct. 1981): Collins 11.709 (notes: 'No paging')

644. Moslem Students' Association in the US & Canada, Persian Speaking Group. *What You Should Know About Bahaism*. 6 leaves. n.p.: Moslem Students' Association in the US & Canada, 1982. Collins 7.1589

645. Muhyi 'l-Din, Husayn Naji Muhammad. *al-Baha'iyya* [Baha'ism]. Cairo (?): [Referred to in a review article about another work of the author's.]

646. Muhyi 'l-Din, Husayn Naji Muhammad. *Tis'ata 'ashara malakan: ard li 'l-tawa'if al-kharija 'ala 'l-Islam qadiman wa hadithan wa li 'l-Baha'iyya allati taqaddasa 'l-raqm 19* (Nineteen angels: an arena for sects that have abaondoned Islam in the past, and recently for the Baha'is, who have sanctified the number 19), [Cairo], Dar Wahdan li 'l-Taba'a wa 'l-Nashr, 1981, 151 pp; 2nd. ed., Kuwait: [1985], 176, [5].

647. Mujahid, 'Abd Allah. '21 Marsh bid'a takhfi wara'aha mu'amara kubra 'ala 'l-Islam' [The 21st of March is a heretical innovation behind which lies concealed a major plot against Islam].' *al-Balagh* (Kuwait) (256 1 April 1984): 10-11.The 21st of March is, of course, both the Iranian and the Baha'i New Year. BWC Pam 141-953

648. Munaqasha hadiqa li 'l-fikr al-Baha'i [A skilful refutation of Baha'i thought]. 110. n.p.: n.d. [1985?].

649. Munro, W. Fraser. *Baha'i-ism, a Mixture of Religions*. 8. Toronto, Ont.: Board of Evangelism and Social Service, United Church of Canada, n.d. [197-?]. Collins 7.1599

650. Muntasir, 'Abd Allah Mujahid. '21 March is the Festival of Baha'i Freemasonry: Mother's Day is in Reality a Day of Wrath in the Eyes of God.' *al-Qabas* (Kuwait) (14 March 1986):

651. Muntasir, 'Abd Allah Mujahid. 'The Aqsa Cries Out and the Muslims Celebrate the Baha'i Feast: Is the Baha'i Day to turn into a Day of Mourning for the Aqsa?.' *al-Qabas* (Kuwait) (21 March 1986):

652. Muntasir, Salah. 'Just An Opinion: Objectionable in Form....' *al-Ahram* (Cairo) (11 January 1986):

653. Muntasir, Salah. 'Just an Opinion: ...And Contextually Repugnant.' *al-Ahram* (Cairo) (12 January 1986):

654. Muntasir, Salah. 'Just an Opinion: Rectification of an Interpretation.' *al-Ahram* (Cairo) (13 January 1986):

655. Murad, 'Abbas Kazim. *al-Babiyya wa' l-Baha'iyya wa masadir dirasatihima* ('Materials for the Study of Babism and Baha'ism'). 185. Baghdad: Matba'a al-Irshad, 1402/1982.Contains a valuable (if unreliable) bibliographical guide to materials in several languages, mainly useful for the Arabic information. Otherwise standard accusations of imperialist/Zionist plotting against Islam.

656. Murtadavi, Muhammad Mahdi. *Imshi bi-hasharat-i Baha'i* [Insecticide for the Baha'i insects]. 168. Qum: 'Allama, 1340/197? A title not unworthy of the Third Reich.

657. Musawi, 'A [not on title page]. Nuqta-yi Ula! Jamal-i Abha! Markaz-i Mithaq! Tehran: Intisharat-i Jihan, 1348/1969. A fairly standard refutation, concentrating on history. Three of the final chapters are devoted respectively to God, prophethood, and resurrection according to the Bab and Baha' Allah.

658. Mutawalli, Fadi. 'Habs a'da' al-tanzim al-Baha'i: yahramuna 'l-jihad wa 'l-din. Wa qiblatuhum 'Akka. Majma' al-Buh]uth al-Islami: Murtaddun 'an al-Islam' (Imprisonment of members of the Baha'i organization: they proscribe holy war and religion... And their *qibla* is Acre: Islamic Research Academy: apostates from Islam.' *al-Jumhuriyya* (Cairo) (1 March 1985): Based on statements made by a prominent Egyptian Baha'i, Husayn Bikar, during interrogation by the State Security Prosecution Office. Also includes a statement for the Prosecution Office prepared by Dr. Muhammad al-Husayni Hashim, Secretary of the Islamic Studies Academy.

659. Najafi Gilani, Yusuf. *Layiha-yi milliyya-yi Islamiyya, raji' bi-muzakhrafat-i Babiyya wa Baha'iyya*. 76. Rasht, Iran: Matba'a-yi Sa'adat, 1329/1911.

660. Najafi, Sayyid Muhammad Baqir. Baha'ian. 778. Tehran: Kitabkhana-yi Tuhuri, 1399/1357 Sh/1979. A lengthy work published just after the Islamic revolution in Iran, although prepared over a fifteen-year period prior to that. The usual charges are levelled at the Baha'is, particularly that of collusion with foreign powers. The text is, however, outstanding for its detail and the abundance of references. Circumstances made it impossible to provide a bibliography and index.

661. Naji, Husayn. 'Christian Proselytization: the Danger and the Confrontation: Baha'ism is the Most Effective Weapon to Strike Islam and Weaken it in the Hearts of the Muslims.' *al-Qabas* (Kuwait) (21 February 1986):

662. Naqavi, Ali Raza. 'Babism and Baha'ism: A Study of Their History and Doctrines.' *Islamic Studies* 14 (3 Autumn, 1975): 185-217. Collins 11.731 Purporting to be a scholarly article by a Reader in the Islamic Research Institute at Islamabad, this is a very poorly researched piece containing numerous absurd errors and owing more to traditional Islamic polemic than modern academic conventions. See letter by MacEoin in subsequent issue [item x]. Reply by Denis MacEoin, v.15 no.2 (Summer, 1976), pp.143-50

663. Naqi, 'Ali. *Madhhab-i Bab wa Baha'* ['The religion of the Bab and Baha']. Vol. 2 vols. Lucknow: 1353/1934-35. Listed Murad, p. 144. Urdu.

664. Nashi, 'Abd al-'Aziz. al-Baha'iyun man akhtara' l-ma'awil li-hadm al-Islam ['The Baha'is, among the most dangerous pick-axes for the destruction of Islam']. 24. Cairo: al-Salafiyya Press, 1352/1933. A lecture originally delivered at the Association for Islamic Guidance in Cairo. Ill-informed and poorly structured.

665. Nasir, Amana Muhammad. *Adwa' wa haqa'iq 'ala 'l-Babiyya, al-Baha'iyya, al-Qadiyaniyya* [Illuminations and truths concerning Babsm, Baha'ism, and Qadiyanism], Beirut/Cairo: Dar al-Shuruq, 1984, 109 pp.. BWC 141-1535

666. Nasir, Rakad 'Ali. 'The Roots of Babism and Baha'ism.' *al-Muslimun* (Jeddah, Saudi Arabia) (15 February 1986):

667. Niaz, A. Q. *The Babee and Bahaee Religion*. 2nd. ed., Qadian, Punjab, India: Mirza Wasim Ahmad, 1975; 77 pp ed., 87. Rabwah, Pakistan: Ahmadiyya Muslim Foreign Missions Office, 1960. Collins 7.2022 An Ahmadi polemic

668. Nida, Samir. 'Misr wa 'l-thawra 'ala 'l-Baha' al-Dajjal' [Egypt and the revolt against the Antichrist Baha'].' *Alif Ba'* (Baghdad) (21 March 1979): 18.Argues that the Baha'is were, not only the main supporters of the Shah of Iran, but also major influences on the entourage, ideas, and behaviour of Egyptian president Anwar Sadat.

669. *Nigahi bi-kashkul-i Darvi sh Muhammad* (A peep into Darvi sh Muhammad's begging-bowl). Isfahan, Iran: 1352 Sh/1973. A short (15 pp.) booklet which examines a few verses from Baha' Allah's writings and makes fun of their content. 'Darvish Muhammad' is the name adopted by Baha' Allah during his Sufi period in Kurdistan.

670. Niku, Hajj Mirza Hasan. *Falsafa-yi Niku*. Vol.1 first published Tehran, Chapkhana-yi Khavar, 1306 Sh/1927; Vol.2 first published as above, 1307 Sh/1928; Vol.3 first published Tehran, Chapkhana-yi Farhumand, 1310 Sh/1931; Vol.4 first published Tehran, Chapkhana-yi Taban, 1325 Sh/1946; numerous printings. Vol.1 translated into English but not, to my knowledge, published. ed., Vol. 4 vols. in 1. Tehran: Mu'assisa-yi Intisharat-i Farahani, n.d. [1343 Sh/1964]. A singularly jumbled, tedious, and nasty diatribe by a former convert eager to prove that he had never really been a Baha'i. Contains numerous badly-reproduced photographs, including some of Baha' Allah. Makes serious allegations against the Baha'i leadership. Needs to be used with extreme caution.

671. Nimr, 'Abd al-Mun'im al-. 'Dirasa diniyya khassa li-*Akhir Sa'a*: Hikayat al-Babiyya wa 'l-Baha'iyya wa madha wara'aha?' [A religious lesson specially written for *Akhir Sa'a*: the story of Babism and Baha'ism -- what lies behind them?].' *Akhir Sa'a* (Cairo) (2633 10 April 1985): 20-22.

672. North, A. *A Christian Looks at the Baha'i World Faith*. [12]. New South Wales: Standing Committee of the Presbyterian Church of Australia in the State of N.S.W., n.d. [1963?]. Collins 7.2034

673. Nuri, Ayat Allah Allama Yahya [on English title: Ayatollah Allama Yahya Noori]. *Khatimiyyat-i payambar-i Islam wa ibtal-i tahlili-yi Babigari, Baha'igari, Qadiyanigari* [English title page reads: Finality of Prophethood and a Critical Analysis of Babism, Bahaism, Qadiyanism]. Reissued Tehran, Majma'-i Mutali'at wa Tahqiqat-i Islami wa

Majma'-i Ma'arif-i Islami, 1360 [1981-82], xiii, 65, 106 pp. ed., 60, 44, 110. No.8 of Islam-shinasi series, Tehran: Majma'-i Mutali'at wa Tahqiqat-i Islami wa Majma'-i Ma'arif-i Islami, 1360 Sh/1402/1981. One of the first Shi'ite anti-Babi/Baha'i polemics to be published in Iran after the revolution. A short section on the Ahmadi (Qadiyani) sect of Islam is tagged on at the end. Both tone and content are typical of the genre and show little knowledge or understanding of the subject or of 'critical analysis'. The photographs are of poor quality, most of them being devoted to the charitable exploits and massive ego of the author.

674. Oneness of the World of Humanity, The. 21. Tehran: P.O. Box, 1606, n.d. [197-]-a. Collins 7.2072

675. Origin of Baha'ism, The. Reprinted, n.d. [197-?], Shiraz, Iran, P.O. Box 468, 34 pp. ed., 40. Tehran: P.O. Box 1606, n.d. [197-]-b. Collins 7.2079-80

676. Panton, D.M. Bahaism, the Universal Religion. 8. Satanic Counterfeits of the Second Advent, No. 7, London: Chas. J. Thynne & Jarvis Ltd., n.d. [192-?]. Collins 7.2099

677. Pashutan. *Kuja mi ravi m?* (Where are we going?), Vienna, Austria, Pashutan, 1983, 37 pp. A discussion of Baha'ism and Iranian politics.

678. Petersen, William J. 'Bahai.' In *Those Curious New Cults in the 80s*, ed. William J. Petersen. 190-201. 2nd. ed. (1st. ed., 1973) ed., Vol. New Canaan, Conn.: Keats Publishing, 1982.

679. Pickering, Ernest. 'The Ecumenical Cult -- Bahaism.' *The Discerner* 4 (7 July/Sept. 1963): 5-8. Collins 11.806 (Published separately -- see item XXX)

680. Pickering, Ernest. *The Ecumenical Cult -- Bahaism*. reissued n.d. [1985?] ed., [10]. Minneapolis, Minn.: Religion Analysis Service, n.d. [between 1957 and 1963?]. Collins 7.2121 Note article by same author under same title, but shorter

681. Qabadaya, Salah. 'A Letter.' *al-Muslimun* (Jeddah, Saudi Arabia) (18 January 1986):

682. Qabadaya, Salah. 'A Letter.' *al-Muslimun* (Jeddah, Saudi Arabia) (25 January 1986):

683. Qabadaya, Salah. 'The Baha'is Are Coming!.' *al-Sharq al-awsat* (London) (3 December 1985): 9. Warns of a coming rise in the numbers and influence of the Baha'is and examines ways of countering their propaganda.

684. Qadiani, Sadr al-Din (Mawlawi Fadil) Ahmadi. *Shamshir-i burran dar radd-i Baha'iyyat*. 75. Tehran: Chapkhana-yi Firdawsi, 1326 Sh./1948.This is possibly the only critique of Baha'ism from an Ahmadi Muslim point of view published in Iran. This is possibly the only critique of Baha'ism from an Ahmadi Muslim point of view published in Iran.

685. Qindil, Sharif. 'Ru'asa' al-mahafil yad'una: al-Baha'iyya tariq al-shuhra wa 'l-mal. 'ulama' al-Muslimin: al-Muslim al-Baha'i murtadd wa 'alayhi an yatuba aw yuqtil.' [Leaders of the assemblies claim: Baha'ism is the way to fame and fortune: Muslim clergy say: the Baha'i Muslim is an apostate who should repent or be killed.' *al-Muslimun* (Jeddah, Saudi Arabia) (6 16 March 1985): 6-7. General article with inserts about Babism, the number 19, etc.

686. Qubayn, Salim. *'Abd al-Baha' wa' l-Baha'iyya*. Cairo: Matba'a al-'Umran, 1922, 192 pp..

687. Ra'in, Isma'il. Inshi'ab dar Baha'iyyat pas az marg-i Shawqi Rabbani [The Schism within Baha'ism after the Death of Shoghi Effendi. Tehran: Mu'assasa-yi Tahqiqi-yi Ra'in, n.d. [about 1357 Sh/1979 -- see p.373]. A somewhat rambling work containing numerous egregious errors, both of fact and interpretation. The early chapters reiterate the standard accusations of political involvement with the imperial powers. The body of the book is concerned with internal problems following the death of Shoghi Effendi in 1957, but there is surprisingly little hard information. Nevertheless, a few nuggets can be found, including reproductions of little-known documents.

688. Rahmani, Masih Allah. *Rah-i rast*. vol. 2, 95 pp. [Mashhad ?] Khurasan, Iran: Privately published, 1352 Sh./1974.By a former Baha'i who had been chairman of the Baha'i assembly of Bushru'iyya and reconverted to Islam. Includes recollections of 'Abd al-Baha' and Shoghi Effendi. By a former Baha'i who had been chairman of the Baha'i assembly of Bushru'iyya and reconverted to Islam. Includes recollections of 'Abd al-Baha' and Shoghi Effendi. [double listing]

689. Rahmani, Masih Allah. *Rah-i rast: chira az Baha'iyyat bargashtam* [The right path: why I recanted from Baha'ism]. 73, [3]. Mashhad: Chapkhana-yi Khurasan, 1349/1970. The author is described as 'a former chairman of the Baha'i assembly of Zirk-i Bushru'iyya

690. Rashid, Hamid and Khalid Qadir. "al-Babiyya wa' l-Baha'iyya fi Iran wa' l-'Iraq.' Jarida al-sha'b, Listed Murad, p. 96

691. Rashti, Shaykh Yusuf. Al-radd 'ala al-Babiyya [listed in al-Dhariyya -- not true title -- no further details] (Persian).

692. Rawat, H.M. 'Bahaism a Conspiracy Against Islam and Muslims.' *The Muslim Digest* (Aug./Sept. 1977): 117-23. Collins 11.836

693. Rawhani, Sayyid Diya' al-Din. *Muzduran-i isti'mar dar libas-i madhhab* [Hirelings of Imperialism in the guise of a religion]. 4th printing ed., 1966. Tehran [and Qum?]: Mu'assisa-yi Intisharat-i Farahani for the Majma'-i 'Ilmi-yi Nijat-i Nasl-i Javan, 1348/1970.Repeats standard accusations that the Babis and Baha'is collaborated with Russia and Britain. The text is preceded (pp. 9-26 by the text of *Niruha-yi azadibakhsh dar mashriq zamin* [item xx])

694. "Review of: *Yad-dashtha-yi ki nyaz Dalghuruki, ya asrar-i paydayish-i madhhab-i Bab va Baha dar Iran* [item x].' *Shahfaraz-i Aryan* (Stuttgart, Germany) (32 1990b): 2.

695. Richards, J. R. 'Baha'ism in Persia Today.' *The Moslem World* 21 (3 Oct. 1931): 344-51. Collins 11.861

696. Richards, J.R. *Baha'ism*. London: Society for the Promotion of Christian Knowledge, 1965. A short (pp.) pamphlet presenting a conservative Christian view of the topic, rather more harshly than in the author's full-length work [item x].

697. Richards, J.R. *The Religion of the Baha'is*. London/New York: Society for Promoting Christian Knowledge, 1932. The only full-length study by Richards, then an Anglican missionary in Shiraz (he later became Bishop of St. David's). More intelligent than other Christian polemics (e.g. Wilson, Miller), it reiterates the usual charges of the bowdlerization of Babi-Baha'i history. The chapters on Baha'i doctrine are better than average, although the themes relate more to Christian than Baha'i or Islamic theology. Has a short but interesting bibliography.

698. Richards, John R. 'Bahaism in Persia Today.' *Moslem World* Vol.31 (1931): pp.344-51.

699. Richardson, Robert P. 'The Persian Rival to Jesus and His American Disciples.' *The Open Court* 29 (Aug. 1915): 460-83. Collins 11.862 See another piece with this title: Anon., *The Moslem World* 1916

700. Richardson, Robert P. 'The Precursor, the Prophet, and the Pope: Contributions to the History of the Bahai Movement.' *The Open Court* 30 (10; 11 Oct. 1916/Nov. 1916): 617-37; 657-85. Collins 11.863

701. Richardson, Robert P. 'The Rise and Fall of the Parliament of Religion at Greenacre.' Open Court Vol.45 (March 1931): pp.129-66. An intelligent and readable account of the process whereby the Parliament of Religion summer schools, held by Sarah Farmer at Greenacre in the years following the 1892 Columbian Exposition, were gradually transformed into Baha'i events and the Greenacre property finally made over to the Baha'i cause.

702. Romarheim, Arild. 'Jesus & Baha'i.' *Voice* (1975): Collins 11.873

703. Ross, Prof. E.D. "?????????" North American Review (April 1901): [here? Move?]

704. Rozencranz, Gerhard. *Die Baha'i: Ein Kapitel Neuzeitlicher Religionsgeschichte* [The Baha'is: A Chapter of Modern Religious History]. Stuttgart: 1947. Rozencranz was professor of theology at Heidelberg and Tubingen. His study is heavily dependent on the earlier work of Roemer [section, item xx].

705. Rushdi, 'Ali. *al-Hukm 'ala 'l-Baha'iyya* [The judgement against Baha'ism]. 32. Cairo: Dawud Hamdan al-Luddi/al-Matba'a al-Salafiyya, 1351 [1932-33].Concerns litigation between the author and a certain 'Abd Allah al-Qayshawi. Concerns litigation between the author and a certain 'Abd Allah al-Qayshawi. BWC Pam 143-45

706. Sabra, Muhammad, and Muhammad Al-Shandwili. 'The 'Ulama' Affirm...The Pretender to Prophethood is an Infidel & is Liable to the Penalty For Apostasy.' *al-Liwa' al-Islami* (Cairo) (17 April 1986)

707. Sadiq, Mahmud. 'Shaykh Muhammad al-Ghazali in a comprehensive interview with *al-Sharq al-awsat* (3): Islam is an integral whole and application of *shari'a* law must be comprehensive,".' *al-Sharq al-awsat* (London) (15 March 1986):

708. Sadiq, Muhammad. 'Shaykh al-Ghazali to al-Sharq al-Awsat: Beware the Dangers of the Poisons of the Baha'is: The Islamic World Should Take a Firm Stance Against Them.' *al-Sharq al-awsat* (London) (6 February 1986):

709. Salihi, 'Adil. 'An Issue & an Opinion: Why Are the Baha'is Standing Trial?.' *al-Sharq al-awsat* (London) (19 March 1986):

710. Salihi-Adhari, Muhammad. *Khuda-yi qarn-i atum* [The God of the atomic century]. 24. Iran: 1348 Sh [1969-70]. BWC Pam 138-1879

711. Salihi-Adhari, Muhammad. *Shigifti dar chist?* [What are you surprised at?]. 72. Mashhad, Iran: Chapkhana-yi Khurasan, 1349 Sh/1970. The first part of this strange booklet examines various scientific and philosophical claims for longevity, then argues for the continued existence of the twelfth Imam; the second half begins by showing that the Bab shared this belief and goes on to argue the inconsistency of this with Baha'i views about the twelfth Imam, before examining other points at random.

712. Salihi-Adhari, Muhammad. *Sukhani kutah dar bara-yi akharin pishva* [A short word concerning the last leader]. Mashhad, Iran: Chapkhana-yi Khurasan, 1348 Sh/1389/1969. A short (40 small pp.) booklet discussing the question of the identity of the Mahdi and criticizing Baha' Allah's claim to be the Baqiyyat Allah (Remnant of God), a title of the twelfth Imam. Uses extensive quotations from Islamic traditions and the Qur'an, as well as the writings of the Bab. Shows a lack of historical and textual sophistication.

713. Samarra'i , Qasim. *al-Usul al-ta'ri khiyya li-nihlat al-Babiyya wa 'l-Baha'iyya: dirasa fi usulihima al-'aqi diyya* (The historical foundations of the Babi and Baha'i movements: a study of their basic beliefs). Riyadh, Saudi Arabia, Dar Ami na li 'l-Nashr wa 'l-Tawzi ', 1986, 62 pp.

714. Sayf, 'Abd Allah. 'al-Baha'iyya, kayf zaharat wa 'ntasharat fi 'l-'alam.' *Akhbar al-Khalij* (Cairo) (21 Jan. 1986):

715. Sayf, 'Abd Allah. 'al-Ta'ifa al-Baha'iyya.' *al-Mawaqif* (Bahrain) (631, pp. 20-21; 632, pp. 18-19; 634, pp. 12-13; 635, pp. 12-13 6 Oct., 13 Oct., 27 Oct., 3 Nov. 1986):

716. Sayyid, 'Abd Allah Subhi and Mahmud 'Abd al-Hamid Jibril. 'The Trial of the Baha'is Continues.' *al-Muslimun* (Jeddah, Saudi Arabia) (15 February 1986):

717. Sell, Canon Edward. *Bahaism*. The Islam Series, Madras, India: 1912a. More polemical than the author's previous study [item x].

718. Sell, Canon Edward. *The Bab and the Babis*. First published in the Christian College Magazine ed., Madras, India: 1895. A fairly straightforward account, based on the works of Browne by a noted Christian writer on Islam. [Possibly transfer to surveys.] Also listed under Babi History.

719. Sell, Edward. *Baháism*. [4], 50, [2]. London, Madras, Colombo: Christian Literature Society for India, 1912b. Collins 7.2383

720. Shafa, Aman Allah. *Nama'i az San Palu* [A letter from St. Paul]. [20, 487]. Tehran: Dar al-Kutub al-Islamiyya, 1350 [1971]. BWC Microfilm 138-6*

721. Shafaat, Ahmad. 'A Look at Bahaism.' *Al-Ittihad* (Summer 1974): 14-17, 21-3. Collins 11.907

722. Shahin, 'Abd al-Hamid. *al-Baha'iyya kufr wa ilhad fa'hdharuha* [Baha'ism is unbelief and apostasy, so be on your guard against it]. 120, [7]. Alexandria, Egypt: Matabi' 'Abidin, 1955.Consists mostly of the author's contibutions to the Libyan press, and reprints articles by al-Khidr Husayn (in *Nur al-Islam* 1:5) and Rashid Rida' [in *al-Manar* 13:10), Shaykh Abu Salama (in *al-Barahin*), and Muhammad al-Ghazali (in *'Aqidat al-Muslim*). BWC BP 398.S5

723. Shahristani, Sayyid Himmat al-Din. 'Al-radd 'ala 'l-Babiyya' [not true title] (From al-Dhariyya).' Al-Minar (Cairo?) (1329/1911):

724. Shahrudi, Shaykh Ahmad. al-Haqq al-mubin. Iran: 1334/1916. Listed Murad from al-Dhari'a

725. Shahrudi, Shaykh Ahmad. *Mir'at al-'arifin fi daf' shubahat al-mubtilin*. 2nd. ed.?; 1st. ed. (?), Tehran, Muhammad Husayn Murawwij, 1341/1922-23 ed., 490. Tehran: al-Haqiqa Press, 1343/1924-25. A lengthy and somewhat florid refutation of Babism and Baha'ism by a minor Shi'ite mujtahid (d. 1350/1931). He seems to have written other works against religions regarded as anti-Islamic, but none of these appear to have been published. Listed Murad p. 141 with authorship as Jamal al-Din Abu Talib (Sultan al-Kuttab) Isfahani [actually the scribe]

726. Shakir, Hamid. 'Bikar and His Uncle Suspended From Work.' *al-Muslimun* (Jeddah, Saudi Arabia) (29 March 1986):

727. Shalabi, Dr. 'Abd al-Wadud. 'Baha'iyya jadida... fi thawb Masihi' [A new form of Baha'ism...in a Christian cloak].' *al-Sharq al-awsat* (London) (19 October 1985): The 'new Baha'ism' is, in fact, the Unification Church of Sun Myung Moon. The article (unusually for a Muslim publication) refers to a line of religious claimants from Baha' Allah through Ghulam Ahmad, 'Hari Krishna', the 'Maharishi [Mahesh Yogi]', and Jim Jones. It also (less unusually) draws in Lions Clubs and Freemasonry.

728. Shams, Jalal al-Din. *Tanqid-i sahih dar burhan-i sarih* (A true criticism of the *Burhan-i sahih*). Reprint of 1924 edition. ed., 112. Rabwa, Pakistan: al-Shirka al-Islamiyya, n.d. [196-]. A critique of Hishmat Allah Qurayshi's *Burhan-i sarih* (section x, item xx [apologetics].

729. Sharaf, Dr. 'Abd al-'Aziz. 'Baha'ism...and the Distortion of Thought Patterns.' *al-Sharq al-awsat* (London) (8 March 1986):

730. Sharaf, Dr. 'Abd al-'Aziz. 'Lights on Baha'ism: Thought and Belief.' *al-Muslimun* (Jeddah, Saudi Arabia) (8 February 1986):

731. Sharaf, Shaykh Musa Salih. 'al-Baha'iyun kafara. Ma hiya 'l-Baha'iyya? Wa ila mata tantasib? Wa ma hukm al-shar' fi man yatba'uha?' [The Baha'is are unbelievers: What is Baha'ism? What is its affiliation? What sentence does the shari'a prescribe for its followers?].' *al-Muslimun* (Jeddah, Saudi Arabia) 1 (8 30 March 1985): 14.

732. Sharbasi, Ahmad al-. 'al-Baha'iyya, mu'amara khatira didda 'l-Islam' [Baha'ism is a dangerous plot against Islam].' *al-Hilal* (Cairo) (May 1977): 20-31. BWC Pam 139-938

733. Shedd, J.H. 'Babism: Its Doctrine and Relation to Mission Work.' *The Missionary Review of the World* 17 (Dec. 1894): 844-904. Collins 11.915

734. Shedd, Rev. J. H. 'Bahaism and Its Claims.' *The Missionary Review of the World* Vol.34 (October 1911): pp.727-34. Second of two articles on the subject by this American missionary.

735. Shedd, Rev. J. H. Baha'ism and its Claims. [I have an old note saying Shedd also wrote Bah'ism and Its Claims, London, n.d.] Possible reprint of his article? ed.,

736. Shedd, Rev. J.H. 'Babism: Its Doctrine and Relation to Mission Work.' The Missionary Review of the World Vol.17 (December 1894): pp.894-904. A general survey by yet another American Presbyterian missionary based in Iran.

737. Shedd, William A, . 'Bahaism, a warning.' *Evangelical Christendom* (Nov./Dec. 1911): 199. Collins 11.915a

738. Shedd, William A. 'Bahaism and Its Claims.' *Missionary Review* 34 (Oct. 1911): 727-34. Collins 11.916 (Reprinted in *Evangelical Christendom*, Nov./Dec. 1911, pp.210-14

739. Shirazi, Mirza Abu Talib ibn Muhammad Hashim al-Husayni. "Chapter 2.' In Asrar al-'aqa'id, Iran: 1323/1905-6. Listed Murad, 131, from al-Dhari'a, 2:52

740. Shirazi, Muhammad 'Ali Khadimi. Bi Baha'i Bab wa Baha': Baha'ian-i digar che miguyand? 196. Shiraz: Nur Press, 1327/1909. Title thus in Murad, p. 133

741. Shirazi, Nasir Makarim. *Niruha-yi azadibakhsh dar mashriq zamin*. Reprinted at beginning of Rawhani, *Muzduran-i isti'mar* [item x] ed., 16. Qum: 1345/1967.Deals with Babism and Baha'ism only in passing, but provides background for the concept of their supposed collaboration with imperialism

742. Shirazi, Sayyid Ja'far. Al-radd 'ala al-Babiyya [not true title; listed in al-Dhariyya, where it is 'said to have been printed'].

743. Shukri, Sa'id. Bahaism, An Offspring of Imperialism and Enemies of Islam. 122. Translated by N. Sha'bani. Tehran: Islamic Propagation Organization [Sazman-i Tablighat-i Islami], 1993. Depressingly ill-informed attack using standard arguments; of passing interest for its of US embassy documents (poorly reproduced).

744. Sih-chahari, Muhammad Hasan. "Chapter 2: Babiyyat wa Baha'iyyat.' In Islam wa adyan-i batila, 61-90. Iran: Murad p.131

745. Siraj al-Di n, Ahmad Wali d. *al-Baha'iyya wa 'l-nizam al-'alami al-jadi d: wihdat al-adyan wa 'l-hukuma al-'alamiyya* [Baha'ism and the new world order: the oneness of religion and international government], Damascus, Matba'a al-Da'udi, 1994, 2 vols.

746. Speer, Rev. Robert E. 'The Religion of the Bab.' In *Missions and Modern History*, pp.121-82. Vol.1. New York: Fleming H. Revell Co., 1904. Includes quotations from American missionaries in Iran.

747. Starkes, M. Thomas. *American Bahais and the Baptist Witness*. [12]. Atlanta, Ga.: Home Mission Board, n.d. [196-]. Collins 7.2470

748. Stileman, Bishop Charles Henry. 'A Week with the Babis.' *Church Missionary Intelligencer* (July 1893): pp.512-16. An account of a visit to Najafabad, Iran, where the author met and talked with members of the Baha'i community.

749. Subhi Muhtadi, Fadl Allah [also given as Muhtadi Subhi] and (Intro. by Sayyid Hadi Khusrawshahi). *Khatirat-i Subhi dar bara-yi Babigari wa Baha'igari* [Originally titled *Kitab-i Subhi*]. 5th. ed. 1st. ed., Tehran, Matba'a-yi Danish, 1312 Sh/1933; 2nd. ed., Tabriz, Chapkhana-yi 'Ilmiyya, 1343 Sh/1964; 3rd. ed., Tabriz, Chapkhana-yi 'Ilmiyya, 1344 Sh/1965; 4th. ed., Qum, Chapkhana-yi 'ikmat, 1351 Sh/1972 ed., Tehran: Markaz-i Intisharat-i Dar al-Tabligh-i Islami, 1354 Sh/1975. The first of two books (see also item x) by a former Baha'i missionary and secretary of 'Abd al-Baha' who later left the movement and converted to Islam. Written in a light style, the book contains engaging and sometimes informative reminiscences of Baha'i life in the 1910s and 1920s. The port-rait of 'Abd al-Baha' is affectionate, but that of other Baha'is less so. Of some interest for descriptions of Baha'i life in Palestine after World War I.

750. Subhi, Muhtadi. *Payam-i pidar* (A father's message).

751. Sultani, Mujtaba. *Baha'ism, a Sect at the Service of Colonialism*. 52. Tehran: Islamic Propagation Organization, 1985. Collins 7.2505

752. Sultanzada, Rida. *Sayri dar kitabha-yi Baha'iyan: khudaparasti dar Baha'iyyat* [A journey through the books of the Baha'is: the worship of God in Baha'ism]. 2nd. ed., 169. Tehran: Dar al-Kutub al-Islamiyya, n.d. [197-].Devoted to the subject of Baha' Allah's claim to divinity. Uses a wide variety of Baha'i sources. The inside title page reads 'Number One' before the sub-title, implying that this was originally intended as the first volume of a series.

753. Surush, Ahmad. *Mud'ian-i mahdaviyyat az badr-i Islam ta 'asr-i hadir, tarikhcha-yi paydayish-i Bab wa Baha', tahlili az afkar-i madhhabi wa adabi-yi Sayyid Ahmad Kasravi Tabrizi.* 2nd. ed., Tehran: Bungah-i Ma'bu'ati-yi Afshari, 1348 Sh/1969. A general account of claimants to the status of Mahdi, of which the larger part (pp.90-205) is given over to an account of the Bab, Subh-i Azal, and Baha' Allah, mainly the former. A final section deals with the life and ideas of the twentieth-century thinker Ahmad Kasravi. The Babi/Baha'i section is full of egregious mistakes.

754. Suthers, A.E. 'A Baha'i Pontiff in the Making': see item xxx (under biography).' :

755. Taharri -yi haqi qat, rahash inast [This is the path to independent investigation of the truth]. 30. Tehran: Sipihr, 1352/1973-74.

756. Tayr, Mustafa Muhammad al-Hadi di . *al-Qawl al-haqq fi 'l-Babiyya wa 'l-Baha'iyya wa 'l-Qadiyaniyya wa 'l-Mahdiyya*. [The true statement concerning Babsm, Baha'ism, Qadiyanism, and Mahdism.] Cairo, al-Dar al-Misriyya al-Lubnaniyya, 1986, 151 pp.

757. Thiam, Nazirou-Alpha. *Le Bahaisme ou l'art de creer une revelation*, Paris, Pensee Universelle, 1991, 288 pp.

758. This is Behaaism. Reissued Tripoli, Libya: Islamic Call Society, n.d. [1980?]

759. Tihrani, Hajj Zayn al-'Abidin Nuri. *Argham al-Shaytan fi raddi ahl al-Bayan wa 'l-Iqan*. 404, [2]. Iran: Hajj

Munir ibn Ahmad Tihrani, 1342/1924. Listed Murad p.130, from al-Dharia 1:524, 10:47 On the author, see

760. Tihrani, Jawad. Baha'i che miguyad? ['What do the Baha'is have to say?'. 1st ed., Tehran, Mashhad: Haydari Press, Khurasan Press, 1334 Sh/1955.A response to arguments advanced by the Baha'i writer Abu' l-Fadl Gulpaygani Murad p.132. Vol. 1, 2nd. ed, Mashhad, Khurasan Press

761. To Iranians, Ruholah [sic] *Khomaini is not a Muslim, but just a Bahai.* [4]. United Kingdom: 1986.

762. Tritt, Jessie A. *Baha'ism in America.* 6. Los Angeles: American Prophetic League, 1956. Collins 7.2607 (Check that this is an attack)

763. Under cover title *What is Bahai'ism?* Qum, Iran: Centre of Islamic Studies, n.d. [1980?] ed., 32. n.p.: n.d. [197-]-c. Collins 7.2548-50 (note other pamphlets with this title in Italian etc.)

764. Urumi, Mirza Yahya ibn Mirza Rahim. Al-radd 'ala 'l-Babiyya [not true title; short form of Asrar al-'aqa'id; listed in al-Dhariyya] -- printed with Tarjumat al-sayf al-batar, Najaf, 1344/1925-26; and printed with al-Masa'il al-Baghdadiyya, 1346/1927-28.

765. Urumi, Mirza Yahya ibn Mirza Rahim. *Al-radd 'ala' l-Babiyya.* 1st. ed., Najaf: 1344/1925-26.Condensation of Babi section in Shirazi, *Asrar al-'aqa'id* Published with the author's *al-Sayf al-battar.* Second ed. with author's *al-Masa'il al-Baghdadiyya*, 1346/1927-28 Listed Murad p. 137, from al-Dhari'a. Title probably not correct.

766. Vadud, Anvar. *Sakhta-ha-yi Baha'iyyat dar sahna-yi di n va siyasat* (Lies of the Baha'is in the field of religion and politics), [Iran], 1948, 150 pp.

767. Vahid, Sina. 'Qurrat al-'Ayn, aghazgar-i bi-hijabi dar tarikh-i mu'asir-i Iran' [Qurrat al-'Ayn, an early exponent of unveiling in the modern history of Iran].' *Surush* (Tehran) 6 (263, 264, 265 19, 26 Aban, 3 Adhar 1363 [10, 17, 24 Nov. 1984];): 16-17; 16-17; 18-19. BWC Pam 141-2033 On Qurrat al-'Ayn, the Babi leader and poet, see XXXX The same author has an extended publication on the same subject (see XX)

768. Vahid, Sina. *Qurrat al-'Ayn: dar amadi bar tarikh-i bi-hijabi dar I ran* [Qurrat al-'Ayn: a prelude to the history of unveiled (women) in Iran]. 48. [Tehran?]: Mu'assisa-yi Tahqiqati wa Intisharati-yi Nur, 1363 Sh./1985.A highly critical and at times salacious account of the Babi heroine Qurrat al-'Ayn Tahira, who is regarded as the first Iranian woman to remove her veil in public.

769. Vahid, Sina. *Qurrat al-'Ayn: dar amadi-yi bi-hijabi dar Iran* [Qurrat al-'Ayn: the initiator of unveiling in Iran]. 46. Tehran: Mu'assisa-yi Tahqiqati va Intisharati-yi Nur, 1363 [1984-85]. BWC Pam 142-355

770. Vail, Albert. "Review of Miller, *Baha'ism: Its Origin, History and Teachings* (item xx), 'Baha'ism Defended', *The New Humanist* (Chicago), v.6 no.I, 40-42.' ((Jan.-Feb. I933)):

771. Van Baalen, Jan Kavel. In *The Chaos of Cults*, pp.141-61. Grand Rapids, Miss.: William B. Eerdmans Publishing Co., 1962.

772. Vatralsky, Stoyan Krstoff. 'Mohammedan Gnosticism in America: The Origin, History, Character and Esoteric Doctrines of the Truth-Knowers.' *American Journal of Theology* 6 (1 Jan. 1902): 57-78. Collins 11.1044 A virulent attack on what the author describes as 'a worse and more pernicious cult than Mormonism'. His aim is to demonstrate that Babism/Baha'ism is merely a Muslim sect now transplanted to America. Summarizes the history and teachings of the movement, not always accurately, and sometimes confuses Babi and Baha'i belief. The author's lecture tour in 1899 raised some controversy in Wisconsin.

773. Vea, J. *The Baha'i Faith Answered by Christianity.* 9. Niua Toputapu, Tonga: Free Wesleyan Church of Niua Toputapu, 1973. Collins 7.2651

774. Wa Islamah, ummah, hal tabra'i na ila' llah min 21 Mars? [O Islam, O mother, are you guiltless in the eyes of God with regard to the 21st of March?]. [Kuwait?]: 1985a. BWC Pam 142-257 The author is under the misapprehension that the 21st of March (the Iranian and Baha'i New Year) is a sort of Baha'i Mother's Day.

775. Walzer, William C. 'October 28, the Bahai Faith (World Service Sunday).' *Adult Teacher* 9 (10 Oct. 1956): 45-8. Collins 11.1061

776. Whalen, William J. 'The Baha'is. The Flavour is Islamic, the Clothing Western.' In *Separated Brethren. A Survey of Protestant, Anglican, Eastern Orthodox and other Denominations in the United States*, ed. William J. Whalen. 230-37. 3rd. rev. ed. (1st. ed., 1958) ed., Vol. Huntingdon, Ind.: Our Sunday Visitor, 1979.

777. Whalen, William J. 'The Baha'is.' In *Minority Religions in America*, ed. William J. Whalen. 15-26. rev. ed. (1st. ed., 1972) ed., Vol. New York: Alba House, 1981.

778. Whalen, William J. *Baha'i*. Chicago, Clarentian Publications, 1966, 1973, 23 pp. Originally published in *The US Catholic*.

779. What is Baha'ism? 51. Rome: Islamic European Cultural Centre, 1985b. Collins 7.2700 [Is this the same as Collins item 7.2548? and others) On back of title page is Persian title *Baha'igari chist?*

780. What is Bahaism. 32. Qum, Iran: Centre of Islamic Studies, [1980?].

781. What is the Baha'i Faith? 8. Auckland, N.Z.: False Prophets Project, n.d. [1976?]. Collins 7.2716

782. Wifqi, Hamid Abu 'Ali. 'Risalat al-usbu': al-ghaya tubarriru 'l-wasila mabda' al-Sahyuniyya' [Letter of the Week: the end justifies the means: the principle of Zionism].' *al-Muslimun* (Jeddah, Saudi Arabia) (5 October 1985): Passing reference to Baha'ism as one of numerous movements set up over centuries by Jews to further their plan of world dominion.

783. Wilson, Dr. Samuel Graham. 'Babism: A Failure' (in two parts).' Missionary Review of the World Vol.27 (Feb and March 1904): pp.91-97, 207-211. A strongly-worded and inaccurate piece by the leading American opponent of the movement at this period.

784. Wilson, Dr. Samuel Graham. 'Bahaism and Its Relation to the State.' Church Missionary Review (1915a): pp.19-26. The same as chapter 6 of the author's full-length study [item x]. Provides a brief but largely sound account of Babi militancy, discusses relations between Baha'is and the State in Iran through to the Constitutional period, and outlines (rather sketchily but with some perception) aspirations for a Baha'i state.

785. Wilson, Dr. Samuel Graham. 'Bahaism and Religious Assassination.' *Moslem World* Vol.4 (1914a): pp.231-45. An early version of what appeared as chapter 10 in the author's full-length study [item x]. Accuses (in some cases correctly) Baha'is of carrying out assassinations of opponents, mainly Azali Babis, and claims connivance on the part of the movement's leadership.

786. Wilson, Dr. Samuel Graham. 'Bahaism and the Woman Question.' *Missionary Review of the World* Vol.37 (1914b): pp.739-45, 915-19. An early version of chapter 7 of the author's full-length study [item x]. Examines the general attitudes toward women within the movement, records Baha' Allah's several wives, discusses marriage and divorce, and argues that Baha'i women in the East are scarcely more emancipated than Muslim women.

787. Wilson, Dr. Samuel Graham. 'Claims of Bahaism.' East and West Vol.47 (July 1914a): pp.249-70.

788. Wilson, Samuel Graham. 'Babism, a Failure.' *The Missionary Review of the World* 27 (Feb. 1904/Mar. 1904): 91-97; 207-11. Collins 11.1095

789. Wilson, Samuel Graham. 'Bahaism and Religious Aassassination.' *The Moslem World* 4 (3 July 1914b): 231-45. Collins 11.1097

790. Wilson, Samuel Graham. 'Bahaism and Religious Deception.' Moslem World Vol.5 (1915c): pp.166-84. A version of chapter 8 of the author's full-length study [item x]. Alleges moral failings of the Baha'i leaders in matters such as the bowdlerization of history, false claims to martyrs, the use of dissimulation, concealment of the true facts concerning Azal's succession, etc.

791. Wilson, Samuel Graham. 'Bahaism and Religious Deception.' *The Moslem World* 5 (2 Apr. 1915): 166-84. Collins 11.1098

792. Wilson, Samuel Graham. 'Bahaism and the Woman Question.' *The Missionary Review of the World* 37 (Oct. 1914/Dec. 1914): 739-45; 915-19.

793. Wilson, Samuel Graham. 'Bahaism in Its Relation to the State.' *Church Missionary Review* (Jan. 1915a): 19-26.

Collins 11.1100

794. Wilson, Samuel Graham. 'Bahaism, an Antichristian System.' *Bibliotheca Sacra* 72 (Jan. 1915b): 1-22. Collins 11.1096

795. Wilson, Samuel Graham. 'Bahaism: An Anti-Christian System.' *Bibliotheca Sacra* Vol.72 (Jan. 1915c): pp.1-22. The fourth chapter of the author's full-length work [item x]. Takes an evangelical Christian stance, finding 'false' Baha'i doctrine on topics such as the uniqueness and return of Christ.

796. Wilson, Samuel Graham. 'Bahaism: Its Failure in Moral Conduct.' Moslem World Vol.5 (1915d): pp.268-82. A version of chapter 9 of the author's full-length work [item x], this being a continuation of chapter 8 and the article 'Bahaism and Religious Deception' [item xx]. Attacks the Baha'is for their hatred toward Shi'ite Muslims and alleges widespread use of alcohol and opium.

797. Wilson, Samuel Graham. 'Bahaism: Its Failure in Moral Conduct.' *The Moslem World* 5 (3 July 1915): 268-82. Collins 11.1101

798. Wilson, Samuel Graham. 'Is Bahaism Anti-Christian?.' *The Bible Magazine* (Aug. 1915): 681-98. Collins 11.1104

799. Wilson, Samuel Graham. 'The Claims of Bahaism.' *The East and the West* 12 (July 1914c): 249-70. Collins 11.1103

800. Wilson, Samuel Graham. *Bahaism and Its Claims*. 1st. ed. Reprinted, New York, AMS Press, 1970 ed., 298. New York: Fleming H. Revell Co., 1915b. The only full-length study by a highly-critical American Presbyterian missionary resident in Tabriz. This is an extremely hostile presentation, in which the author accuses the Baha'is of gross moral failings. Interesting chapters on 'Bahaism and the State', 'Bahaism and Woman', 'Religious Assassination', and 'Bahaism in America'. Despite its many exaggerations and inaccuracies, the book raises several important topics for the first time.

801. Yacoob, M.H. 'Facts About the Bahaaee [sic] Religion.' *Ahmadiyya or True Islam* (Apr.-June 1396 AH [1976]): 3. Collins 11.1118

802. Yamani, Dr. Muhammad 'Abduh. '<<Anbiya'>> bi-la nubuwwa... wa <<rusul>> bi-la risala (4): kayfa khattata atba' al-Bab khilafan zahiran baynahum li-khida' al-Muslimin. Imra'a tatawalli kibr i'lan maza'imihim bi-ilgha' shari'at al-Islam' [Prophets with no mission... and messengers with no message: how the followers of the Bab devised an apparent disagreement among themselves to take in Muslims. A woman presumed to take on herself responsibility for announcing their claims to abolish the Islamic law code.].' *al-Sharq al-awsat* (London) (8 June 1985): 14.

803. Yamani, Dr. Muhammad 'Abduh. '<<Anbiya'>> bi-la nubuwwa... wa <<rusul>> bi-la risala (5). Kayfa tamma tanfidh hukm Allah fi 'l-<<Bab>> mud'i al-uluhiyya: al-qunsul al-Rusi yarshu 'l-junud li-inqadh al-<<Bab>> wa tahribihi' [Prophets with no mission... and messengers with no message: how was the decree of God executed on the Bab, who claimed Godhood? The Russian consul bribes the armed forces to save the Bab and smuggle him out.' *al-Sharq al-awsat* (London) (11 June 1985): 14. Argues that the Bab's execution was a Russian plot that went wrong.

804. Yamani, Dr. Muhammad 'Abduh. '<<Anbiya'>> bi-la nubuwwa... wa <<rusul>> bi-la risala (6). li-madha u'dima 'l-Bab al-Shirazi' [Prophets with no mission... and messengers with no message: Why was the Shirazi Bab executed?.' *al-Sharq al-awsat* (London) (13 July 1985):

805. Yamani, Dr. Muhammad 'Abduh. '<<Anbiya'>> bi-la nubuwwa... wa <<rusul>> bi-la risala (7). al-Bab yudaghdighu 'awatif al-muthaqafin wa 'l-'amma, fa-ya'bathu bi 'l-'ibadat al-Islamiyya' [Prophets with no mission... and messengers with no message: the Bab titillates the sensibilities of the cultured and the masses, and trifles with the Islamic observances.' *al-Sharq al-awsat* (London) (20 July 1985): 10. A survey of religious ordinances in the *Bayan*.

806. Yamani, Dr. Muhammad 'Abduh. '<<Anbiya'>> bi-la nubuwwa... wa <<rusul>> bi-la risala (8). Ta'alim al-Babiyya madhaka fi tarbiyyat al-atfal... wa abahiyya fi wad' al-mar'a' [Prophets with no mission... and messengers with no message: the teachings of Babism are ludicrous with respect to the rearing of children... and licentious concerning the status of women.' *al-Sharq al-awsat* (London) (27 July 1985): 10. Discussion of Babi law.

807. Yamani, Dr. Muhammad 'Abduh. '<<Anbiya'>> bi-la nubuwwa... wa <<rusul>> bi-la risala (9). <<Qurrat al-

'Ayn>> al-mar'a allati kanat taharraka 'l-<<Bab>> min wara' al-sitar: raghba jami'a fi 'l-infilat tastaghiluha ayd ta'mal 'ala darb al-Islam' [Prophets with no mission... and messengers with no message: Qurrat al-'Ayn, the woman who controlled the Bab's movements behind the scenes: an overmastering proclivity towards licentiousness is exploited by those working to shatter Islam.' *al-Sharq al-awsat* (London) (3 August 1985): 12.

808. Yamani, Dr. Muhammad 'Abduh. '<<Anbiya'>> bi-la nubuwwa... wa <<rusul>> bi-la risala : Rusiya al-qaysariyya wa Biritaniya al-isti'mariyya yahtadinan al-Baha'iyya wa 'l-Babiyya' [Prophets with no mission... and messengers with no message: Czarist Russia and colonialist Britain embrace Baha'ism and Babism].' *al-Sharq al-awsat* (London) (1 June 1985): 14.

809. Yamani, Dr. Muhammad 'Abduh. '<<Anbiya'>> bi-la nubuwwa... wa <<rusul>> bi-la risala' [Prophets with no mission and messengers with no message].' *al-Sharq al-awsat* (London) (27 May 1985): 12. First in a series, mainly concerned with Babism, Baha'ism, and the Ahmadiyya.

810. Yamani, Dr. Muhammad 'Abduh. '<<Anbiya'>> bi-la nubuwwa... wa <<rusul>> bi-la risala. al-Babiyya: mubtadi'uha wa judhuruha wa idtirabuha: al-'aqa'id al-munharifa taltaqi 'inda 'l-iman bi 'l-tanasukh wa 'l-hulul' [Prophets with no mission... and messengers with no message: Babism: its creator, its roots, its turbulence: the deviant creeds are at one in their belief in incarnation and reincarcation.' *al-Sharq al-awsat* (London) (4 June 1985): 12. Classical polemic centring on the Bab's supposed mental weakness and esoteric influences on his thought.

811. Yamani, Dr. Muhammad 'Abduh. 'al-Baha'iyya wa 'l-halqa al-mafquda (1): al-Baha' yamkuru bi-akhihi li-yanfarida dawnahu bi-zi'aat al-Babiyin' [Baha'ism and the missing link (1): Baha' cheats his brother so as to gain exclusive control of the leadership.' *al-Sharq al-awsat* (London) (27 December 1985): 10.

812. Yamani, Dr. Muhammad 'Abduh. 'al-Baha'iyya wa 'l-halqa al-mafquda (2): ayna makr qadat al-Baha'iyya ba'duhum bi-ba'd min akhlaq al-anbiya' wa 'l-mursalin?' [Baha'ism and the missing link (2): how can the treachery of the Baha'i leaders towards one another bear comparison with the disposition of the prophets and messengers?.' *al-Sharq al-awsat* (London) (3 January 1986):

813. Yamani, Dr. Muhammad 'Abduh. 'Hiwar ma'a 'l-Baha'iyin (2): kayfa yastashhad al-Baha'iyun bi-'ibarat mabtura min kalam 'ulama' al-Muslimin' [A discourse with the Baha'is (2): how the Baha'is support their claims with incomplete quotations from the sayings of Muslim scholars.].' *al-Sharq al-awsat* (London) (15 November 1985): 10. Extensive critique of Baha'i apologetic technique. The author is under the impression that the author of the book, *al-Ra'id wa 'l-dalil* (section x, item xx), from which he takes his quotations, was Baha' Allah.

814. Yamani, Dr. Muhammad 'Abduh. 'Hiwar ma'a 'l-Baha'iyin (4)' [A discourse with the Baha'is (4)].' *al-Sharq al-awsat* (London) (20 December 1985): 10.

815. Yamani, Muhammad 'Abduh. 'al-Baha'iyun: yatsallalun ila 'l-mantiqa wa yushakkilun taburan khaisan li 'l-Sahyuniyya' [The Baha'is: the pray towards the Occupied Territories, yet they form a fifth column for Zionism].' *al-Majalla* (Jidda, Saudi Arabia) (317 5 March 1986): 25-27. BWC Pam 143-205

816. Yamani, Muhammad 'Abduh. 'al-Baha'iyya, al-hukm wa 'l-mawaqif' [Baha'ism, the decree and the attitudes.' *al-Dawha* (Doha, Qatar) (128 Aug. 1986): 6-8.

817. Yamani, Muhammad 'Abduh. *al-Babiyya*. 157. Anbiya' bila nubuwwa wa rusul bila risala, Jidda: Dar al-Qibla li 'l-Thaqafa al-Islamiyya, 1986.

818. Yamani, Muhammad 'Abduh. *Hiwar ma'a 'l-Baha'iyin* [A conversation with the Baha'is]. 91. Anbiya' bila nubuwwa wa rusul bila risala, Jidda: Dar al-Qibla li 'l-Thaqafa al-Islamiyya, [1986].

819. Yari, Bahram. *Kitab-i hushyari dar radd-i Babiyya wa Baha'iyya*. 121. Tehran: Baradaran-i 'Ilmi, 1363/1984.

820. Yasin, 'Ali Muhyi 'l-Din. 'Baha'ism: A Mental Disorder.' *al-Jumhuriyya* (Cairo) (17 March 1985):

821. Yasin, Ma'mun. 'al-Baha'iyya lu'ba Isra'iliyya' [Baha'ism is a toy of the Israelis].' *Sada al-Usbu'*(Manama, Bahrain) (613 7 June 1983): 18-21. BWC Pam 142-1545

822. Yazdi, Haji Fath Allah Maftun. Bab wa Baha-ra bishinasid [Know the Bab and Baha' (Allah)]. [Haydarabad]: Rafiq Machine Press, n.d. [1371/1952]. A straightforward example of the *raddiyya* genre, in three main sections: 1) on the

Bab; 2) on Baha' Allah; and 3) on Qurrat al-'Ayn. The author was a teacher of Persian at an orphanage in Haydarabad.

823. Yunus, Isma'il. 'Yawmiyyat *al-Akhbar*... al-yawm yaktabuha Isma'il Yunus... 'indama yakhti'u na'ib 'amm sabiq' [The *al-Akhbar* diary written today by Isma'il Yunus: when a former public prosecutor commits an error.' *al-Akhbar* (Cairo) 34 (10, 495 6 January 1986): 12. Mainly concerned with the case of an Alexandrian doctor who claimed prophethood, with passing references to Baha'ism as an influence.

824. Za'im al-Dawla, Dr. Mirza Muhammad Mahdi Khan. *Miftah bab al-abwab ya Tarikh-i Bab wa Baha'*. 1st. ed. (?), Tehran, Kitabkhana-yi Shams, 1340/1961-62, 319 pp. ed., 335. Translated by Trans. Hujjat al-Islam Haj Shaykh Hasan Farid-i Gulpaygani. Tehran: Mu'assisa-yi intisharat-i Farahani, 1346/1967. Persian translation of one of the first full-length refutations of Babism and Baha'ism (item x).

825. Za'im al-Dawla, Dr. Mirza Muhammad Mahdi Khan. *Ta'rikh al-Babiyya aw Miftah bab al-abwab*. 440, [8]. Cairo: Al-Manar al-Islamiyya, 1321/1903. One of the first substantial Shi'ite Muslim refutations of Babism and Baha'ism, written by an eminent Iranian emigre writer, editor of the newspaper Hikmat. Although the tone is markedly hostile, the text contains some useful eye-witness material and ample quotations from writings of the Bab and Baha' Allah. The historical sections deal most fully with the Bab and his disciples and rather less with the Baha'is. Also published in a Persian translation (item x)

826. Zahi r, Ihsan Ilahi . *al-Babiyya: ard wa naqd*. 6th. ed., Lahore, Pakistan, Idara Tarjuman al-Sunna, 1984, 296 pp.

827. Zahir, Ihsan Ilahi. 'Erroneous Ideas...Originally the Work of the Jews.' *al-Muslimun* (Jeddah, Saudi Arabia) (8 February 1986):

828. Zahir, Ihsan Ilahi. *al-Baha'iyya: naqd wa tahlil*. 1?; 6th. ed., 1984, 367 pp.; 7th. ed., 1984, 371 pp. ed., 375. Lahore, Pakistan: Idara Tarjuman al-Sunna, 1981. BWC BP 398.Z33 1981/ 1984/1984b

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833. [Mahallati, Aqa Shaykh Muhammad]. *Guftar-i khush-i Yar-Quli* [The pleasant words of Yar-Quli]. (Earlier printings referred to, but not known.) Tehran: Mu'assisa-yi Intisharat-i Farahani, [1384/1964?], 262 pp. A fictitious dialogue between eight individuals representing different schools of Islam, and one Baha'i. The author (d. 1337/1918) was a Shi'i cleric living mainly in Iraq.

, Bahaullah, Bab, Shoghi, Effendi, Haifa, Acca, Abdul Baha, Islam

CHARLES, APRIL 2010 FEEDBACK

Recently two articles posted on net effectively analyzed exaggerated Baha'i census. One "Exit by Troops" (http://www.angelfire.com/ca3/bigquestions/troopsexit.html) and the other "Three types of Baha'i census of India." (http://bahaicensusindia.blogspot.com/)

The first article is a very moderate view of the author, whereas the second article "The Three Type of Baha'i census of India" is much deeper analysiation supported by documents authenticated by figures.

The common point in the two analyziations is the fact that One reason for this huge discrepancy in Baha'i census is that' no one is ever removed from the membership rolls unless they write a letter to the National Center renouncing their belief. So a person who becomes disillusioned and simply drifts away can remain on the rolls indefinitely. Once a Baha'i then always a Baha'i even after his death.'

There is another opinion by Mr. Larry Rowe who believes that ***"The gross exaggeration of world Baha'i membership numbers is meant to placate all those who have been promised entry by troops for the past 80 years. The gross exaggeration of the number of actual Baha'is in India goes hand in hand with the inclusion of tens of thousands of people who signed declaration cards in North America in the past 20 to 40 years and that was it; they never truly became Baha'is they simply put their name on a card like you would on a Zellers card and never followed it up. Also the many others who signed declaration cards but who have become inactive and no long believe in the Baha'i faith or have actually joined other religious communities but have never taken the time to resign and have been addressing unknown for many years."***

Well I feel that the real cause for such a huge exaggeration in Baha'i census is much deeper and that is 'well planned strategy of Baha'i administration centered at Haifa to show to the world high acceptability and success so as to claim that Baha'i Faith is one of the major religions of the world. It can be considered as the thirteen unwritten principle of Haifa based organization. All the counselors, ABMs assistant and members of LSAs are trained to work towards achieving this goal. The one who is more expert in this exaggeration is promoted much higher in the Baha'i Organization.

The Ruhi book courses are just to collect the addresses and to claim these are bahais. False stories are fabricated that the whole world is just dying for doing Ruhi books and to be converted. Whereas the fact is that many countries have deported Bahais for prolyesting children and Junior youths as young as fifteen years and in many countries the Priests have warned the bahais not to do any moral classes with Christian children they may do it only for Baha'i children.

There is virtually no Baha'is in continental Europe. Very few in Holland, similar in Spain, Germany and France, fewer in Italy. From a demographic point of view this may as well be "zero."

The Bahais claim to be about 5,000 in the UK but who knows what that means, and it is not a lot anyway. Likewise the CIS countries have very few Baha'is. Almost none in China. So, with Europe, Eurasia and China out of the way, where are they?

There are 60,000 adult Baha'is with good addresses in the US, 12,500 in Canada. These are addresses only! It means the aim of Ruhi Books courses are implemented very successfully. Actually they are not more than 500 in US and same number in Canada

The Middle East is likewise very small. Mostly Persians who deceitfully married Arab women without giving their Baha'i identity and then claiming their Baha'i children as citizen of that country.

There are 2,000 at most in the Arab world mostly Iranian pioneers. There are less than 30,000 registered Bahais in Iran. Maybe 200, mostly Iranian refugees, in Turkey.

Not more than 1500 in Pakistan (mainly former Hindus, mainly rural peasants).About 500 in Bangladesh

There are 300 in Thailand. There were 400 in Vietnam before the revolution, but few are likely to remain. There are very few, then, in all of Southeast Asia. There are only a few hundred in Japan, and a similar number in Korea. East

Asia is a wash.

All that is really left is Latin America, sub-Saharan Africa, and India. 2.2 millions are claimed in India but the official census of Government of India say the exact number of Baha'is are only 11,324. Indians like to 'join' things, but go on being Hindus.

The claim of millions of Baha'is in Latin America is also fake. Mexico appears to have almost none. Columbia and Bolivia may have few hundreds each, to my recollection, but that is not the same as millions.

The biggest community was Uganda. But it has been greatly disrupted in the last 2 decades by war and dictatorship, and one doesn't know how many are left.

The Baha'i movement contains no potential for growth. It has only vertical potential of growth in terms of different sects originating in small time of 160 years. (http://www.sectsofbahais.com). The 7 million reported to Encyclopedia Britannica by someone in Wilmette or Haifa is....wish fulfillment rather than a solid social science statistic. This high exaggeration also points towards a high level of frustration which is developing amongst members of Haifa based organization. At any point of time the Baha'i population in the World is not more than hundred thousand (0.1 million).

Baha'i Faith is essentially Persian dominated organization. It is no where near Christianity. It is not the fastest growing religion, it is not the most widespread religion after christanity. Yes it may be the most comfortable religion, well then that is not a religion.

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, Bahaullah, Bab, Shoghi, Effendi, Haifa, Acca, Abdul Baha, Islam

WWW.SECTSOFBAHAIS.COM, JANUARY 2009 FEEDBACK

Bahá'ís present their "Covenant" as something unique to their religion. They present it as an undisputable documented contract of inheritance, a will and testament, that is protected by God so that any violaters against it will be rendered impotent by it. The Bahá'í Faith's history is full of fragmentation, and the course the Bahá'í Faith has taken quick surprise turns on a number of occasions.

Bahá'í Faith is itself a product of Covenant Breaking

First Covenant Breaking

The act that brought the Bahá'í Faith itself into existence was in defiance of such a covenant. The Báb's successor, was actually Mirza Yahya and Not Bahá'u'lláh. Bahá'ís produced evidence that Bahá'u'lláh was the Báb's intended successor, but did not deny that the Báb appointed Mirza Yahya.

Second Covenant Breaking

Bahá'u'lláh appointed his eldest son Abdu'l-Bahá as his successor and after him his younger son Mohammed Ali. After the death of Abdu'l-Bahá although Mohammed Ali was alive still many followed , Shoghi effendi the grandson of Abdu'l-Bahá. Not following Mohammed Ali was Covenant Breaking of Bahá'u'lláh's writing.

Third Covenant Breaking

Later, the third Bahá'í leader, Shoghi Effendi, died childless. Having failed to produce a will, and having failed to leave any clear indication of a successor, Shoghi left the Bahá'í world in a precarious situation. What he did was in apparent violation of the Bahá'í Covenant. The Bahá'ís whose allegiance lies with the heterodox organisation, those loyal to the Universal House of Justice currently seated in Haifa, Israel, maintain that those who are true to the Covenant will be empowered by the Covenant.

Bahá'í history shows us a different picture. At many times, the Bahá'ís who eventually prevailed were nearly vanquished. The Bahá'ís loyal to Universal House of Justice claims that they are are dominant group, but even that domination seems impotent and obscure, lacking the influence to even familiarize the world with the word Bahá'í in this information age.

Bahá'í history is mottled with inheritance disputes. In defense of their Covenant, Bahá'ís regard the darker periods as divine tests, arguing that egos are often tested by opportunities for power.

What Bahá'ís do not acknowledge is the fact that their history is just as fragmented as other religions, with breaks occurring from its first years to the years following the death of Shoghi Effendi.

At present The Bahá'ís are fragmented in following sects.

1. People of Bayan or Bayanis
2. Essence Of the Baha'i Faith
3. Unitarian Baha'is
4. Free Baha'is
5. Reform Baha'is
6. New History Society
7. Those who Believe In Continuation Of Guardianship
8. Orthodox Baha'is (followers of Joel B. Marangella)
9. Bahá'ís Under the Provisions of the Covenant (Jensen group, Missoula, MT)
10. Baha'is Loyal to the Guardian (followers of Jacques Soghomonian)
11. Tarbiyat Baha'is (followers of Rex King et al)
12. Heterodox Bahá'ís
13. 5 Elders

Read More: Battle of the Covenant

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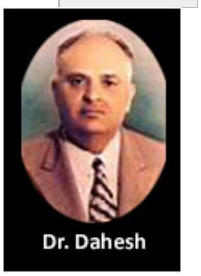
, Bahaullah, Bab, Shoghi, Effendi, Haifa, Acca, Abdul Baha, Islam



Daheshists believe that their leader, Dr. Dahesh – Saleem Moosa El-Awshee ("Peaceful Moses Elisha") (1912-1984), founded a new religion called DAHESHISM in Beirut Lebanon is the **"Return" of The Báb (Ali Mohammed Shirazi)**.

The followers of Dr. Dahesh claim that he was the miracle-working Prophet of Lebanon. They also claim that he performed thousands of supernatural miracles which were witnessed by hundreds; many of whom are alive still today. He produced five books which he claimed were divinely inspired.

With respect to the relation of this new Faith to the Bahais, the followers of Dr. Dahesh claim that he was the "return" of the Bab – the forerunner to Bahaullah. Just as the Bab claimed to be the "spiritual return" of the Mahdi, Dr. Dahesh is the return of the Bab. The Bab did in fact teach a form or reincarnation called "return" in various books he wrote. These books have not been published by the Baha'is, and the Universal House of Justice in Haifa has refused to publish these books in full. They however publish certain carefully selected "selections" from them; leaving out all inferences of "return" as reincarnation. The UHJ has also denied Baha'i scholars photocopies of the originals for study from these books by The Bab, but a few have "leaked out" or were in possession of Baha'is in Iran for generations, and a few translations are coming forth from former Baha'i scholars.

To justify their point, Daheshis empahsise that Baha'u'llah himself proclaimed that he was the "return" of the Imaam Husein; the martyred grandson of the prophet Muhammad.

The emissary to Dr. Dahesh, Prof Brax, who is credited with being the return of Apostle Paul clarified that Bahaullah was a "Guide" and not a "Prophet." A "Guide" is different from a Prophet. A Prophet can perform supernatural miracles, but a Guide cannot. Yet, a Guide can receive divine inspiration like a Prophet, but is not a Prophet is the strictist sense of the word.

Daheshism raises the following questions
for the Bahai Faith:

- By concealing the revelations of the Bab, the Bahais are attempting to veil the references to the concepts of "return" or "recincarnation" that Bab preached and which forms the crux of the Daheshi faith.

- Bahais have misinterpreted the words of Bahaullah which state that there would not be another revelation for another 1,000 years. While Bahais claim that this edict indicates that there would not be another manifestation for 1,000 years after Bahaullah, the Daheshis claim that these words of Bahaullah were directed towards the revelation of the Bab whose law came exactly 1,000 years after the disappearance of the Imam Mahdi (Bab rose in 1260 AH, while the Imam is rumored to have disappeared in 260 AH).

- There is ample of evidence that 'Abdu'l-Baha was NOT infallible, and never claimed infallibility. In 1917, 'Abdu'l-Baha predicted that "universal peace" would be established by 1957. This prediction was contained in all editions of the book Baha'u'llah and the New Era before 1950. In the 1950 edition, the prediction was removed without explanation. Also, 'Abdu'l-Baha has said certain things (dates/names/incidents) that do not coincide with known historical or scientific facts; such as the date of the rise of the Umayyids, Socrates visiting the Prophets of Israel, the Law of Moses commanding that thieves have their hand cut off, etc. 'Abdu'l-Baha was clearly NOT infallible, and never claimed to be.

- In line with Reform Bahais, Daheshis question the authenticity of the Will and Testament of Abdul Baha. They claim that it was doctored in favour of Shoghi Effendi. They produce documentary evidence to establish their claim.

Daheshis also draw inspirations from the symbols produced by Bahaullah claiming that the Ringstone Symbol actually

points to the "advent" of Dr. Dahesh.

The Ringstone is a symbol of two 5-pointed stars with two Arabic letters in the middle: BA (twice) and HA (twice).

="B" ("bah")
="H" ("hah")
"B" (vertical)
Two 5-pointed Stars

The "meaning" behind the Ringstone symbol

Baha'is believe that the meaning is this:
Top "H"="World of God"
Middle "B"="World of the Prophets"
Lower "H"="World of Creation"
Verticle "B"="Revelation of the Prophets"
Twin Stars="The Twin Manifestations of God (The Baab and Baha'u'llah)

Here is what we KNOW it means:

Read from left to right:

* The first 5 pointed-star represents The Baab, whose symbol was a 5 pointes star....

* The BA (twice) and HA (twice) is BAHA said twice: meaning Baha'u'llah and 'Abdu'-Baha.

* The Vertical "B" unites the two "H"s together:
BAHA'u'llah
Abdu'l-BAHA
They are UNITED because they are father and son.

* The final 5 pointed-star represents DAHESH, whose symbol was also a 5 pointed star.....

Thus, for Daheshists, the Ringstone contains the following Message....
*** The Baab (5-pointed star) will be followed by TWO BAHAS (Baha'u'llah and 'Abdu'l-Baha), then there shall come Dahesh (5-pointed star) to SEAL this Revelation.**

Daheshists Questions for Baha'is

1. Where in the Writings of Baha'u'llah does he claim to be a "Prophet"?

- Why did Shoghi Effendi and the House forbid the publishing of books by The Baab (other than "selections")?

- Why did Shoghi Effendi and the House deny Baha'i scholars photocopies of books and epistles by The Baab...without explanation?

- Why did 'Abdu'l-Baha say in Some Answered Questions that the Baha'i Revelation would have "twenty four guardians" when the Baha'i Revelation had only one?

- Why was Shoghi Effendi working on a "House of the Guardian" (Dar-i-Valiat) at the time of his death, when he--being infallible as he claimed--KNEW before his death that he was to be the very last Guardian? Who was the "House of the Guardian" for?

- Why didn't Shoghi Effendi "appoint" a successor, having no children, and all the other Aghsan (blood descendants of Baha'u'llah) were declared "Covenant-Breakers"?

- Why didn't 'Abdu'l-Baha mention "Guardians" outside of his "Will and Testament" (first released by SE in 1925) or in "Some Answered Questions" (published by SE in 1930)?

- Why did 'Abdu'l-Baha say that Baha'is could be Baha'i-Muslims or Baha'i-Christians or Baha'i-Freemasons, and Shoghi Effendi said the exact opposite?

- Why did many Baha'i pilgrims who visited 'Abdu'l-Baha later say that he taught reincarnation, but 'Abdu'l-Baha taught against reincarnation in "Some Answered Questions" (a book never seen by anyone until published under the order of Shoghi Effendi in 1930)?

- What did The Baab mean when he wrote that he was the "return" of the Imaam Mahdi, and that Mulla Husein (his first disciple) was the "return" of the Prophet Muhammad? How was Mulla Husein the "return" of the Prophet Muhammad?

- Why did the Baabis claim that The Baab could perform supernatural miracles when Shoghi Effendi "explained away" all physical miracles as "mere parables" and "metaphors" and NOT literal supernatural events?

- Why did it take Shoghi Effendi seven years (and a British Court order) to release photocopies of the "Will and Testament" of Abdu'l-Baha?

- Why did a renowned British handwriting expert--one very familiar with Persian-- come to the conclusion that the "Will and Testament" was a forgery?

Websites:

- http://www.angelfire.com/mo3/dr.dahesh/
- http://www.angelfire.com/mo3/dr.dahesh/Daheshism.html
- http://www.angelfire.com/mo3/dr.dahesh/bahai.html

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, Bahaullah, Bab, Shoghi, Effendi, Haifa, Acca, Abdul Baha, Islam

IMRAN SHAYKH, JUNE 2006 FEEDBACK

This article has been compiled by Vance Salisbury and reproduced here without any changes. The reason I have chosen to carry it on my website is because I find it well-written, well-researched and more importantly, very relevant in the context of my site and its objectives. Most of the references provided in this article have been verified. A link will be provided to as many references as possible.

- Introduction
- The Redefinition of Babism
- Holy War and the Babi Uprising at Shaykh Tabarsi
- Revision, Censorship, and Suppression in Modern Baha'i Literature
    1. Posthumous Additions, Deletions, and Suppression in Popular Baha'i Books
    2. Literature Review
- Conclusion
- Appendix
    - Baha'u'llah and the New Era by John E. Esselmont
    - All Things Made New by John Ferraby
    - Christ and Baha'u'llah by George Townshend
    - Selected Writings of Shoghi Effendi by Shoghi Effendi

Introduction

While searching for information about the Sufis during the latter part of the 19th century, British orientalist Edward Granville Browne came upon an account of Sayyid Ali Muhammad Shirazi, the Bab (Gate), an obscure Persian prophet who had been martyred in 1850. He was immediately captivated by the stories of dedication and heroism displayed by the Bab and his disciples. Browne had hoped to visit Persia (Iran) for years, but from that point, it was to become a pilgrimage for the young scholar as he began his quest for the Babis, the followers of the young prophet. (1)

During his visit to Persia in 1887, Browne discovered that a considerable amount of change had taken place within the sect and the vast majority of the Babis had become Baha'is, the disciples of Baha'u'llah, an early Babi leader who claimed to be the fulfillment of the Bab's prophecies of a future manifestation of God. A much smaller rival faction, the Azalis, followed the conservative leadership of Baha'u'llah's half-brother, Subh-i Azal.

Browne's intensive study of the Babi and Baha'i religions resulted in the production of a number of extremely important works, as well as a significant collection of manuscripts from early Babi, Baha'i, Azali, Islamic, and other contemporary sources. But, after more than two decades of research, Browne was to conclude that: "...the more the Baha'i doctrine spreads, especially outside of Persia, and most of all in Europe and America, the more the true history and nature of the original Babi movement is obscured and distorted" (2) at the hands of the historians of the movement. His scholarly interest in Babi and Baha'i history remained, nonetheless, very sympathetic. To Browne, it seemed that the study of the movement was invaluable to students of new religions "because of the light it throws on the genesis and evolution of other religions." (3)

Following Browne's death in 1926, western scholars virtually ignored the Babi and Baha'i religions, so the question of suppression and manipulation of historical materials on the part of the Baha'is was not pursued. Browne's writings on the subject surfaced occasionally in the works of Christian polemicists, (4) but no fresh research in this vein has been carried on until recently. (5) During this period of silence, Baha'i apologists denied any sort of historical rewriting and sought to discredit Browne's work by questioning his objectivity and his motives. (6)

The controversy surrounding Professor Browne and early Baha'i historians has yet to be resolved and, in fact, can only be approached by those who are familiar with the history and literature of that period. (7) During the past fifteen years, a handful of young Baha'i scholars have examined some of the questions raised by Browne and other controversial aspects of Babi-Baha'i history, resulting in studies which are vital to a correct understanding of the subject and which will undoubtedly contribute a great deal to any future research. (8) However, at the close of the 20th century, a study of more recent histories and introductions to the faith by popular Baha'i writers demonstrates

that there are still valid reasons for questioning Baha'i explanations of Babi doctrines and practices, as well as their portrayals of early historical events. These modern apologists, faced with the problem of reconciling the militant messianic nature of their Babi precursors and the pacifist ideals of modern Baha'ism, continue to distort the character of the Babi religion in order to make it more palatable to the modern truth-seeker. But, beyond this reconstruction of Babism to fit into a contemporary Baha'i historical framework, a survey of a number of books reveals that the Baha'i Administration has, during this century, pursued a course of revision, suppression, and censorship of writings which do not conform to current standards of orthodoxy. Therefore, an examination is in order to determine the nature and the scope of this tendency within the Baha'i Faith, which Browne brought to light nearly a century ago.

TOP

The Redefinition of Babism

According to Baha'i authors, the Bab is considered to have been a prophet or major manifestation of God and the author of his own distinct religion. But, he is also portrayed as the one who was to prepare the way for the fuller and more recent manifestation of God in Baha'u'llah, as John the Baptist heralded the revelation of Jesus Christ. (9) In his chronicle, God Passes By, Shoghi Effendi, the grandson of Baha'u'llah and first Guardian of the Faith, merged the religion of the Bab with that of Baha'u'llah in such a way that the Babis are no longer perceived as a distinct religious movement, but as participants in the "Heroic" stage of "the first century of the Baha'i era." (10) Because of this tendency to synthesize or conflate the two religions into one, (11) Baha'i authors often ignore or distort Babi concepts and conduct which are at odds with the teachings of Baha'u'llah or the practice of the modern Baha'i community. One example of this problem is the treatment of the Bab's doctrine of Holy War or jihad and the Babi involvement in armed conflicts with civilians and state troops in Persia (Iran) between the years 1848 and 1850.

TOP

Holy War and the Babi Uprising at Shaykh Tabarsi

The Baha'i attitude towards Holy War, whether offensive or defensive, is best summed up by Baha'u'llah's son, Abdu'l-Baha, who attributed this declaration to his father:"...that the promulgation of the truth by such means [the sword] must on no account be allowed, even for the purposes of self-defense. He abrogated the rule of the sword and annulled the ordinance of 'Holy War.'" (12) This stands in contrast to the writings of the Bab which outline in some detail the waging of Holy War in order to promulgate the cause of his religion and which, toward the end of his life, took on a very hostile tone towards anyone who would not recognize his messianic claims . (13) This incongruity on the part of the "Co Founders" of the Baha'i religion (14) has caused apologists considerable difficulty in relating modern Baha'i beliefs to the writings of the Bab on the subject of Holy War, as well as providing their readers with objective accounts of the violent clashes involving the Babis and government soldiers.

In their book *The Baha'i Faith: The Emerging Global Religion*, Baha'i authors William Hatcher and J. Douglas Martin display this tendency to redefine the Bab's concept of Holy War and to minimize the role of armed conflict in advancing his religious claims. In spite of the fact that their book is promoted as "the most balanced and detailed examination of Baha'i belief to date" and as a textbook for undergraduate studies, (15) their treatment of Babism demonstrates that the authors have not supplied the reader with any original research on the subject, but are essentially paraphrasing traditional Baha'i histories. (16)

Concerning the Bab and Holy War, Hatcher and Martin write:

> Raised in this Muslim value system, the Babis felt fully justified in defending themselves and their families against the attacks of the mullas. Some may have expected the Bab would reveal his own doctrine of jihad. If so, they were disappointed. In the Qayyumu'l-Asma the Bab reviewed in detail the basic principles of the Quranic concept of jihad and called upon his followers to observe this governing order of the society in which they lived. Attacks on Muslims, as one of the peoples of the book, were therefore prohibited to them. (17)

In this brief quotation Hatcher and Martin state that the Bab did not develop his own unique doctrine of jihad and infer that Babis only resorted to defending themselves in the context of unprovoked religious persecution. While it is true that the Bab's treatment of Holy War in the Qayyumu'l-Asma reflects an orthodox Islamic understanding of the doctrine, it should be noted that this was the Bab's first major work. (18) He did, in later works, abrogate Islamic law

and expound his own doctrine of jihad , which allowed the waging of Holy War on any non-Babi. Denis MacEoin explains:

> ....the Haykal al-din , [is] an extremely late work which effectively represents the Bab's final thoughts on these matters... Jihad it would seem, could be waged against any group who did not believe in the Bayan [the Bab's crowning revelation]; the questions of unbelief, Islam, faith, dissidence, and so forth no longer apply here since the entire non-Babi world is now the "realm of unbelief." In the Haykal al-din , the Babi monarch of the future is exhorted "not to leave upon the earth, if possible, anyone save the Babis," while in the Dala'il-i saba , written in Maku, the Bab states with regard to the Jews and Christians that "unless a powerful king shall cause them to enter the faith of God, there shall be no way for their salvation." The Shi'i population of Iran was now regarded as subject to the decree of holy war...We see, then, that the Bab had, by the end of his short life, moved beyond even the harshest Islamic measures against unbelievers. (19)

Hatcher and Martin seek to minimize the presence of the jihad doctrine within the Bab's writings, concluding their discussion of the subject by stating that, "When the Bayan ... was subsequently revealed, no jihad doctrine was included." (20) While the Bayan does not treat the doctrine in detail, there are a number of passages which assume that Holy War will be fought. (21) In fact, Abdu'l-Baha recognized that "'the decree of the Bayan was the striking of necks, the burning of books and papers, the destruction of shrines, and the universal slaughter of all save those who believed and were faithful.'" (22) Baha'i sociologist Peter Smith affirms that, "...the Bab detailed [in the Bayan] specific Babi forms of ritual prayer (salat), pilgrimage (hajj), and holy war (jihad)." (23) Hatcher and Martin's distorted picture of the Babi notion of jihad sets the stage for their account of the clash between an armed Babi force and government troops during 1848 and 1849, at the shrine of Shaykh Tabarsi.

By playing down Babi militancy on one hand and, on the other hand, describing a "period of political upheaval" in which members of the Muslim clergy were free to incite persecution against the Babis, they prepare the reader for their version of the siege at Shaykh Tabarsi. (24) But, before considering their account in detail, it would be helpful at this point to outline some basic, non-controversial facts.

On July 21, 1848, a group of about 300 Babis under the leadership of Mulla Husayn Bushrui left the Persian province of Khurasan and headed west into the province of Mazandaran. On the outskirts of the town of Barfurush, the Babis were attacked by a mob, with several Babis being killed or wounded. The Babis responded to the attack and killed over one hundred of the townspeople. The Babi force continued their march through the forests of Mazandaran until they reached the shrine of Shaykh Tabarsi, where they immediately built fortifications and prepared for a siege. Within months, state troops were sent to subdue the Babis and several battles were fought over a period of about seven months, with the Babis inflicting heavy losses. After suffering many casualties by constant bombardment and skirmishes with the government army, and with supplies of food and water cut off, the Babis were forced to accept a truce which was immediately broken, resulting in the massacre or enslavement of all the Babi participants.

This was one of the most critical events in the brief history of the Babi movement, but because of Baha'i emphasis on the unification of humankind and the promotion of world peace, (25) it is not surprising that introductions to the faith by such modern Baha'i writers as Esselmont, Faizi, and Gaver fail to even mention the incident at Shaykh Tabarsi. (26) Other writers briefly refer to the event as an example of unprovoked persecution. (27) Hatcher and Martin devote only two paragraphs to the event in their introduction, but their account is useful because it reflects popular Baha'i notions concerning this and other instances of Babi militancy. Hatcher and Martin describe the incident in these words:

> In the province of Mazindaran, a group of some three hundred Babis, under the leadership of Mulla Husayn and the Bab's leading disciple, a young man named Quddus (who had accompanied the Bab on his pilgrimage to Mecca), found themselves besieged in a small fortress which they had hastily erected at the isolated shrine dedicated to a Muslim saint, Shaykh Tabarsi. They had enthusiastically swept through the province proclaiming that the promised Qaim had appeared, and called upon all who heard them to arise and follow...The siege at the fort turned, however, into an occasion of humiliation for the opponents of the Babis. Over the following year, one army after another, numbering finally thousands of men, was sent to overcome the few hundred defenders of the fort, and all in turn suffered decisive defeat. Eventually, the

> small garrison...was enticed to surrender under a solemn promise...However, no sooner did they leave the protection of the fortress than they were set upon by their besiegers. (28)

To the uniformed reader, this account would appear to represent a case of religious persecution. The authors would have us believe that the Babis were merely an enthusiastic group of evangelists, travelling throughout the countryside proclaiming the advent of the Bab as the the Promised One (Qa'im). It is also inferred that the Babis had not considered the possibility of a violent altercation and were surprised when attacked by a hostile force and "found themselves besieged in a small fortress which they had hastily erected..." (29) This carefully worded recital paints a superficial and simplistic picture of an incident which can only be understood within the context of the messianic Shi'i Islam of 19th century Persia . A closer examination indicates that the Babi participants in the actions at Shaykh Tabarsi did not perceive themselves as peace-loving missionaries, being persecuted for their faith, but as actors in a grand eschatological drama, ushering in a new dispensation. Peter Smith explains:

> At their [the Babis] centre was a large group of highly motivated clerics and theological students. For such men as these, schooled in the subtleties of Shaykhi esotericism and steeped in the Shi'i traditions of martyrdom and sacrifice, armed struggle appears to have assumed a complex symbolic role, beside the attainment of any more 'realistic' objectives. The ideal of the Imam Husayn's struggle and martyrdom at Karbala provided a paradigm for their actions. Fighting a defensive jihad against the forces of unbelief, the defenders gave testimony to God's truth, both by the dispatch of their opponents 'to hell' and by their own martyrdoms. (30)

As pointed out earlier, the Bab did develop his own doctrine of jihad, but it was certainly not one of his most prominent teachings. At this time there is no conclusive evidence that he gave his followers an explicit command to wage Holy War in Mazandaran and it is unlikely that such was the case. Throughout the Bab's brief career, he had consistently taken a course of prudence and moderation, while some of his most influential disciples continued to move in a more radical and confrontational direction. However, by 1848 the Bab recognized the inevitability of the fitna or the final conflagration in which he and his followers would suffer martyrdom. His increasingly bitter attitude toward the State, his angry denunciations of the political and religious authorities, his explicit claims to Mahdihood, and his dire predictions of the events which would accompany the Day of Resurrection encouraged the mobilization of Babi forces in the province. (31) The moment the Bab instructed Mulla Husayn to unfurl the Black Standard and move westward out of Khurasan, he made a messianic claim which challenged the legitimacy of both the religious and secular rulers of Persia and he gave his followers an unmistakable call to arms. (32) In Shi'i tradition, the Black Standard is the symbol of the advent of the Imam Mahdi or the Guided One, who will lead his chosen ones in the final jihad before the Day of Judgement. At that time, the Imam Mahdi is to take control of all ecclesiastical authority and to call upon the secular rulers to assist him in ushering in a Golden Age which would witness the return of the Imam Husayn, Christ, and other Imams. (33) There was no doubt in the mind of Mulla Husayn that this action would provoke a violent response. As the Babi force travelled toward Mazandaran, he spoke of their destination as "Karbala," the site of the martyrdom of Imam Husayn, and proclaimed, "I, together with my seventy-two companions, shall suffer death for the sake of the Well Beloved [the Bab]. Whoso is unable to renounce the world, let him now, at this very moment, depart, for later on he will be unable to escape." (34) Beyond making provocative claims, the Babi force was also armed which, according to the Bayan, was only lawful during jihad and at the Bab's command. (35) Faced with the presence of a large group of armed men approaching under the Black Standard, it is not surprising that the people of Mazandaran would react in a violent fashion.

After the initial clash with the people of Barfurush, the Babis did not withdraw or disband to avoid further bloodshed, but continued to the shrine of Shaykh Tabarsi, calling on people to join them under the banner of the Imam Mahdi. (36) Months later, when hostilities with the Shah's troops commenced, the Babi defenders fought heroically, attacking and routing one army after another with the shout "O Master of the Age." But, contrary to the representations of Baha'i writers, the Babis went beyond a purely defensive action, often attacking the royalist troops, sacking neighboring villages and committing numerous atrocities against both soldiers and non-combatants. At one point, the Babis severed the heads of their enemies and mounted them on poles around the fort. (37) During the siege, Babi leaders continually cited Shi'i traditions concerning the coming of the Mahdi, infusing the fighters with the idea that they were participants in the final battle which would wipe unbelief off of the face of the earth and usher in the New Day . (38) The Babis, at least one third of whom were religious leaders or theological students, (39) certainly

understood the significance of these eschatological references and they demonstrated by their actions during this episode that they were, in fact, engaged in Holy War.

In spite of the Bab's relatively moderate behavior, the political and religious climate in Persia; the nature of his claims; and the radical ideals of some his leading disciples, set the Babis on an irreversible course to armed conflict and, as many of them surely understood, martyrdom for the Cause of God. Although the Bab did not call for a Holy War, the doctrinal confusion which permeated the Babi ranks coupled with the pervasive ideals of jihad and martyrdom were major factors in the events which culminated at Shaykh Tabarsi.

It seems clear that, in the case of jihad and Babi militancy, modern Baha'i writers have sought to suppress or distort historical facts in an attempt to portray the Babi religion in a way which is more acceptable to the Western mind. Although we may see the Babis as misguided and perhaps even fanatical in their zeal for martyrdom, the Bab and his followers, in their time and place, were in fact, men and women who were alarmed by the material and moral corruption which had come to characterize Persia in the mid-nineteenth century. Devotion to their God and their determination to overcome the evil which surrounded them is a story of courage and dedication which is seldom told. But, as long as Baha'i writers continue to view Babi history as the earliest stage of the Baha'i revelation, rather than as a distinct religious movement, they will be unable to present an accurate historical account to their readers.

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Revision, Censorship, and Suppression in Modern Baha'i Literature

While Babi-Baha'i history suffers a kind of distortion at the hands of Baha'i authors which is rather subtle, a more direct approach is taken by the Baha'i Administration and publishers, through revision of previously printed materials and by a review process of future publications. This ongoing policy of updating earlier writings and regulating works by Baha'is, whether for publication in Baha'i organs or otherwise, is intended to preserve doctrinal purity and to "'present a true picture of the Faith to the general public...'" (40) Justification for such practices have generally centered on the need to correct minor errors and update statistics. (41) Or, in the case of the review process, to ensure some standard of academic quality. (42) However, the evidence suggests that the the primary concerns are the promotion of a consistent picture of Baha'i history and dogma, the blotting out of references to failed predictions and promises, and the diversion of readers from differing or hostile points of view.

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1. Posthumous Additions, Deletions, and Suppression in Popular Baha'i Books

During the first half of this century, English speaking Baha'is who were interested in the history of the movement generally came to rely upon the works of E.G Browne because, not only were they scholarly, reasonably sympathetic, and the most accurate sources at that time, but because they were essentially the only English language sources available which treated the subject in any depth. Therefore, Browne's works were cited quite frequently in a number o f books by popular Baha'i authors. But, as time passed, Browne's materials began to be replaced by the hagiographical works, *God Passes By* and *The Dawnbreakers*; the former being a survey of the first hundred years of the movement by Shoghi Effendi, while *The Dawnbreakers* is a translation of an early history by Nabil Zarandi, a partisan of Baha'u'llah. (43) Browne's comments which cast the Baha'i faith in a favorable light still appear in Baha'i books, but his opinions on the origins and evolution of the faith have become quite unwelcome in recent years. (44)

Evidence of attempts on the part of Baha'is to divert readers from Browne's contributions to Babi and Baha'i history can be seen by comparing original and later editions of *All Things Made New* by John Ferraby. Ferraby, who served as the National Secretary of the British Baha'i community and who was appointed a "Hand of the Cause" in 1957, penned an introduction to the faith which was published that same year. The original edition contains a list of references, as well as a list of abbreviations of "Baha'i Books Referred To." (45) Browne's *Materials for the Study of the Babi Religion* and his translation of *A Traveller's Narrative* , with notes, both appear in these lists, but have been removed from the 1987 edition, which was revised posthumously. Further, Browne's writings are still included in the text of the book, but the references have been changed so that they no longer direct the reader to the primary source, but to Baha'i books which contain the same quotations, as well material which is critical of Browne. (46) Apparently, the editors wish to make use of the scholar's favorable comments, but refer their readers to books which question Browne's value as an authority on the subject and which may neutralize potential problems which could result from consultation of his more critical writings. (47)

Another case of suppression involves John E. Esselmont's use of materials by the former Baha'i historian Abdu'l-Husayn Ayati, named Avarih or Wanderer by Abdu'l-Baha. Avarih was also a "Hand of the Cause" who was commissioned by Abdu'l-Baha to write a history of the Baha'i Faith in Persian, which was published in 1923 and 1924. After completing a missionary journey to Europe, Avarih lost faith in the Cause and was subsequently declared a Covenant-breaker by Shoghi Effendi. (48) Covenant-breakers are those who have accepted Baha'u'llah as a Manifestation of God, but have later apostatized and opposed Baha'u'llah, his successors, or Baha'i institutions. Faithful members are instructed to shun entirely those who have rebelled against the Cause of God and, although not explicitly commanded, the reading of material written by Covenant-breakers is discouraged as well. (49) In the original edition of *Baha'u'llah and the New Era*, Esselmont expressed his gratitude to Avarih for his assistance in the preparation of the book and referred to him as "the learned Persian historian of the Baha'i movement." (50) In later editions, this acknowledgement has been removed from the preface without any notation. (51) Avarih was quoted five times in the original edition to shed additional light on certain events. Two of these quotations were dropped completely from the text of the 1980 edition, but the other three were retained entirely. However, in one note, Avarih's name has disappeared and there is no reference to any source. (52) In another he is quoted, but his name has been substituted by the words "On this point a historian remarks." (53) And finally, Esselmont included an account of the marriage of Abdu'l-Baha which was "kindly supplied to the writer by Janab-i-Avarih," but the 1980 edition refers only to "a Persian historian of the Baha'i Faith." (54)

Actually, these are but a few of the many changes which were originally made in the 1937 revision of the *Baha'u'llah and the New Era* by "the American National Spiritual Assembly, acting under the advice and approval of Shoghi Effendi." The preface to the 1937 edition states that the revision was necessary to correct "a few errors of fact," to update Esselmont's explanations of the stations of Abdu'l-Baha and the Bab, and to remove his treatments of issues which are no longer relevant to the Faith. It is further stated that "these revisions in no respect alter the original plan of Dr. Esselmont's book, nor effect the major portion of his text." (55) These assertions, however, are misleading. In fact, there have been over forty changes, some of which include entire sections or paragraphs totaling hundreds of words. And, some of the revisions do "alter the original plan of Dr. Esselmont's book." This is certainly the case in the removal of Esselmont's eyewitness accounts of discourses by Abdu'l-Baha.

Like many of the early Western believers, Esselmont was captivated by and completely devoted to his Master, Abdu'l-Baha. After corresponding with him, Esselmont received an invitation to come to Haifa in 1919, where he spent over two months as his guest. During this period, the two discussed the manuscript of *Baha'u'llah and the New Era* and "several valuable suggestions" were made. (56) In the 1923 edition, Esselmont included a number of statements by Abdu'l-Baha which he had personally heard and recorded. In spite of the value which these firsthand accounts contribute to our understanding of Abdu'l-Baha and the perceptions of early believers, some of them have been removed from later editions without any notation. (57) For example, on page 123, Abdu'l-Baha advocated, in detail, a constitutional form of monarchy over a republican form of government as practiced in the United States. This was included in Esselmont's chapter titled "True Civilization," to illustrate the type of government which Baha'u'llah counseled nations to adopt until the next Manifestation of God appears. In later editions Esselmont's words have been replaced with nearly three pages of new material speaking merely of the fact that there will be different types of governments during the "Lesser Peace" and the "Most Great Peace." Although Abdu'l-Baha was quite specific, these later accretions are vague and give no clear illustration of what type of rule Baha'u'llah would have nations adopt. (58)

Perhaps the most important change in *Baha'u'llah and the New Era* was made on page 212 of the 1923 edition. Recorded as a Baha'i prophecy (59) concerning the "Coming of the Kingdom of God," Esselmont cited Abdu'l-Baha's interpretation of the last two verses of the Book of Daniel from the Bible. He stated that the 1335 days spoken of by Daniel represented 1335 solar years from Muhammad's flight to Medina in 622 A.D., which would equal 1957 A.D.. When asked "'What shall we see at the end of the 1335 days?'," Abdu'l-Baha's reply was: "'Universal Peace will be firmly established, a Universal language promoted. Misunderstandings will pass away. The Baha'i Cause will be promulgated in all parts and the oneness of mankind established. It will be most glorious!'" (60) In editions published after his death, Esselmont's words have been changed to say that Abdu'l-Baha "reckoned the fulfillment of Daniel's prophecy from the date of the beginning of the Muhammadan era " (61) and one of Abdu'l-Baha's Tablets is quoted on the same subject in which he writes, "'For according to this calculation a century will have elapsed from the dawn of the Sun of Truth....'" Esselmont appears to conclude that Abdu'l-Baha was referring to the year 1963 and the one hundredth anniversary of Baha'u'llah's public claim to be a Manifestation of God. (62) These words, however, were

never written by the author, but were added posthumously. And, it should be noted that the phrase "'the dawn of the Sun of Truth'" is not a reference to a particular year, in this case 1863, but to a period of years when the Bab and his followers were preparing the way for the Manifestation of Baha'u'llah. Hence, they are commonly referred to as the "Dawn-Breakers." (63) Further, in another quotation which originally appeared on the same page, but was also removed from later editions, Abdu'l-Baha plainly stated, "' This is the Century of the Sun of Truth. This is the Century of the establishment of the Kingdom of God upon the earth.'" (64) Esselmont recorded Abdu'l-Baha as declaring explicitly that the prophecy was to be computed from the Hijra or 622 A.D. and that specific conditions would exist in the world upon it's fulfillment in 1957. When it became apparent that this Baha'i prophecy would not be fulfilled, it was replaced with the ambiguous material which has remained in the text to the present. This is evident from the fact that, although Esselmont's other eyewitness accounts were removed in the 1937 revision, the record of Abdu'l-Baha's prophecy was left intact by the American National Spiritual Assembly and Shoghi Effendi. It was not changed until after 1957. (65) Also, Abdu'l-Baha's conviction that all of these events would take place in this century have been expressed in other writings and it is evident that Shoghi Effendi shared his optimism as well. (66)

Upon an examination of revisions in recent Baha'i literature, it seems that the institution of the Guardian of the Cause of God has been the subject of the most widespread bowdlerization of texts. The office of the Guardian was first established by Abdu'l-Baha in his Will and Testament. Shoghi Effendi, his eldest grandson, was named as the first in a succession of hereditary Guardians. The Guardian is the authoritative interpreter of the holy writings and the permanent head of the Universal House of Justice, the supreme administrative body which was referred to by Baha'u'llah in his *Kitab-i-Aqdas*. Through the Guardianship, the Cause of God is believed to be safeguarded from schism, because he is to be under the protection and infallible guidance of Baha'u'llah and the Bab. (67) However, the Baha'i world was thrown into confusion when Shoghi Effendi died suddenly on November 4, 1957. He had left no Will or instructions, and he had named no successor. Since all of Baha'u'llah's living male descendents had been declared Covenant-breakers by Shoghi Effendi, the Hands of the Cause of God assumed authority over the entire Baha'i community. The Hands were a group of leading Baha'is who had been chosen in accordance with Abdu'l-Baha's Will and had been named "the Chief Stewards of Baha'u'llah's embryonic World Commonwealth" by Shoghi Effendi, shortly before his death. The Hands of the Cause moved the community in a direction which culminated in the election of the Universal House of Justice. This was accomplished with surprisingly little opposition or schism. (68)

Changes in books written prior to 1957 indicate that the failure of what was to be a perpetual, divinely ordained and protected institution became a delicate subject with the Baha'i Administration. But, it should be pointed out that, although there have been numerous revisions, there are still books which have not been changed at all. So, there does not appear to be a conspiracy or systematic program to eradicate the notion of a continuous Guardianship. However, the books which have been substantially reworked are popular introductions and histories, often used for propagating the Faith.

John Ferraby's *All Things Made New* is second only to *Baha'u'llah and the New Era* in the number of textual changes. The original edition, first published in 1957, was dedicated "To Shoghi Effendi: The First Guardian of the Baha'i Faith." (69) In the 1987 edition the dedication is "To Shoghi Effendi: The Guardian of the Baha'i Faith," implying that there was to be only one Guardian. (70) Ferraby originally stated that, "Abdu'l-Baha, in his turn, arranged that the Cause would still have a visible Centre after His passing, by providing for a succession of Guardians of the Cause of God to follow him." He then included over two hundred words from Abdu'l-Baha's Will to explain the importance of the perpetual Guardianship and how successors are to be chosen. (71) This entire section has been rewritten in later editions, stating that Abdu'l-Baha's Will only provided for "the possibility of a succession of Guardians..." And, the portions of Abdu'l-Baha's Will have been replaced with the statement,"Although there could have been a series of Guardians, there is nowhere in the writings any promise or guarantee that the line of Guardians would not be broken but would endure forever." (72)

But, there were others who were also convinced that the institution of the Guardianship would continue. George Townshend, another Hand of the Cause, wrote that,"When it is written that 'the government shall be upon his shoulder' the reference can be to the Guardian only and the continuing 'forever' of his sovereignty can only be referred to the lineage of succeeding Guardians." (73) In later editions, Townshend's interpretation of this passage from the Biblical book of Isaiah which he said could only apply to the Guardian has been changed to refer to "the devolution by Baha'u'llah of supreme authority upon his divinely guided institutions..." (74) Shoghi Effendi's wife Ruhiyyih Rabbani

was convinced that her husband was the first in a line of Guardians. In a book which is no longer in print, she argued that: "The principle of successorship, endowed with the right of Divine interpretation, is the very hub of the Cause into which its Doctrines and Laws fit like the spokes of a wheel - tear out the hub and you have to throw the whole thing away." (75)

Finally, it is important to consider Shoghi Effendi's understanding of the nature of the Guardianship. He was probably more familiar with his grandfather's Will than anyone and he is believed to have been endowed with divine inspiration to make authoritative interpretations of the Writings. (76) The original edition of *The Selected Writings of Shoghi Effendi* included numerous references to the institution of the Guardianship and its inspired origin, its perpetual nature, and its absolute centrality to the Covenant. This collection of his writings opened with a large extract from the Will and Testament of Abdu'l-Baha which could best be summed up as an appeal to the believers to be "firm in the Covenant" and follow the divine guidance which can only be found in the Cause of God. In the 1975 edition most of the text of this appeal has been removed, except for two paragraphs which promised that the Twin Pillars of the Guardianship and the Universal House of Justice are under the guidance and protection of Baha'u'llah and the Bab. However, the phrase "...and after him will succeed the first-born of his lineal descendants" no longer appears at the end of the paragraph concerning the Guardian. (77) Two complete pages have been removed from the original edition without notation, including this explicit statement:

> Divorced from the institution of the Guardianship the World Order of Baha'u'llah would be mutilated and permanently deprived of that hereditary principle which, as Abdu'l-Baha has written, has been invariably upheld by the Law of God. 'In all Divine Dispensations,' He states, in a Tablet addressed to a follower of the Faith in Persia, 'the eldest son hath been given extraordinary distinctions. Even the station of prophet hood hath been his birthright.' Without such an institution the integrity of the Faith would be imperilled, and the stability of the entire fabric would be gravely endangered. (78)

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2. Literature Review

"The purpose of review is to ensure that minimal standards of accuracy, conformity with the Teachings, and dignity of presentation of the Faith are maintained in works that present the Baha'i Faith to the public." This is, according to the Research Office at the Baha'i National Center in Wilmette, Illinois, the primary function of the review process. Review was established by Abdu'l-Baha early in this century, at a time when the Baha'i Faith was quite new and was spreading rapidly westward. It is considered to be necessary only until the time when the Faith is well known throughout the world and the danger of misrepresentation, whether innocently or intentionally, by individuals has past. (79) Every Baha'i must submit his or her work to a review committee if it is to be published and if the Baha'i Faith is to be treated to any degree within the work. (80)

The main task of the reviewers is to ensure that the author, in stating his or her views, has not contradicted or misrepresented the teachings of Baha'u'llah, Abdu'l-Baha, Shoghi Effendi or the Universal House of Justice. Another very important role which the review committee plays is to see that publications are "timely." This means that manuscripts must not be passed if they contain information which "could give rise to serious problems for the Cause" or which could endanger the lives of Baha'is in repressive nations. Such is the case in modern Iran, where specific information could result in persecution or even death for faithful Baha'is. (81)

Although review is considered a necessity within the community, reviewers are to be concerned with the rights of individuals to express themselves freely and to engage in thoughtful dialogue and exchange of ideas. As manuscripts are reviewed, suggestions are made to the author to correct contradictions, misinterpretations, or speculations. After making the suggested changes, the work is passed for publication. In some cases, however, manuscripts may be completely rejected because they have major problems. Reviews may be appealed, but if a writer insists on publishing an article or book which has not been passed, he or she faces the possibility of excommunication or loss of administrative rights. (82)

Many of the concerns which have been addressed through the review process are very real indeed and it is based upon some practical and constructive principles. However, there is a danger that review can be used to stifle individuals or ideas which are perceived as threatening to traditional institutions. Or, it may be used to suppress

works which challenge established assumptions concerning the Faith. It is precisely this negative potential inherent in the process which has been the focus of recent criticism, particularly from the academic community. Scholars within the Faith are faced with the momentous task of carrying on accurate and objective research, which may then be subjected to review by committee members who are not qualified to assess the true value and reliability of their work. And, any attempt to critique, reform, or discontinue literature review, may very well be suppressed through the very process which they seek to change. (83)

At least once in recent years, an historical manuscript has been subjected to censorship through review, lending credibility to the criticism of scholars in the field of Babi-Baha'i history. In 1982, Kalimat Press published *My Memories of Baha'u'llah*, (84) a translation of the memoirs of one of Baha'u'llah's personal servants. The manuscript was reviewed before publication and it was decided that some of "'the most harmful'" material should be removed from text. (85)When the book was finally published, a number of the required changes had not been made, so it was decided that future publications by Kalimat Press would be reviewed by Baha'i authorities at the World Center in Haifa, Israel. (86) This incident demonstrated that review not only has the potential, but has in at least one case, been used to paint a more favorable picture of Baha'i history by suppressing "harmful" portions of an historical document.

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Conclusion

Professor Browne's observation that "the more the Baha'i doctrine spreads...the more ...the original Babi movement is obscured and distorted," cannot be taken too literally, but it is quite certain from the foregoing examination that Baha'i institutions and Baha'i authors have continued to rewrite history up to the present time. Popular writers, such as Hatcher and Martin, have distorted the history of the movement by producing pious, inaccurate records which rely heavily upon orthodox works, while virtually ignoring important research by both Baha'i and non-Baha'i scholars. Through the questionable practice of revising previously published books, the views of deceased authors have been corrected and brought into conformity with modern perceptions and dogma. And, through the process of literature review, future publications will be regulated and kept within the boundaries of orthodoxy. There is not sufficient reason to conclude that there is a well orchestrated conspiracy on the part of the Baha'i Administration, in which these three practices are coordinated to completely overhaul the history of the movement. But, it is safe to conclude that, since the Baha'i Faith began spreading westward at the turn of the century, there has been a tendency on the part of Baha'i individuals and institutions to distort or suppress historical data. And, unless Baha'is are granted more freedom in expressing their views and more pressure is placed upon the Baha'i Administration through the research, concern and efforts of those outside the Faith, there is no reason to believe that this ongoing revision and rewriting will cease in the near future .

Appendix

The tables below represent a survey of some of the major changes made in selected books, between their original publication and later editions, which were written by Baha'i authors during the 20th century. A major change is considered to be a revision which reflects a change in Western Baha'i doctrine, practice or attitude toward a particular subject since the early 1900's. It should be noted however, that there have been literally hundreds of changes made in the few books examined to date

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Baha'u'llah and the New Era by John E. Esselmont

Edition / Page No.	Synopsis
1923 / 1980	
8 / xiv	Esselmont expressed his gratitude to the Baha'i historian, Avarih, who later left the faith and was declared a Covenant-breaker. This reference was completely removed.
13 / 14	"Miracles" were discussed which were intended to show how civilization has advanced since the nineteenth century. Some of these "miracles" have reversed and worsened since 1923. They have been edited from the text.

22 / 13	The apostate Avarih was quoted, but his name has been replaced by "a historian."
28 / 20	In the original, Esselmont's remarks seem to indicate that the Bab was merely a forerunner to Baha'u'llah, a view which was quite common at the beginning of this century. Later editions reflect the current notion of the Bab and Baha'u'llah being the "Co-founders of their Faith."
34 / 26 39 / 33	Avarih's material was dropped completely. A quote of Avarih is left in the text, but his name was removed.
55-6 / 53-4	Avarih provided a lengthy description of the marriage of Abdu'l-Baha, which remains in later editions with Avarih's name removed.
67-9 / 67-9	This is a very important change. Esselmont spoke of the unique station of Abdu'l-Baha and stated that "whatever Abdu'l-Baha says or does is to be accepted as of equal authority with the direct utterance of the Manifestation." Further, he quoted Abdu'l-Baha to the effect that the Bab was "the 'Promised Christ.'" Two pages have been completely reworked. The institution of the Guardianship was introduced and the views which Esselmont originally expressed are referred to as "naive enthusiasm."
118 / 130	Baha'u'llah provided that Abdu'l-Baha would be the sole interpreter of his writings and after him the International House of Justice, but this has been changed to "the authorized interpreter." The institution of the Guardianship was added in the 1937 edition (pg. 160) and it was clearly stated that there would be "successive Guardians." However, this section was changed again in the 1970 revision and refers only to Shoghi Effendi as the Guardian, with no mention of succession.
123-4 / 135-7	Esselmont was present when Abdu'l-Baha specifically advocated a form of constitutional monarchy under the heading "True Civilization." This quotation has been dropped and replaced with two pages of general material which merely says that there will be different types of government under the Lesser Peace and the Most Great Peace.
146 / 165-6	Emphasis on the use of Esperanto as the universal language is played down in later editions.
157-8 / 179-9	A detailed two page account of Spiritual Assemblies in Persia by Jinab-i-Assad'llah Fadil Mazindarani has been replaced by an updated description of functions.
161 / 186	Nineteen Day Feast was added.
190 / 218	The establishment of the League of Nations and reduction in armaments were cited as "advances in fulfillment" of prophecies of world peace. This statement has been removed.
203-4 / 235-7	Esselmont claimed that Baha'u'llah's words have a "creative power" and he cited a number of specific advances as proof. He claimed that world temperance was advancing, military dictatorships had fallen and will not be revived, democracy was spreading, Esparanto was gaining worldwide acceptance as a universal language, and the "emancipation of the workers" was "steady and irresistible." This has been rewritten in a more general fashion.
209-10 / 244-7	Under the heading of "Social Troubles After the War," Esselmont gave an eyewitness account of some specific predictions by Abdu'l-Baha, which did not take place. This section has been replaced by nearly three pages of general information summing up Baha'u'llah's proclamation.

211-12 / 249-50	Abdu'l-Baha was quoted, asserting that the Kingdom of God would be established in this century along with world peace and a universal language, specifically by 1957. This section has been replaced with material by Abdu'l-Baha which speaks generally of the effect of the Baha'i Faith on the world. It has been made to appear as if Esselmont was referring to the progress of the movement at the one hundredth anniversary of Baha'u'llah's declaration, or 1963. It is important to note that this change was not made in the major revision in 1937, but in the 1970 revision, after the events predicted did not take place.
215-6 / 253-4	Avarih's estimates of the number of Baha'is worldwide have been replaced. It is interesting to note that it was the issue of dishonesty in the Baha'i administration over the numerical success of the movement, which Avarih cited as his reason for leaving the faith.
228-9 / 287	Esselmont supplied a bibliography for further study which included books from a variety of authors, including Edward G. Browne. In the 1937 edition it was removed completely, but a new list of references is included at the end of later editions. Although, Browne's material remains in the text, his work is missing from the latest bibliography.

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All Things Made New by John Ferraby

Edition / Page No.	Synopsis
1957 / 1987	
5 / 7	Ferraby dedicated his book to "The First Guardian of the Baha'i Faith." In the later edition, Ferraby's dedication is to "The Guardian." This is the first of many changes concerning the perpetuity and indispensable nature of the Guardianship.
27-8 / 27-8	Ferraby originally stated that the Guardianship was to be perpetual, but this section has been reworked, explaining that another Guardian could not be appointed since none were qualified. All references to the duties of the Guardian were in the present tense, but have been changed to the past tense, indicating that the Guardianship has ceased.
64 / 67	Islam was said to be declining in influence and power in the world and that this trend will continue. Because of events in the Middle East during the past two decades, this section has been rewritten, shifting the emphasis to a decline in Islam's spirituality and reputation in the world.
246-7 / 252-3	In the original edition, Ferraby quoted the Will of Abdu'l-Baha and demonstrated that the Cause would continue to have a visible Centre through the institution of successive Guardians. He referred to this as "a Covenant so mighty that mankind has never seen its like." However, this section has been completely rewritten, stating that the Will only provided for the "possibility" for a succession of Guardians and that the writings nowhere "promise or guarantee" that the institution would continue. The Universal House of Justice is now presented as the "visible centre."
250-5 / 256-61	The Will of Abdu'l-Baha and the Covenant were discussed. References to the Guardian have been replaced or amended with "the Universal House of Justice."
256-62 / 262-72	This section has undergone major revision with the addition of hundreds of words. References to the Guardianship have been changed to the past tense or have been replaced with "the Universal House of Justice."

272-4 / 288-90	Ferraby extolled the virtues of the Baha'i Administrative Order and cited evidences of its superiority over concepts of authority in Christianity and Islam. Because of the unexpected death of Shoghi Effendi, this information was modified to a great extent, with the notion of the hereditary Guardianship being played down.
279 / 295	Baha'i burial customs were discussed and Ferraby's statement that "Cremation is forbidden, because the too sudden disintegration of the body may harm the departed soul" has been replaced with a statement by Abdu'l-Baha.
308-12 / 326-31	A number of books have been dropped from Ferraby's bibliography, including those written by Edward G. Browne. References to Browne's works still appear in the text of later editions, but the notes refer the reader to books by other Baha'i authors who also quote Browne. Two of the Baha'i books referred to also contain material which is critical of Browne, so these revisions were apparently made to divert the reader from the primary sources, which contain material that is at variance with orthodox versions of the history of the movement.

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Christ and Baha'u'llah by George Townshend

Edition / Page No.	Synopsis
1957 / 1985	
79 / 79	Townshend originally referred to Shoghi Effendi as the "first and present Guardian," but this phrase has been dropped.
98-9 / 98-9	Townshend discussed the Will and Testament of Abdu'l-Baha and the provision for a succession of Guardians. The succession principle has been dropped and Shoghi Effendi is no longer spoken of as "the first Guardian."
100-1 / 100-1	This section dealt with "the lineage of succeeding Guardians," but it has been changed so it appears that Townshend is writing about "divinely guided institutions" in general.

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Selected Writings of Shoghi Effendi by Shoghi Effendi

Edition / Page No.	Synopsis
1942 / 1975	
3 - 5 / vii	The original edition began with nearly three pages of excerpts from Abdu'l-Baha's Will and Testament, in which he commanded his followers to "turn unto Shoghi Effendi...." This has been reduced in the 1975 edition to two paragraphs with statements concerning hereditary succession of the Guardianship and the role of the Guardian as the Head of the Universal House of Justice replaced with ellipses.
10 / 4	Two paragraphs have been removed, one of which deals mainly with outdated statistics concerning the growth of the Faith. The other is an assertion by Shoghi Effendi that he was "appointed as First Guardian of the Baha'i Faith and Head of the Universal House of Justice...."
27-8 / 19	A paragraph has been removed which described the Administrative Order as "the framework of the Will [of Abdu'l-Baha] itself, the inviolable stronghold...."

43-5 / 32	Two full pages have been removed, which formed an apologetic for the functions, the centrality, and the absolutely essential position of the Guardianship in Baha'u'llah's World Order.

Footnotes

1 Edward G. Browne, trans., A Traveller's Narrative Written to Illustrate the Episode of the Bab (Cambridge: Cambridge University Press, 1891) x-xi.

2 Edward G. Browne, ed., Kitab-i Nuqtatu'l-Kaf being the Earliest History of the Babis compiled by Hajji Mirza Jani of Kashan between the years A.D. 1850 and 1852, edited from the unique Paris ms. suppl. Persan 1071 (London: Luzac and Co., 1910) xxxv.

3 Edward G. Browne, Materials for the Study of the Babi Religion, 2nd ed. (Cambridge: Cambridge University Press, 1961) xxii-xxiv.

4 William M. Miller, The Baha'i Faith: Its History and Teachings, 2nd ed. (Pasadena: William Carey Library, 1984); Samuel G. Wilson, Bahai'sm and Its Claims: A Study of the Religion Promulgated by Baha'u'llah and Abdu'l-Baha (New York: Fleming H. Revell Company,1915).

5 Denis MacEoin, "From Babism to Baha'ism: Problems of Militancy, Quietism, and Conflation in the Construction of a Religion," Religion 13 (1983). In response to MacEoin's views on this issue see, Muhammad Afnan and William S. Hatcher,"Note on MacEoin's 'Baha'i Fundamentalism,'" Religion 16 (1986) 187-92 and The Baha'i Faith and Its Critics, unpublished manuscript. Baha'i scholar Stephen Lambden has referred to Afnan and Hatcher's works as "interesting though academically inadequate responses" in his article "Some Thoughts on the Establishment of a Permanent Baha'i Studies Center and Research Institute," dialogue vol. II, no. 2/3 (1988) 34.

6 Hasan M. Balyuzi, Edward Granville Browne and the Baha'i Faith (Oxford: George Ronald , 1970); William S. Hatcher and J. Douglas Martin, The Baha'i Faith:The Emerging Global Religion (San Francisco: Harper and Row, 1985) 207-11; Douglas Martin, "The Missionary as Historian: William Miller and the Baha'i Faith," World Order Volume 10, Number 3 (1976) 46-8.

7 For an appreciation of the issues, the obstacles and the scope of this problem see, Hasan M. Balyuzi, Edward Granville Browne ; Abbas Amanat, Resurrection and Renewal: The Making of the Babi Movement in Iran, 1844-1850 (Ithica: Cornell University Press, 1989) 422-40; Peter Smith, The Babi and Baha'i Religions: From Messianic Shi'ism to a World Religion (New York: Cambridge University Press, 1987) 225-9; Dennis MacEoin, "Baha'ism", A Handbook of Living Religions edited by John R. Hinnells, (New York: Viking, 1984) 476-8 & 483-5; Denis MacEoin, "Baha'i Fundamentalism and the Academic Study of the Babi Movement," Religion 16 (1986), 59, 60. William S. Hatcher and J. Douglas Martin, The Baha'i Faith 207-11; Muhammad Afnan and William S. Hatcher, "Western Islamic Scholarship and Baha'i Origins," Religion 15 (1985) 29 & 30; Muhammad Afnan and William S. Hatcher, "Note on MacEoin's 'Baha'i Fundamentalism'" Religion 16 (1986) 191; Denis MacEoin, "Afnan, Hatcher and an Old Bone," Religion 16 (1986) 195.

8 Many of these books and articles have been cited throughout this paper. Mention should also be made of the commendable efforts of dialogue magazine and Kalimat Press of Los Angeles to encourage sound Baha'i scholarship.

9 John E. Esselmont, Baha'u'llah and the New Era, 5th rev. ed. (Wilmette: Baha'i Publishing Trust,1980) 20; Jessyca R. Gaver, The Baha'i Faith (New York: Award Books, 1967) 49-50; H.M. Balyuzi, The Bab:The Herald of the Day of Days (Oxford: George Ronald, 1973) 191; John Ferraby, All Things Made New, 2nd. rev. ed. (London: Baha'i Publishing Trust, 1987) 20; Phillip Smith, "What Was A Baha'i? Concerns of British Baha'is, 1900-1920," ed. Moojan Momen , Studies In the Babi and Baha'i Religions: Studies in Honor of the Late Hasan M. Balyuzi (Los Angeles: Kalimat Press, 1988) 224-5 & 228.

10 Shoghi Effendi, God Passes By, 5th ed. (Wilmette: Baha'i Publishing Trust, 1965) xiii-xiv; Abbas Amanat, Resurrection and Renewal 414-5; Peter Smith, The Babi and Baha'i Religions 115.

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11 Denis MacEoin, "Babism to Baha'ism".

12 John E. Esselmont, Baha'u'llah and the New Era, 170.

13 Denis MacEoin, "The Babi Concept of Holy War", Religion 12 (1982) 101-9; Mangol Bayat, Mysticism and Dissent: Socioreligious Thought in Qajar Iran (Syracuse: Syracuse University Press, 1982) 94-7; Abbas Amanat, Resurrection and Renewal 377-83.

14 John E. Esselmont, Baha'u'llah and the New Era 20.

15 William S. Hatcher and J. Douglas Martin, The Baha'i Faith dust jacket notes and Preface.

16 William S. Hatcher and J. Douglas Martin, The Baha'i Faith 7 & 8.

17 William S. Hatcher and J. Douglas Martin, The Baha'i Faith 13. See also, Muhammad Afnan and William S. Hatcher, "Western Islamic Scholarship" 40-1.

18 Abbas Amanat, Resurrection and Renewal 172-3; John Ferraby, All Things Made New 202-3.

19 Denis MacEoin, "Holy War" 107-9; See also Abbas Amanat, Resurrection and Renewal 377-83.

20 William S. Hatcher and J. Douglas Martin, The Baha'i Faith 13, 14.

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21 Denis MacEoin, "Holy War" 107-8.

22 Denis MacEoin, "Baha'i Fundamentalism" 72.

23 Peter Smith, The Babi and Baha'i Religions 34.

24 William S. Hatcher and J. Douglas Martin, The Baha'i Faith 15.

25 Shoghi Effendi, The Promised Day Is Come, 3rd. rev. ed. (Wilmette: Baha'i Publishing Trust, 1980) v-vii.

26 John E. Esselmont, Baha'u'llah and the New Era; Gloria Faizi, The Baha'i Faith: An Introduction, 4th ed. (Wilmette: Baha'i Publishing Trust, 1978); Jessyca R. Gaver, The Baha'i Faith.

27 George Townshend, Christ and Baha'u'llah, 7th rev. ed. (Oxford: George Ronald, 1985) 66.

28 William S. Hatcher and J. Douglas Martin, The Baha'i Faith 16.

29 William S. Hatcher and J. Douglas Martin, The Baha'i Faith 16.

30 Peter Smith, The Babi and Baha'i Religions 26-7. Although Smith maintains that jihad and martyrdom play a crucial role in the Babi actions at Shaykh Tabarsi, he is not convinced that the incident was part of a highly organized insurrection. Rather, "Babi radicalism and militancy" were "part of a developing and interactive process." See, Peter Smith and Moojan Momen, "The Babi Movement: A Resource Mobilization Perspective," Studies in Babi and Baha'i History:In Iran (Los Angeles: Kalimat Press, 1986) 43-7 & 79-82; Peter Smith, "Millennialism in the Babi and Baha'i Religions," ed. Roy Wallis, Millennialism and Charisma (Belfast: The Queen's University, 1982) 244 & 246.

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31 Abbas Amanat, Resurrection and Renewal 379; See also, Denis MacEoin, "Holy War" 114; Mangol Bayat, Mysticism and Dissent 96-98; Moojan Momen, "The Social Basis of the Babi Upheavals in Iran (1848-53): A Preliminary Analysis," International Journal of Middle East Studies 15 (1983) 160; Edward G. Browne, trans., The Tarikh-i-Jadid or New History of Mirza Ali Muhammad The Bab by Mirza Huseyn of Hamadan (Cambridge: Cambridge University Press, 1893) 43.

32 Moojan Momen, "Babi Upheavals" 157,160 & 161; Nabil, The Dawn-Breakers, trans. Shoghi Effendi, 2nd. British ed. (London: Baha'i Publishing Trust, 1975) 235-7; H.M. Balyuzi, The Bab 171, 172 & 176; Denis MacEoin, "Holy War" 114.

33 Moojan Momen, An Introduction to Shi'i Islam (New Haven: Yale University Press, 1985) 166-71; Peter Smith, "Millennialism" 242-43.

34 Nabil, The Dawn-Breakers 237; See also, Edward G. Browne, The Tarikh-i-Jadid 44, 46-8, 55.

35 Samuel G. Wilson, "The Bayan of the Bab," Princeton Theological Revue, vol. 13 (1915) 653; Edward G. Browne, Selections From the Writings of E. G. Browne on the Babi and Baha'i Religions, ed. Moojan Momen (Oxford: George Ronald, 1987) 388; Edward G. Browne , Kitab-i Nuqtatu'l-Kaf LVI; Denis MacEoin, "Baha'i Fundamentalism" 70.

36 Denis MacEoin, "Holy War" 116.

37 Denis MacEoin, "Baha'i Fundamentalism" 79; Mangol Bayat, Mysticism and Dissent 120; Edward G. Browne, The Tarikh-i-Jadid 66-74.

38 Mangol Bayat, Mysticism and Dissent 119; Nabil, The Dawn-Breakers 255-57 & 273.

39 Moojan Momen, "Babi Upheavals" 161-66; Abbas Amanat, Resurrection and Renewal 358-9.

40 Denis MacEoin, "Baha'i Fundamentalism" 62.

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41 John E. Esselmont, Baha'u'llah and the New Era vii, xi.

42 Muhammad Afnan and William S. Hatcher, "Note" 191.

43 Shoghi Effendi, God Passes By; Nabil, The Dawn-Breakers.

44 Hasan M. Balyuzi, Edward Granville Browne ; William S. Hatcher and J. Douglas Martin, The Baha'i Faith 207-11; Douglas Martin, "The Missionary as Historian" 46-8.

45 John Ferraby, All Things Made New (London: George Allen & Unwin Ltd., 1957) 308-9, 312.

46 John Ferraby, All Things Made New (1987) 326-8, 331.

47 John Esselmont, who was also appointed a "Hand of the Cause" after his death in 1925, included a bibliography in the original edition of Baha'u'llah and the New Era , for "students who wish to make a further study." A Traveller's Narrative is included in this bibliography, which was removed completely in the 1937 edition. A list of "Basic References" appears in the 1980 edition, replacing the original bibliography, and Browne's work is no longer included, although his material still appears as part of the text. See, John E. Esselmont, Baha'u'llah and the New Era, 1st rev. ed., (London: George Allen & Unwin Ltd., 1937); John E. Esselmont, Baha'u'llah and the New Era (1980) 14, 39, 40, 117, 118 & 287.

48 William M. Miller, The Baha'i Faith 218, 275, 289-90; Abbas Amanat, Resurrection and Renewal 438; Ruhiyyih Rabbani, Twenty-Five Years of the Guardianship (Wilmette: Baha'i Publishing Committee, 1948) 21; As a possible reference see, Shoghi Effendi, God Passes By 327.

49 National Teaching Committee of the National Spiritual Assembly of the Baha'is of the United States, The Covenant: Its Meaning and Origin and Our Attitude Toward It (Wilmette: The National Spiritual Assembly of the Baha'is of the United States, 1988) 71-73.

50 John E. Esselmont, Baha'u'llah and the New Era (1923) 8.

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51 John E. Esselmont, Baha'u'llah and the New Era (1937) viii; John E. Esselmont, Baha'u'llah and the New Era (1980) xiv.

52 John E. Esselmont, Baha'u'llah and the New Era (1980) 33.

53 John E. Esselmont, Baha'u'llah and the New Era (1980) 13.

54 John E. Esselmont, Baha'u'llah and the New Era (1980) 53.

55 John E. Esselmont, Baha'u'llah and the New Era (1937) v-vi.

56 John E. Esselmont, Baha'u'llah and the New Era (1923) 7, 8; Wendi Momen, ed., A Basic Baha'i Dictionary (Oxford:

George Ronald,1989) 81.

57 The reason which is often given for the removal of these eyewitness accounts is that they are derived from "pilgrim's notes" or the personal journals of early converts and are not considered to be authoritative. However, Baha'u'llah and the New Era has never been considered to be an authoritative history, but only Esselmont's personal understanding of the Baha'i Faith. Therefore, his reminiscences are valuable for the light which they shed on the first Western believer's thoughts of their Master and his teachings. Although most of these references have been removed, there are still a number of excerpts from pilgrim's notes which remain in later editions.

58 John E. Esselmont, Baha'u'llah and the New Era (1923) 123-4; John E. Esselmont, Baha'u'llah and the New Era (1937) 167-70; John E. Esselmont, Baha'u'llah and the New Era (1980) 135-7. In another section, Abdu'l-Baha discussed post-war social problems such as nationalism, labor troubles, and the probability of future wars. Again, his specific treatment of issues was replaced by pages of general material which add nothing to Esselmont's thesis. See, John E. Esselmont, Baha'u'llah and the New Era (1923) 209-11; John E. Esselmont, Baha'u'llah and the New Era (1937) 297-301; John E. Esselmont, Baha'u'llah and the New Era (1980) 244-8.

59 The title of the chapter is "Prophecies of Baha'u'llah and Abdu'l-Baha." John E. Esselmont, Baha'u'llah and the New Era (1923) 202.

60 John E. Esselmont, Baha'u'llah and the New Era (1923) 212; This revision was first brought to light by, Francis J. Beckwith, Baha'i (Minneapolis: Bethany House Publishers, 1985) 37-9.

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61 John E. Esselmont, Baha'u'llah and the New Era (1980) 249.

62 John E. Esselmont, Baha'u'llah and the New Era (1980) 250.

63 Wendi Momen, A Basic Baha'i Dictionary 64.

64 John E. Esselmont, Baha'u'llah and the New Era (1923) 212.

65 John E. Esselmont, Baha'u'llah and the New Era (1937) 301-3; John E. Esselmont, Baha'u'llah and the New Era (1980) xi.

66 Shoghi Effendi, The Promised Day Is Come 121; Shoghi Effendi, rev. ed., The World Order of Baha'u'llah (Wilmette: Baha'i Publishing Trust, 1955) 39; Phillip Smith, "What Was A Baha'i?" 239.

67 Shoghi Effendi, The World Order of Baha'u'llah 147-52; Peter Smith, The Babi and Baha'i Religions 115-6; Wendi Momen, A Basic Baha'i Dictionary 92-3.

68 Peter Smith, The Babi and Baha'i Religions 128-32; Wendi Momen, A Basic Baha'i Dictionary 96; Dennis MacEoin, "Baha'ism" 483. The only real challenge to the actions by the Hands of the Cause came from Mason Remey, himself a Hand of the Cause. He claimed to be the second Guardian by virtue of his appointment as president of the International Baha'i Council by Shoghi Effendi. For further information on Remey and his claims see, William M. Miller, The Baha'i Faith 310-22; Joel Bjorling, The Baha'i Faith: A Historical Bibliography (New York: Garland Publishing, Inc., 1985) 134-39.

69 John Ferraby, All Things Made New (1957) 5.

70 John Ferraby, All Things Made New (1987) 7.

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71 John Ferraby, All Things Made New (1957) 246-7.

72 John Ferraby, All Things Made New (1987) 252-3.

73 George Townshend, Christ and Baha'u'llah (London: George Ronald, 1957) 100-1.

74 John Ferraby, All Things Made New (1987) 100-1

75 Ruhiyyih Rabbani, Guardianship 23; For other remarks which reflect the perpetual nature of the Guardianship see,

4, 6, 24, 25 & 26. See also, Horace Holley, Present-Day Administration of the Baha'i Faith (Wilmette: Baha'i Publishing Committee, 1947) 2 & 3; H. M. Balyuzi, A Guide to the Administrative Order of Baha'u'llah, 2nd. ed. (London: Baha'i Publishing Trust, 1947) 5-7.

76 Ruhiyyih Rabbani, Guardianship 23; Wendi Momen, A Basic Baha'i Dictionary 92; Shoghi Effendi, The World Order of Baha'u'llah 149-50.

77 Shoghi Effendi, Selected Writings of Shoghi Effendi: Guardian of the Baha'i Faith (Wilmette: Baha'i Publishing Committee, 1942) 3-5; Shoghi Effendi, Selected Writings of Shoghi Effendi, rev. ed. (Wilmette: Baha'i Publishing Trust,1975) vii.

78 Shoghi Effendi, Selected Writings (1942) 43-4; Shoghi Effendi, Selected Writings (1975) 32.

79 Review Procedure, unpublished information dated April 24, 1990 from the Research Office at the Baha'i National Center Wilmette, IL: 2.

80 Denis MacEoin, "Old Bone," 194.

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81 Review Procedure 2.

82 Review Procedure 2; The Manuscript Ratings System, unpublished information dated April 24, 1990 from the Research Office at the Baha'i National Center, Wilmette, IL: 1; Denis MacEoin, "Old Bone,"195.

83 Denis MacEoin, "Baha'i Fundamentalism" 61 & 62 and "Old Bone," 194-95.

84 Ustad Muhammad Ali Salmani, My Memories of Baha'u'llah, trans. Marzieh Gail (Los Angeles: Kalimat Press, 1982).

85 Letter of the Universal House of Justice to Mr. Juan Ricardo Cole, 2 December 1982, in Baha'i Studies Bulletin 1:4 (March, 1983) 89, cited in Denis MacEoin, "Baha'i Fundamentalism" 62.

86 Letter of the Universal House of Justice to Kalimat Press, 2 December 1982, in Baha'i Studies Bulletin 1:4 (March, 1983) 89, cited in Denis MacEoin, "Baha'i Fundamentalism" 62.

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, Bahaullah, Bab, Shoghi, Effendi, Haifa, Acca, Abdul Baha, Islam

WWW.SECTSOFBAHAIS.COM, JANUARY 2009 FEEDBACK

One of the biggest controversies in Bahai history was rapidly fading out of the memory of the mainstream Bahai community. But thanks to the **internet** and its vast repository of free-flowing information and the **court case** done by the Haifa-based Bahai Faith on two of its denomination, the Haifa-based Bahai Faith will never be able to cover up what happened in 1957, despite their best efforts to ignore it and minimize its importance. In that year, The Bahai Faith lost what was supposed to be its unending chain of infallible spiritual authority when the first Guardian of the faith died without clearly designating any successor.

Bahaullah had appointed his son Abdul-Baha to succeed him as leader of the religion and inspired interpreter of Bahai scriptures and teachings. Abdul-Baha continued this successorship by establishing a position called the Guardian of the Cause of God, to which he appointed his grandson Shoghi Effendi Rabbani in his will and commanded him to appoint his own successor during his lifetime. Shoghi Effendi developed complex theories of a "world order of Bahaullah" and appointed two main institutions of Bahai leadership, the International Bahai Council and the Hands of the Cause.

When Shoghi Effendi suddenly died, childless and without leaving any known will, a power struggle ensued. The Hands of the Cause, led by Shoghi Effendis widow Ruhiyyih Khanum, asserted a claim to be some form of temporary collective Guardianship. The Council President, Charles Mason Remey, claimed to be the second Guardian using arguments from the first Guardians writings on Bahai religious administration to support his case. The Hands used other arguments from Bahai sacred texts to repudiate him, and they ended up convincing a majority of Bahais in the world to follow their own claim of authority rather than Remeys.

In 1963 they established their Universal House of Justice (UHJ) as the international ruling body at the "Bahai World Center" in Haifa, despite questions about whether this institution could be legitimately constituted without a Guardian as the head member.

The National Spiritual Assembly of the Bahais of France, Pakistan, India and a couple of more countries followed the claim of Mason Remey to be the second Guardian. All its members were summarily excommunicated by UHJ. In Reaction Mason Remy ex communicated all the Hands of Cause calling the Wife of Shoghi Effendi as ARCH COVENANT BREAKER

A lot of Bahais simply left the faith in disappointment, realizing that a major leadership dispute ruins the credibility of a religion that prides itself on unity and seeks to rule the world. Among those Bahais who remained committed to their faith, a schism developed, and the minority of Bahais who followed Remey and rejected the "Haifan" UHJ persist to this day. They have had limited success attracting new converts, though the advent of the internet has helped their efforts somewhat in recent years. They are commonly known as Guardianists, emphasizing their belief in the continuation of the living Guardianship as an essential part of Bahai Faith. " Most of them currently follow Joel Bray Marangella, who claims to be the third Guardian. Some others follow Guardian-claimant Jacques Soghomonian instead.

The Haifan Bahai Faith stigmatizes the Guardianist Bahais as "Covenant-breakers" and demands that all members of their organization should shun them, Then there is a pain of shunning if they refuse to shun. Haifan Bahais can be severely punished just for reading Guardianist literature. Both the Haifans and the Guardianists believe that membership in their group is the only way to be a true Bahai; both assert that their leaders are infallible, despite the lack of solid evidence from Bahai scripture to support their claim; and both teach that one day the whole world should be governed by a Bahai theocracy led by their particular organization, even though their own religion is not unified under one authority.

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, Bahaullah, Bab, Shoghi, Effendi, Haifa, Acca, Abdul Baha, Islam

WWW.SECTSOFBAHAIS.COM, JANUARY 2009 FEEDBACK

The founder of Bahai Faith Mirza Ali Mohammed Shirazi known as Bab, was a disciple of Sayed Kazim Rashti the leader of the Shaikhiya sect. When Sayed Kazim Rashti died in 1844, Four of his discipiles claimed to be the successor of Sayed Kazim Rashti

1. Mirza Ali Mohammed Shirazi
2. Haji Mohammed Karim Khan
3. Shafee Tabrizi
4. Mirza Tahir Haqaq-e-Ishfahani

On the 23rd of May, Mirza Ali Mohammed Shirazi announced that he was "The Bab" (the Gate) .The first to accept his claim of Babhood was Mulla Hussain Bushroee whom Bab gave the title of Bab-ul-Bab (The gate of the Gate) and "Awwalo Man Amana" (the first to believe). Within a short time Mirza Ali Mohammed gathered 18 followers around himself. He gave them the title of "Huruf-e-Hayy" (The Letters of Life) and sent them to different areas of Iran for propagation while he himself went to Mecca for Hajj. In Mecca, according to one report, he claimed to be "The Mahdi" (The guided one).

Bayanis (Azalis) and Bahais

In his lifetime Mirza Ali Mohammed had appointed Mirza Yahya, the son of Mirza Buzurg, and the stepbrother of Mirza Husain Ali as his successor. The same Mirza Husain Ali later came to be known as "Bahaullah."

Mirza Ali Mohammed Shirazi (The Bab) had given Mirza Yahya the title of "Subhe' Azal" (Everlasting Dawn). He also gave his ring, his personal effects and also the authority to explain and comment on his (Mirza Ali Mohammed Bab's) writings.

While in exile in constantinopole where Bahaullah stayed for 4 years and it was from there that he announced that he was the real and true successor of Mirza Ali Mohammed Bab (And not his step brother Mirza Yahya Subh-e-Azal) and also that Allah, the Most High, had given him a more honored and lofty position than his predecessor.

Despite Mirza Ali Mohammed's clear announcement of the appointment of Mirza Yahya as his successor, a few others also rose up with claims of successorship after his death. Amongst them was a Bahai from Tabriz, Mirza Abdullah, who was thrown in the Arabian rivers by some Bahais on the orders of Mirza Husain Ali. Likewise an Indian Bahai, Aga Bashir Mohammed had also forwarded his claim but he did not receive any response.

Subh-e-Azal along with most of the 18 special companions of Mirza Ali Mohammed Bab severely opposed this claim of Mirza Husain Ali and came to Constantinople to bring back Mirza Husain Ali to the right path. Thus a severe discord broke out amongst the Bahais themselves and they began to kill each other openly. Finally, Mirza Yahya went into a recluse and Mirza Husain Ali became the sovereign leader of Bahais.

In view of such serious circumstances, the Ottoman government intervened and sent Subh-e-Azal along with his family to Cyprus and Mirza Husain Ali with his family to Palestine. The Bahais thus got divided into two distinct groups, the followers of Subh-e-Azal came to be known as "Azalis" (The Bayanis) and the followers of Mirza Husain Ali became famous as "Bahais."

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, Bahaullah, Bab, Shoghi, Effendi, Haifa, Acca, Abdul Baha, Islam

WWW.SECTSOFBAHAIS.COM, JANUARY 2009 FEEDBACK

The only currently existing Bahai sect that is not based on disputes about the Guardianship or any new claim of spiritual authority is the Reform Bahai Faith, headed by prominent Bahai Mr. Frederick Glaysher, They believe that the Will and Testament of Abdu'l-Bahá is a Fradulent document. This independent Bahai denomination seeks to promote a more liberal, less authoritarian interpretation of the Bahai faith. It rejects the absolute, infallible authority of any human institution, including the Universal House of Justice.They call early Bahais like Mirza Ahmad Sohrab, Ruth White etc as Reform Bahais. Here are two important texts to read by Glaysher in support of his Bahai sect:

- 95 Theses of the Reform Bahai Faith. Like Martin Luther's Ninety-five Theses that is seen as the symbolic beginning of the Christian Reformation, Frederick Glaysher makes his stand against the corruption of todays organized Bahaism in this founding document of what he hopes to be a Bahai reformation.
- On Bahai Liberty

Free Bahais, Bahais who believe that Bahai authority ended with the passing of Abdul-Baha, and that the Covenant, as it has come to be known, is a doctrine that was not conceived by `Abdul-Baha, but rather by the author of a fraudulent document.According to them the Will and Testament of Abdu'l-Bahá is a fraudulent document. They do not believe in Shoghi Effendi.

In addition to all these division there is another group of Bahais the followers of Jamshed Maani. This group is now being headed by John Carre and calls themselves as Essence of Bahai Faith. They believe in coming of the Third Manifestation after Bab and Bahaullah.

New History Society (Followers of Mirza Ahmad Sohrab). Mírza Ahmad Sohrab was secretary and interpreter to `Abdul-Baha from 1912 to 1919. He co-founded the New History Society and the Caravan of East and West in New York, as an indirect way of spreading the teachings of the Bahai Faith.He was excommunicated from the Bahai Faith in 1939 by Shoghi Effendi.

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Equalization of Livelihood for All Humanity

IMRAN SHAYKH, OCTOBER 2016 FEEDBACK

Modern economic movements date back to the sixteenth and seventeenth centuries. All these movements have the common belief that society is economically flawed and not in favor of the general population. The doctrines proposed by these movements were all brought forward with the promise of reform and better means of livelihood for the people. Many of these doctrines, when implemented, failed to perform as promised and were put aside.

The current principle that the Bahai leadership has proposed, is a solution to the economic problems of the modern world. How this model will perform when implemented has yet to be seen.
Religious teachings about social justice have exiasted ever since antiquity. This is a goal most, if not all, religions have been striving to achieve. The system proposed by Shia Islam, is based on two different actions: The first is a legal obligation which is enforced by the government and the second is a religious obligation, which is unto the adherents to apply to and is not enforced by the government.

In the first form, a certain percentage of certain kinds of wealth, when exceeding a fixed amount, are paid to the government to be used for the welfare of the general population and also the needy. In the second form, the wealthy are recommended to pay charity to the needy. It is up to them to decide to pay these alms and they are in no way obliged to do so although God will judge them in the hereafter for these actions:
God has placed the sustenance of the needy amongst the wealth of the wealthy. No poor person starves but because of the benefiting of a wealthy person. God will question [the wealthy] because of [these actions].
Sayyid Razi, Nahj al-Balagha, saying no. 328

Some of the elements of the model proposed by Abdul Baha are strikingly similar to the Islamic model. Borrowing elements from Islam is so common, that when Abdul Baha is asked about the tax called zakat, he replies:
We ordered that the zakat be paid as has been revealed in the Quran.
Abd al-Hamid Ishraq Khawari, Ganjiniy-i Hudud wa ahkam, chap. 12, p. 149

Even though both religious and social movements before Baha'u'llah had all strived to reach this goal, Abdul Baha claims this principle is new and no religion has spoken about it:
He has set forth the solution and provided the remedy for the economic question. No religious Books of the past Prophets speak of this important human problem.
Abdul Baha, The Promulgation of Universal Peace, p. 455

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Equalization of Livelihood for All Humanity

IMRAN SHAYKH, OCTOBER 2016 FEEDBACK

1- Confiscating the wealth of all non-Babis:

Bab had given orders to confiscate the wealth of all who didn't believe in him:

The fifth chapter of the fifth unit which is about the decree of taking the property of those who do not believe in [the religion] of Bayan and giving it back if they become believers in this religion, except in the lands where taking [property] is not possible.

(The Bab, Farsi Bayan, unit 5, chap. 5)

2- All kinds of outrageous fines for Babis

In the book of Bayan, for every misdemeanor committed, an outrageous fine has to be paid to the Bab. For instance:

You have been prohibited in the Bayan from having more than nineteen books. If you do so, you will be fined 19 mithqals of gold.

(The Bab, Arabic Bayan, unit 11, chap. 7)

He who deliberately saddens another [follower of the Bab], must pay a fine of nineteen mithqals (3.6 gms) of gold, or else silver, or else must repent to God nineteen times.

(The Bab, Farsi Bayan, unit 7, chap. 18)

It has been destined in the sixth chapter to remember God's Oneness nineteen times [every day] from the beginning of night to the end of day. If you do not perform this [deliberately] after you have been informed, a fine of 19 mithqals of fine diamonds will be imposed.

(The Bab, Lauh haykal al-din, chap. 6, p. 3)

After the aforementioned decree, he continues to order the remembrance of himself, and other figures every day for nineteen times and imposes the following fines if such an act is not performed: nineteen mithqals of gold, five mithqals of red rubies, and five mithqals of yellow rubies. The Bab's writings are replete with fines of this form.

3- Loans with Interest and Usury

Usury has been prohibited in Judaism, Christianity, and Islam:

If you lend money to one of my people among you who is needy, do not treat it like a business deal; charge no interest.

(Exodus, 22:25)

Do not take interest or any profit from them, but fear your God, so that they may continue to live among you. You must not lend them money at interest or sell them food at a profit.

(Leviticus, 25:36-37)

And for taking interest, which was forbidden, and for consuming the people's money unjustly, we have prepared for the disbelievers among them a painful retribution.

(Quran 4:161)

Although lending with interest and usury are profitable for the lender, they are a pain and cause of hardship for the borrower who is usually in need and has financial problems. Bahaullah, without foreseeing the outcomes of his actions, announces that loans with interest are permissible:

We see many people who are in need of [these kinds of loans]. If there is no profit [in the loan] the affairs will not move forward. It is very rare that someone becomes successful in tolerating and heeding someone who is the same gender as himself, his countryman, or brethren, and gives them a loan without interest. So, as a favor to [God's] servants, we made loans with interest like all other forms of deals which people make with each-other. The profit gained [by lending] money, is now permissible, pure, and clean, because this order has been revealed from the Sky of Ordinance, so that the people of earth can be engrossed in remembering/speaking about the Beloved of the World, with utmost peace, tranquility, happiness, and pleasure.

(Abd al-Hamid Ishraq Khawari, Ganjiniy-i Hudud wa ahkam, chap. 24, p. 202)

Bahaullah's justification for allowing interest is "If there is no profit [in the loan] the affairs will not move forward." Didn't God know this when He prohibited this act in all other religions?

He further claims that lending with interest is a favor from God so that people would become engrossed in remembering him with peace and tranquility. The only thing that is clear is having a loan with interest neither brings peace nor tranquility.

Apparently, this new law decreed by Bahaullah had a devastating effect on the livelihood of Bahais who adhered to it. This effect was such that Abdul Baha ordered his followers to refrain from these kinds of loans in the strictest sense:

From now on do not give loans with interest to anyone because Abdul Baha dislikes interest even though it is legitimate. Only give [loans] without interest and take no loan with interest from anybody.
(Abd al-Hamid Ishraq Khawari, Ganjiniy-i Hudud wa ahkam, chap. 24, p. 204)

Again, there is a clear contradiction between Bahaullah and his son. It is not clear why Abdul Baha, who is only allowed to interpret Bahaullah's laws, directly orders his followers to disobey his father's orders and deprives them of the "favor to [God's] servants."

4- Outrageous fines for fornication and adultery
God hath imposed a fine on every adulterer and adulteress, to be paid to the House of Justice nine mithqals of gold, to be doubled if they should repeat the offence . . . Although the term translated here as adultery refers, in its broadest sense, to unlawful sexual intercourse between either married or unmarried individuals (see note 36 for a definition of the term), Abdul Baha has specified that the punishment here prescribed is for sexual intercourse between persons who are unmarried . . . In relation to the application of the fine, Bahaullah clearly specifies that each succeeding fine is double the preceding one; thus the fine imposed increases in geometrical progression.
(Bahaullah, The Kitabi Aqdas, pp. 200i202)

Unmarried people who engage in acts of sexual intercourse - especially teenagers - will likely frequently perform such acts. The number of times copulation occurs in a year can easily reach one hundred times if this shameful act is performed only twice a week. The amount of gold payable by each of these two people equals to: 3.6 grams * 9 * 2^100 = 41,071,879,447,394,632,608,493,183,854 kilograms, which is fairly equal to 8,000 times the weight of the earth. Just in case you are wondering, the fine will be about 34,000 kilos of Gold if copulation is performed only 20 times. We'll leave it to up to the readers to judge the practicality of these luminous laws. One wonders how a society governed by this law will ever be able to get closer to economic justice and attaining a means of livelihood for all people.

In fact this law is so outrageous that, as is standard for problematic Bahai laws, its implementation has been postponed until a future time:
The imposition of this fine is intended for a future condition of society, at which time the law will be supplemented and applied by the Universal House of Justice.
(Bahaullah, The Kitabi Aqdas, p. 201)

5- Excommunication and Shunning
Excommunicated members of the community have to break all ties with their family members. If the breadwinner of the family is excommunicated, his/her family will be left with no source of income. Likewise, if a dependent is excommunicated, they will have to fend off for themselves and find an alternative source of sustenance. Is this how the means of livelihood are equalized in this creed?

6- Deceased's living residence
According to Bahai law a deceased's living residence is solely the property of his oldest son even if the deceased has left no other wealth behind:
The living residence belongs to the oldest living son, whether or not the deceased has any other wealth. The oldest living son also takes his share from the other belongings.
(Abd al-Hamid Ishraq Khawari, Ganjiniy-i Hudud wa ahkam, chap. 10, p. 128.)

How can the Equalization of the Means of Livelihood for All Humanity be achieved by such laws?

7- Treatment of Thieves
Where does a thief receive sustenance from after being punished according to Bahai law?

Exile and imprisonment are decreed for the thief, and, on the third offence, place ye a mark upon his brow so that,

thus identified, he may not be accepted in the cities of God and His countries.
(Bahaullah, The Kitabi Aqdas, pp. 35-36)

If a thief is caught for the third time a mark must be put on his brow so that he will not be accepted in any city or country. Thus he will be completely deprived of all means of livelihood! Is this law problematic? No problem, this is how it is resolved:
The punishments for theft are intended for a future condition of society, when they will be supplemented and applied by the Universal House of Justice.
(Bahaullah, The Kitabi Aqdas, p. 198)

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Equalization of Livelihood for All Humanity

IMRAN SHAYKH, NOVEMBER 2016

If the purpose of this principle is the assistance of the needy by the wealthy and implementation of a series of laws and legislations which help in closing the income gap between different groups of the community, then yes it is completely logical and rational. The problem in reaching such a goal, is to bring forward a practical program and to introduce a system which allows the efficient implementation of such a program.

Abdul Baha believes the only program that can reach this goal is the one devised by Bahaullah: The economic problem will not be completely solved but by these teachings, rather, it is impossible [to solve them by any other method].
Abd al-Hamid Ishraq Khawari, Payam-i malakut, p. 135

He believes that to overcome economic problems, the first group in which reform must take place in are the farmers because they make up the bulk of the working class:
The economic problem [must be solved] by starting from the farmers until it reaches other groups. For the population of farmers is many more times higher than other [working] classes. Thus, it is worthy to start from the farmers and farmers are the foremost working class of the community. Yes, in each village a council consisting of the most rational people of the village must be set up and the village must be managed by that council. A public storehouse must be built and a secretary assigned to it. At the time of harvest, with the knowledge of the council, some of the produce from [all farmers] must be taken to supply the storehouse.
Abd al-Hamid Ishraq Khawari, Payam-i malakut, pp. 135-136

What Abdul Baha proposes is neither novel nor exceptional. The only point that is somewhat troubling is the fact that the poor farmers and peasants have been selected as the first class that must be reformed. This reformation is in no way helpful to them because they must give up some of their produce for the welfare of others, while the role of other groups in this system has not been specified.

The justification for starting with the peasants is even more interesting: they make up a larger portion of the community. Would it not be better to start with the minority groups who hold the largest wealth in the community and not the majority groups who are themselves the neediest? It seems awfully convenient for the small elite controlling all the wealth that it is the farmers and pheasants who should take the first step.

Four means have been devised by Bahaullah and Abdul Baha to Equalize the means of livelihood to allow the flow and distribution of wealth and prevent it from accumulating in the possession of a small minority:

1- Inheritance
Inheritance is distributed amongst seven groups.
The deceased's property are split into 2520 portions. Out of these, 1080 are for the children, 390 for the wives, fathers 330, mothers 270, brothers 210, sisters 150, teachers 90 (`Abd al-hamid Ishraq Khawari, Ganjiniy-i hudud wa ahkam, chap. 10, pp. 117-119).

Under some circumstances portions of the inheritance are handed over to the Universal House of Justice. If deemed appropriate, the UHJ can use some of this money for equalization of the means of livelihood or for propagating Bahai beliefs. Inheritance is only distributed in the aforementioned manner if the deceased does not leave a will. If the deceased has specified in his will for his wealth to be distributed in a manner which goes against the equalization of the means of livelihood, no one can protest his or her decision.

Furthermore, inheritance usually stays in the family and is not distributed in the community to help those who are in need.

In any case, the laws of inheritance in the Bahai creed do not have a meaningful influence in achieving the goal of the current principle, and are sometimes in conflict with it. For instance, as we already pointed out, the living residence of the deceased becomes the property of his eldest son, even if the deceased has left no other wealth.

2- Tax
In the Bahai creed two kinds of taxes are payable. The first is paid to the government according to the laws of each country. The government then does with these taxes what it wishes, whether waging war or helping the needy. This

tax has nothing to do with equalizing the means of livelihood.

The second is called `ushr (one tenth) which is a religious tax imposed on Bahais in accordance with Bahai law. Abdul Baha says:
It is not fair to put the same tax on both the rich and the needy. The needy must be exempted from paying tax. It is not fair that the needy pay one tenth as tax and the wealthy pay one tenth too . . . laws are needed [to address this] issue . . . I will tell you God's law [regarding this issue] . . . the farmers plant crops in a village and produce is harvested. One tenth of the harvest is taken from both the rich and the needy [as tax]. Then a public storehouse is erected in the village and both the tax and the produce are gathered there. It is then possible to see who is wealthy and who is poor. Nothing will be taken from the farmers who have been able to produce only enough to feed their families and procure their daily needs. All the produce and taxes are now in the general storehouse. If there are crippled people in the village, their minimum sustenance will be provided from the storehouse. On the other hand, a wealthy person who [for instance] needs only fifty thousand kilos for a living but has produced five hundred thousand kilos will be taxed twice as much (meaning one fifth) and whatever remains in the storehouse at the end of the year will be employed for general use.
Abd al-Hamid Ishraq Khawari, Payam-i malakut, pp. 148-150

In this plan which is slightly different from the previous one, the poor still remain poor and the rich, rich. In the aforementioned system, the poorer farmer classes achieve nothing extra from the taxes and no equalization of the means of livelihood is achieved. The only group that benefits from this system are a small number of crippled people.

Thus, the wealthy classes still keep the bulk of their wealth and accumulate it while the poorer classes retain what they had before and nothing is added to it. The plan devised by Abdul Baha does not help in the flow of wealth from the wealthy to the poor and no equalization is achieved. It may sound interesting on paper, but in action achieves nothing novel. It resembles the tax systems employed in all governments.

3- Huquq Allah
Huquq Allah or God's Share, is a form of tax Bahais must pay to the Universal House of Justice. When a Bahai person's wealth exceeds the price of nineteen mithqals of gold, 19 percent of the wealth must be handed over to the UHJ. (See `Abd al-Hamid Ishraq Khawari, Ganjiniy-i hudud wa ahkam, chap. 9, pp. 94 & 101) This tax is then used by the UHJ in whatever affairs they deem appropriate and is in no way guaranteed to be used for the equalization of the means of livelihood.

A point worth considering is the striking similarity between this tax and the tax of Khums in Shia Islam. In Shia Islam, 20 percent of the annual surplus of a person's expenses are paid as Khums tax. Out of this 20 percent, half is directly given to poor descendants of Prophet Muhammad (it is forbidden to give these people normal charity). At least in the Shia method, some form of equalization of the means of livelihood is achieved, because wealth is directly given to the needy, but in the Bahai version, the wealth is given to the UHJ.

4- Zakat tax
As we previously mentioned, this tax has been directly copied from Islamic teachings:

We ordered that the zakat be paid as has been revealed in the Quran.
Abd al-Hamid Ishraq Khawari, Ganjiniy-i hudud wa ahkam, chap. 12, p. 149

As we can see, the Bahai system proposed for the equalization of the means of livelihood is based on systems that were already implemented in government taxing systems or have been borrowed from Islamic Sharia. The irony is that the proposed system has a minimal effect on the Equalization of the Means of Livelihood for All Humanity, for wealth is not redistributed among the needy in a manner which helps close the gap between the rich and the poor, rather, it is merely a method for taxing the people of society.

It is up to you to draw your own conclusions!

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Equalization of Livelihood for All Humanity

IMRAN SHAYKH, DECEMBER 2016 FEEDBACK

Is Equalizing the Means of Livelihood a New Principle?

Abdul Baha: Former religious book have not spoken about this problem.

""He has set forth the solution and provided the remedy for the economic question. No religious Books of the past Prophets speak of this important human problem," `Abdu'l-Baha, The Promulgation of Universal Peace, p. 455

Abdul Baha: "We ordered that the zakat be paid as has been revealed in the Quran."

Abd al-Hamid Ishraq Khawari, Ganjiniy-i Hudud wa ahkam, chap. 12, p. 149

Is Usury Good or Bad? Does Abdul Baha Hate Bahaullah's Favors to the People?

Bahaullah: We made usury legal as a favor to God's servants.

"So, as a favor to [God's] servants, we made loans with interest like all other forms of deals which people make with each-other. The profit gained [by lending] money, is now permissible, pure, and clean, because this order has been revealed from the Sky of Ordinance, so that the people of earth can be engrossed in remembering/speaking about the Beloved of the World, with utmost peace, tranquility, happiness, and pleasure," `Abd al-Hamid Ishraq Khawari, Ganjiniy-i Hudud wa ahkam, chap. 24, p. 202.

Abdul Baha: Even though usury is allowed no one is allowed to engage in such an act because I hate it.

"From now on do not give loans with interest to anyone because `Abdu'l-Baha dislikes interest even though it is legitimate. Only give [loans] without interest and take no loan with interest from anybody," `Abd al-Hamid Ishraq Khawari, Ganjiniy-i Hudud wa ahkam, chap. 24, p. 204

Helping the Needy a Legal Obligation or Voluntary?

Abdul Baha: The wealthy must voluntarily help the poor.

"The wealthy must have mercy on the poor, but out of free will not by force. It is useless if force is used," Abd al-Hamid Ishraq Khawari, Payam-i malakut, p. 148.

Abdul Baha: Helping the needy must be enforced by law.

"For instance, a wealthy person who has great wealth must not allow another person to remain in a state of poverty and must consider his needs so that he reaches peace. This must be enforced by law and the wealthy must give the surplus of their wealth to the needy themselves," `Abd al-Hamid Ishraq Khawari, Payam-i malakut, p. 135.

Equalization of Means of Livelihood or Paying Thousands of Tons of Gold to the UHJ?

Abdul Baha: Remedying the means of livelihood for humans is necessary.

Abd al-Hamid Ishraq Khawari, Payam-i malakut, p. 134.

Bahaullah: After 20 times of adultery, pay 34 tons of gold to the UHJ and after 100 times, 8,000 times the weight of earth.

"God hath imposed a fine on every adulterer and adulteress, to be paid to the House of Justice nine mithqals of gold, to be doubled if they should repeat the offence . . . Although the term translated here as adultery refers, in its broadest sense, to unlawful sexual intercourse between either married or unmarried individuals (see note 36 for a definition of the term), 'Abdu'l-Baha has specified that the punishment here prescribed is for sexual intercourse between persons who are unmarried . . . In relation to the application of the fine, Bahaullah clearly specifies that each succeeding fine is double the preceding one; thus the fine imposed increases in geometrical progression," Bahaullah, The Kitabi Aqdas, pp. 200-202.

Equalization of the Means of Livelihood or Depriving Some of Any Livelihood at All?

When the Bahai kingdom materializes thieves and excommunicated individuals (No one is allowed to speak or interact with these individuals) are kicked out of the community and are deprived of means of livelihood.

"Exile and imprisonment are decreed for the thief, and, on the third offence, place ye a mark upon his brow so that, thus identified, he may not be accepted in the cities of God and His countries," Bahaullah, The Kitabi Aqdas, pp. 35-36.

Must There Be Complete Equality between All People?

Abdul Baha: There must be complete equality between all people.

"There is equality between people and complete brotherhood. Justice implies that the rights of humankind be protected and preserved and all have equal rights," `Abd al-Hamid Ishraq Khawari, Payam-i malakut, p. 30

Abdul Baha: Complete equality is not possible in the community because people have different ranks and are from different classes.

"We must strive for the eternal salvation of humankind. In this respect, laws are needed so [social] classes [and differences] remain and [at the same time] the members of the community be in complete peace. Because a community is like a [military] camp that needs generals, majors, lieutenants, and privates. All members cannot be generals or privates. There must be [different] classes and different ranks are needed," `Abd al-Hamid Ishraq Khawari, Payam-i malakut, p. 138.

Has God Made Distinctions between People?

Abdul Baha: God has created people without any differences or distinctions.

"The God of the world created all [humans] from clay and created everyone from one element, created all from one progeny, created all in one land, and created [all] under the shadow of one sky, has created them with common emotions, and did not put any differences. He created everyone the same and gives all sustenance, nurtures all, protects all, and is kind to all. He has put no differences in any grace or mercy," `Abd al-Hamid Ishraq Khawari, Payam-i malakut, p. 42.

Abdul Baha: People have different degrees of intelligence.

"Remedying the means of livelihood for humans is necessary. [This does not] mean equality . . . Humans cannot be all the same because they are different in creation. Some have first-degree intelligence, others have medium intelligence, and others are completely deprived of it. Is it possible for someone who has very high intelligence to be equal to someone who has no intelligence at all," `Abd al-Hamid Ishraq Khawari, Payam-i malakut, p. 134.

SUMMARY AND CONCLUSIONS

Is the Equalization of the Means of Livelihood for All Humanity a new principle?

All previous religions and most economic movements, have in one form or another, strived to achieve this goal and to narrow the gap between the rich and the poor. Wishing for this to happen will bear no fruit unless an efficient method is implemented to achieve this goal. The methods put forward by the Bahai creed are mostly similar to methods already legislated in Islam or proposed by advocators of economic movements. Thus the claim that this principle is novel is baseless.

Did the leaders of Baha'ism act upon this principle?

We showed a number of Bahai laws which go against this principle. These, are all a confirmation of the superficiality of this slogan in Bahaism.

Is this principle rational and logical?

Equalizing the means of livelihood and narrowing the gap between the rich and the poor is definitely logical and a wish all humanity and religions had. In the Baha'i creed, it is claimed that the only method which can be used to reach this goal is the one put forward by Bahaullah. A quick analysis of this method shows that it lacks a means to bridge the gap between the rich and the poor and at most can only help the extremely poverty-stricken.

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Equalization of Livelihood for All Humanity

IMRAN SHAYKH, OCTOBER 2016 FEEDBACK

"Every human being has the right to live; they have a right to rest, and to a certain amount of well-being. As a rich man is able to live in his palace surrounded by luxury and the greatest comfort, so should a poor man be able to have the necessaries of life. Nobody should die of hunger; everybody should have sufficient clothing; one man should not live in excess while another has no possible means of existence."

The Equalization of the Means of Livelihood for All Humanity means that universal wealth must be distributed in such a way that all people-rich or poor-live in peace and tranquility.

Abdul Baha says:
People are of different [social] classes. Some are extremely wealthy others extremely poor. One lives in a splendid palace whilst another doesn't even have a hole [to live in]. One has all kinds of food on his table another doesn't even have a single loaf of bread . . . thus the means of livelihood for people must be remedied.
Abd al-Hamid Ishraq Khawari, Payam-i malakut, p. 134

He stresses that the Equalization of the Means of Livelihood, does not mean that everyone should have equal wealth, rather, it means that the wealthy should help the needy:
Remedying the means of livelihood for humans is necessary. [This does not] mean equality . . . Humans cannot be all the same because they are different in creation. Some have first-degree intelligence, others have medium intelligence, and others are completely deprived of it. Is it possible for someone who has very high intelligence to be equal to someone who has no intelligence at all?
Abd al-Hamid Ishraq Khawari, Payam-i malakut, p. 134

He believes that people of all social classes must live a tranquil life irrespective of their class and position:
All must become needless and everyone must have tranquility proportional to their position and status. Just as a ruler has honor and is immersed in blessings, the poor must too have daily sustenance and must not be left in great abjection and be deprived of this living world by starvation.
Abdul Baha, Kha?abat (Egypt), vol. 1, pp. 32-33

Abdul Baha states that there must exist different social ranks and classes:
We must strive for the eternal salvation of humankind. In this respect, laws are needed so [social] classes [and differences] remain and [at the same time] the members of the community be in complete peace. Because a community is like a [military] camp that needs generals, majors, lieutenants, and privates. All members cannot be generals or privates. There must be [different] classes and different ranks are needed.
Abd al-Hamid Ishraq Khawari, Payam-i malakut, p. 138

Abdul Baha clearly expresses that social ranks and classes will not be abolished. The Baha'i vision is to create a community with moderate social classes:
It is better that moderation be introduced. Moderation means a series of laws and systems must be put in place which prevent some people from unnecessary accumulation of wealth and [at the same time] provide the necessary needs of the public.
Abd al-Hamid Ishraq Khawari, Payam-i malakut, p. 142

Abdul Baha further iterates that this principle cannot be implemented unless laws are passed and legislation is introduced which oblige the wealthy to give some of their wealth to the needy:
It is not acceptable that some are extremely wealthy whilst others are extremely poor. Reforms must be introduced

and laws must be implemented so that all enjoy welfare and well-being. It shouldn't be such that one is poverty-stricken and another enjoys utmost opulence. For instance, a wealthy person who has great wealth must not allow another person to remain in a state of poverty and must consider his needs so that he reaches peace. This must be enforced by law and the wealthy must give the surplus of their wealth to the needy themselves. The laws of a country should be such that according to God's tradition everyone has tranquility.
Abd al-Hamid Ishraq Khawari, Payam-i malakut, p. 135

Abdul Baha repeats a few times that there must be a law or legislation that prevents the accumulation of wealth by the wealthy and causes them to give the surplus of their revenue to the needy. This clearly shows that this principle must be enforced through the use of legal means and possibly by using excessive force. In an unusual change of mind, he immediately claims that distribution of wealth by the wealthy must be performed out of free will not force: The wealthy must have mercy on the poor, but out of free will not by force. It is useless if force is used. There must not be force but a general law by which everyone will know their duty.
Abd al-Hamid Ishraq Khawari, Payam-i malakut, p. 148

He then continues by presenting an example on how this should be implemented. Amazingly, the example he presents still relies on legal obligation like all the previous quotes. Whatever Abdul Baha is saying, contradicts itself and does not make any sense, whether in theory or in action.

Read More:

- Equalization of Livelihood for All Humanity: Introduction
- Is This A New Principle
- Did the Founders Follow This Principle?
- Is This Principle Logical And Rational?
- Summary and Conclusion

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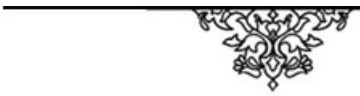
Equality of Men and Women

IMRAN SHAYKH, JAN 2018 FEEDBACK

"The tenth principle of his Highness Bahaullah is the unity of men and women; for in the view of God men and women are equal. They are all from the human race and the descendants of Adam. Because being male or female is not specific to the human race. Plants have male and female and animals too have male and female and there is no distinction. Look at the plant kingdom. Is there any distinction between male plants and female plants? Rather there is complete equality; and in the Animal kingdom too, there is no distinction at all. They are all under the shadow of God's mercy." "

Abdul Baha, Khatabat (Tehran), vol. 2, pp. 149-150



Abdul Baha likens men and women to a bird's two wings. He says: The human world, like birds, needs two wings. One women and the other men. Flight is not possible with one wing. A shortcoming of one wing will cause hardship for the other.
Abdul Baha, Khatabat (Tehran), vol. 2, pp. 134

From the teachings of his highness Bahaullah is the unity of women and men, for the human world has two wings. One wing is men and the other wing women. The bird will not fly unless both wings are equal. If one wing is weak flight is not possible. Unless the world of women becomes equal to the world of men in attaining virtues and accomplishments, prosperity and salvation will be impossible and unfeasible.
Abdul Baha, Makatib (Egypt), vol. 3, pp. 107

Abdul Baha believes the difference between men and women is rooted in how they are brought up and nurtured:
Up to now, the reason women lagged behind men was because women were not nurtured like men. If women were nurtured like men, there is no doubt that they would have become like men. When they attain the virtues of men, they will surely reach the rank of equality.
Abdul Baha, Khatabat (Tehran), vol. 2, pp. 150

He emphasizes:
Men and women are both humans and the servants of one Lord. In the presence of God there is no such thing as man and woman. Whoever has a purer heart and better actions is closer to God, whether he is a man or a woman. The differences we see now are caused by differences in nurturing for women are not nurtured like men. If they are nurtured like men they will become equal in all ranks, because they are both humans and share the same ranks. God has made no distinction.
Riyaz Qadimi, Gulzar-i ta`alim Bahai, p. 283

Bahais preach that if the world is to reach peace and unity, women must be allowed to attain the highest social, national, and international positions without discrimination and limitations, and be given the right to freely implement their views.

Bahai leaders have tried to portray themselves as women's rights advocates in order to make their creed more appealing to the modern society. Shoghi Effendi says:
Bahais worldwide have the opportunity to show the world that they have achieved a new style concerning the relation between the two sexes. Aggression and the use of force have been obliterated and they have been replaced with co-operation and consultation. If women's stature in the Bahai teachings is properly exhibited, it will definitely attract more attention.

Extracts from one of Shoghi's letters to the National Assembly of Iran dated 7 June 1931

By expressing sympathy for women - especially the women in Iran - Shoghi tries to portray Bahaism as a creed with equal rights for the genders.
The Universal House of Justice writes in a letter dated 20 June 2008: "There are, of course, many pressing issues that occupy the minds of those striving to promote the prosperity and well-being of Iran. Chief among them is, no doubt, the critical need to remove barriers hindering the progress of women in society . . . You are particularly well placed to contribute to the promotion of this principle . . . Many of your compatriots are eager to see the realization of the universal principle of the equality of men and women. They will no doubt welcome you to join them in learning how to promote, step by step, conditions that enable the women of Iran to overcome impediments blocking their progress and participate fully, as equals of men, in all areas of human endeavour."

When Bahai teachings are more closely analyzed, it is apparent that there is no equality in rights, rather, there is a great inclination towards men.

- Equality of Men and Women

The articles have been based on the book "Avaze Dohol" - the Beating of the Drum by Masoud Basiti, Zahra Moradi.

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Establishment of a Universal House of Justice and Supreme Tribunal

IMRAN SHAYKH, JAN 2017 FEEDBACK

"The world is in the need of universal peace. The world will not rest unless universal peace is announced. The governments and nations must create a supreme tribunal to which differences are referred to and that supreme tribunal will settle them."

Abd al-Hamid Ishraq Khawari, Payam-i malakut, p. 48

The Universal House of Justice (UHJ) is an institution made up of nine people who are selected by ballot and work under the supervision of the Guardian of the Cause of God.

The Supreme Tribunal is a committee which governs all world affairs with representatives from all nations of the world.

The Universal House of Justice (UHJ) is the highest governing body of the Bahai administrative organization. Its establishment was originally proposed by Bahaullah but he failed to establish it. After Bahaullah, Abdul Baha too tried in vain to establish it. Shoghi aspired to achieve this goal but he also failed. Even with all the spiritual and material sources at their disposal, the Bahai prophet, the interpreter of his words, and the Guardian of the Cause of God, all failed to realize this dream.

The Bahai community is administrated using two complementary sources. The first is in charge of legislation which is made up of the following:

- The rulers and constitutions of the nations Bahais reside in
- Bahaullah's orders and writings
- The Universal House of Justice.

The second is in charge of interpreting and paraphrasing Bahai laws and orders and consists of Abdul Baha and after him the Guardians of the Cause of God who are Shoghi and his male descendants.

We will now proceed with analyzing the groups which constitute these sources.

1- Rulers and National Constitutions

As opposed to all other religions, Bahais must adhere to the orders of the kings and governments they live in regardless of whether these laws are correct, incorrect, moral, or oppressive. Bahaullah argues that since God has granted the kings and rulers authority over their lands, no one is allowed to oppose or disobey them:

God Mighty and Majestic be He, has granted the evident lands to the rulers. No one is allowed to oppose the verdict of the heads of the country.

Bahaullah, Iqtidarat wa chand lauh digar, p. 324

Every nation must have a high regard for the position of its sovereign, must be submissive unto him, must carry out his behests, and hold fast his authority. The sovereigns of the earth have been and are the manifestations of the power, the grandeur and the majesty of God.

Bahaullah, Epistle to the Son of the Wolf, p. 89

Abdul Baha too, orders Bahais to obey the rulers and kings:

No movement -minor or major - must be made without the consent and permission of the government. Whoever makes the slightest movement without the permission of the government will have disobeyed the Blessed Affair (meaning the Bahai creed) and no excuse will be accepted from him. God's definite order is that the government must

be obeyed. This [order] neither needs to be paraphrased nor interpreted. An example of obeying the government is this: not a single word can be published without the government's permission. The duty of God's Friends is to obey and submit to the government whether [that government is] a state or constitutional.
Abd al-Hamid Ishraq Khawari, Ganjiniy-i hudud wa ahkam, chap. 75, pp. 463-464

According to Bahai teachings, government orders must be preferred over Bahai laws:
The laws revealed by Bahaullah in the Aqdas are, whenever practicable and not in direct conflict with the Civil Law of the land, absolutely binding on every believer or Bahai institution whether in the East or in the West.
Bahaullah, The Kitabi Aqdas, p. 6

This means that regardless of the government being just or unjust, right or wrong, Bahais must adhere to its rules and orders even if it means disobeying their own religious decrees!

Although Abdul Baha had declared that "God's definite order is that the government must be obeyed. This [order] neither needs to be paraphrased or interpreted," and neither him nor Bahaullah had announced any exception with regard to this law, Shoghi insists on implementing his own interpretation of these words. Shoghi claims that governments must only be obeyed if they impose limits on Bahai administrative affairs. In matters of belief no compromise is allowed and Bahais must disobey the government even if they are killed or banished:
Obedience to the state is so vital a principal of the Cause that should the authorities in . . . [sic] decide to-day to prevent the Bahais from holding any meeting or publishing any literature they should obey . . . [sic] But, as already pointed out, such an allegiance is confined merely to administrative matters which if checked can only retard the progress of the Faith for some time. In matters of belief, however, no compromise whatever should be allowed, even though the outcome of it be death or expulsion (From a letter written on behalf of Shoghi Effendi to an individual believer, February 11, 1934).
Helen Bassett Hornby, Lights of Guidance: A Bahai Reference File, chap. XXXIX, no. 1455

According to the government rules of some countries, Bahais are not allowed to teach or preach their religion amongst non-Bahais. These orders are blatantly ignored by the Bahai community under the disguise of discrimination and freedom of religion. Ironically, Bahais gladly oblige to similar laws in Israel.

2- Baha'u'llah's Orders and Writings
The laws legislated by Bahaullah are incomplete and address very few issues. To remedy this shortcoming, Bahaullah has put it up to the UHJ to fill in the gaps regarding the laws that he had not decreed:
It is incumbent upon the Trustees of the House of Justice to take counsel together regarding those things which have not outwardly been revealed in the Book, and to enforce that which is agreeable to them. God will verily inspire them with whatsoever He willeth.
Shoghi Effendi, The World Order of Bahaullah (US Bahai Publishing Trust, 1991 [first pocket-size edition]), p. 23

For instance, the punishment for robbery has been declared to be:
Exile and imprisonment are decreed for the thief, and, on the third offence, place ye a mark upon his brow so that, thus identified, he may not be accepted in the cities of God and His countries.
Bahaullah, The Kitabi Aqdas, pp. 35-36

But nothing has been said about the conditions of the thief and the severity of his actions that lead to such punishments. The order given to Bahais is:

All details concerning the nature of the mark, how the mark is to be applied, how long it must be worn, on what conditions it may be removed, as well as the seriousness of various degrees of theft have been left by Bahaullah for the Universal House of Justice to determine when the law is applied.

According to Shoghi Effendi, Bahaullah's laws are incomplete: Severed from the no less essential institution of the Universal House of Justice this same System of the Will of Abdul Baha would be paralyzed in its action and would be powerless to fill in those gaps which the Author of the Kitab-i-Aqdas has deliberately left in the body of His legislative and administrative ordinances.

With Bahaullah's laws and orders incomplete and limited to only a few subjects, the UHJ is the only body that remains that can have a meaningful effect on the everyday lives of Bahais.

If the laws brought by this new creed are incomplete and must be completed by a group of people who are perfectly capable of committing mistakes, then what advantage does this religion have over ordinary legislative bodies in every country that consist of a number of fallible lawmakers? What problem has this creed solved?

3- Universal House of Justice

The Universal House of Justice is the supreme governing body of the Bahai creed and constitutes of nine members. The next governing body is the National Spiritual Assembly that is responsible for the administration of the Bahais of a country. Next in rank are the Regional Bahai councils that act under the supervision of the National Spiritual Assemblies. The lowest level of governance is performed by the Local Spiritual Assemblies.

Members of each of the aforementioned institutions are selected by ballot. All these institutions were originally referred to as Houses of Justice by Bahaullah but were given other names later on:

The Lord hath ordained that in every city a House of Justice be established wherein shall gather counsellors to the number of Baha, and should it exceed this number it doth not matter.

Bahaullah, The Kitabi Aqdas, p. 29

The Universal House of Justice can legislate new Bahai laws but may not alter the scriptural laws defined by Bahaullah and Abdul Baha'. Bahais regard the decrees of the UHJ to be divine and free from error:

And now, concerning the House of Justice which God hath ordained as the source of all good and freed from all error, it must be elected by universal suffrage, that is, by the believers.

The duties and method of administration of the UHJ are as follows:

By this House is meant the Universal House of Justice, that is, in all countries, a secondary House of Justice must be instituted, and these secondary Houses of Justice must elect the members of the Universal one. Unto this body all things must be referred. It enacteth all ordinances and regulations that are not to be found in the explicit Holy Text. By this body all the difficult problems are to be resolved and the guardian of the Cause of God is its sacred head and the distinguished member for life of that body. Should he not attend in person its deliberations, he must appoint one to represent him. Should any of the members commit a sin, injurious to the common weal, the guardian of the Cause of God hath at his own discretion the right to expel him, whereupon the people must elect another one in his stead.

Shoghi Effendi, Bahai Administration, p. 10

No Bahai member is allowed under any condition to disobey the orders of the UHJ. In many cases, perpetrators have been excommunicated from the Bahai community.

4- Guardian of the Cause of God

The Guardians of the Cause of God are the legal interpreter and paraphrasers of Bahaullah's words. Abdul Baha was the first of these and after him, this duty was given to Shoghi and his male descendants:

O my loving friends! After the passing away of this wronged one, it is incumbent upon the Aghsan (Branches), the Afnan (Twigs) of the Sacred Lote-Tree, the Hands (pillars) of the Cause of God and the loved ones of the Abha Beauty to turn unto Shoghi Effendi—the youthful branch branched from the two hallowed and sacred Lote-Trees and the fruit grown from the union of the two offshoots of the Tree of Holiness,—as he is the sign of God, the chosen branch, the Guardian of the Cause of God, he unto whom all the Aghsan, the Afnan, the Hands of the Cause of God and His loved ones must turn. He is the Interpreter of the Word of God and after him will succeed the first-born of his lineal descendents.

Abdul Baha, The Will and Testament of 'Abdul Baha, p. 11

Regarding the Guardian and the UHJ, there are a number of fundamental contradictions and inconsistencies which are literally ignored by the Bahai community and administration.

The first is about the Bahai belief that Abdul Baha had superhuman knowledge (*"He is, above and beyond these appellations, the "Mystery of God" - an expression by which Bahaullah Himself has chosen to designate Him, and which, while it does not by any means justify us to assign to Him the station of Prophethood, indicates how in the person of 'Abdul Baha the incompatible characteristics of a human nature and superhuman knowledge and perfection have been blended and are completely harmonized," Shoghi Effendi, The World Order of Bahaullah, p. 134*) but he failed to foresee the fact that Shoghi was sterile and would have no children, and he erroneously stated that the Guardians are "the first-born of his lineal descendents."

Abdul Baha, The Will and Testament of 'Abdul Baha, p. 11

The second is Abdul Baha's claim that Shoghi (the Guardian) is blessed with unerring guidance:
The sacred and youthful branch, the Guardian of the Cause of God, as well as the Universal House of Justice to be universally elected and established, are both under the care and protection of the Abha Beauty, under the shelter and unerring guidance of the Exalted One (may my life be offered up for them both). Whatsoever they decide is of God. Whoso obeyeth him not, neither obeyeth them, hath not obeyed God; whoso rebelleth against him and against them hath rebelled against God; whoso opposeth him hath opposed God; whoso contendeth with them hath contended with God; whoso disputeth with him hath disputed with God.
Abdul Baha, The Will and Testament of 'Abdul Baha, p. 11 Yet, this unerring guidance was of no use to him and he failed in appointing the next Guardian whilst he was still alive as he had been ordered:
O ye beloved of the Lord! It is incumbent upon the Guardian of the Cause of God to appoint in his own life-time him that shall become his successor, that differences may not arise after his passing.
Abdul Baha, The Will and Testament of 'Abdul Baha, p. 12 The third matter is the Universal House of Justice which can only be run under the supervision of the Guardian of the Cause of God. After Shoghi, the Guardians ceased to exist and the UHJ lacks any legal basis for functioning. Thus in less than a hundred years after Bahaullah's declaration, his prophecies reached a state of complete unfulfillness and the current UHJ and Bahai administration have no legitimacy whatsoever.
"The guardian of the Cause of God is its sacred head and the distinguished member for life of that body. Should he not attend in person its deliberations, he must appoint one to represent him," Shoghi Effendi, Bahai Administration, p. 10

Shoghi explains it more clearly:
This new Order which is superior to the void sickly orders of the world and is unique, unparalleled, and unheard of throughout the history of religions, is based on two powerful pillars: the first which is greater is the pillar of divine Guardianship that is the source of interpretations and the second pillar is the divine Universal House of Justice that is the reference of legislation. Just as it is impossible to separate between the laws of the Legislator of the Order (meaning Bahaullah) and his fundamental basis' which the Center of the Covenant has declared, separating the two pillars of the New Order from each-other is impossible and infeasible.
Shoghi Effendi, Tauqi'at mubaraki khitab bi ahibba' sharq (Langenhain [Germany]: Lajniyi Milli Nashr Athar Amri Bi Zabanhayi Farsi wa Arabi, 149 B.[1992]), p. 301

Divorced from the institution of the Guardianship the World Order of Bahaullah would be mutilated and permanently deprived of that hereditary principle which, as Abdul Baha has written, has been invariably upheld by the Law of God. "In all the Divine Dispensations," He states, in a Tablet addressed to a follower of the Faith in Persia, "the eldest son hath been given extraordinary distinctions. Even the station of prophethood hath been his birthright." Without such an institution the integrity of the Faith would be imperiled, and the stability of the entire fabric would be gravely endangered. Its prestige would suffer, the means required to enable it to take a long, an uninterrupted view over a series of generations would be completely lacking, and the necessary guidance to define the sphere of the legislative action of its elected representatives would be totally withdrawn.

Severed from the no less essential institution of the Universal House of Justice this same System of the Will of 'Abdu'l-Bahá would be paralyzed in its action and would be powerless to fill in those gaps which the Author of the Kitab-i-Aqdas has deliberately left in the body of His legislative and administrative ordinances.
Shoghi Effendi, The World Order of Bahaullah, p. 148

Thus the gaps in Bahaullah's laws are to remain forever unfilled and his decrees incomplete. The Bahai system remains paralyzed, the integrity of the faith imperiled, and the necessary guidance to define the sphere of the legislative action of its elected representatives are totally withdrawn! What Shoghi is saying here is that the lack of a Guardian, is the final nail in the coffin of the Bahai creed . . . even with all these clear clues and errors, Bahais still propagate their religion with pride and insist that their religion is from God and the sole source of salvation for mankind.

- Establishment of a UHJ and Supreme Tribunal
- Is This a Novel Idea?

- Is This Logical and Applicable?
- Some Contradictions

The articles have been based on the book "Avaze Dohol" - the Beating of the Drum by Masoud Basiti, Zahra Moradi.

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Establishment of a Universal House of Justice and Supreme Tribunal

IMRAN SHAYKH, JAN 2017 FEEDBACK

Bahaullah opines that the system in England seems appropriate for the Baha段 administration:
"The system of government which the British people have adopted in London appeareth to be good, for it is adorned with the light of both kingship and of the consultation of the people."
Bahaullah, Tablets of Bahaullah Revealed After the Kitab-i-Aqdas, p. 93

Would someone who has divine knowledge speak about matters with such doubt, stating that the British system "appeareth to be good"?

It was based on this system that appears good to Bahaullah, that has both a king and public consultation, that Bahaullah proposed the UHJ system with the Guardian (as the king) and the elected members for consultation. Thus, as can be seen the method devised by Bahaullah is merely a copy of the governing system in England. `Abdul Baha further admits that UHJ membership is based on European parliaments:
"If differences occur, the Universal House of Justice must swiftly settle the differences, and whatever the majority expresses [as a decision] is the definite truth. The [members of] House of Justice must be selected using the same mechanism and methods that the [members] of parliament in European countries are selected."
Abdul Baha, Makatib (Egypt), vol. 3, p. 501

Both the system and the selection method of the UHJ are based on British and European governance systems. Thus there is nothing novel in this system, it is merely an imitation of what Bahaullah and `Abdul Baha had observed or heard of after they were banished from Persia. It is strange that even though these two Baha段 figures admit that their method is not new, Shoghi insists that the structures of this twin institution are similar to nothing the world has seen:
"The Baha段 Commonwealth of the future, of which this vast Administrative Order is the sole framework, is, both in theory and practice, not only unique in the entire history of political institutions, but can find no parallel in the annals of any of the world痴 recognized religious systems. No form of democratic government; no system of autocracy or of dictatorship, whether monarchical or republican; no intermediary scheme of a purely aristocratic order; nor even any of the recognized types of theocracy, whether it be the Hebrew Commonwealth, or the various Christian ecclesiastical organizations, or the Imamate or the Caliphate in Islam-none of these can be identified or be said to conform with the Administrative Order which the master-hand of its perfect Architect has fashioned."
Shoghi Effendi, The World Order of Bahaullah, p. 152

The pillars that sustain its authority and buttress its structure are the twin institutions of the Guardianship and of the Universal House of Justice. The central, the underlying aim which animates it is the establishment of the New World Order as adumbrated by Bahaullah. The methods it employs, the standard it inculcates, incline it to neither East nor West, neither Jew nor Gentile, neither rich nor poor, neither white nor colored.
Shoghi Effendi, The World Order of Bahaullah, p. 157

Baha段s believe that if the whole world-not only Baha段s-establish a Universal House of Justice, world peace would be reached. This global UHJ is referred to as the Supreme or International Tribunal. `Abdul Baha declares:
"From amongst all governments and nations, using general polling, a supreme tribunal must be established. The differences and quarrels between the governments and nations must be settled in that tribunal so that they do not result in war."
Abd al-Hamid Ishraq Khawari, Payam-i malakut, p. 30

He believes that peace and tranquility can only be achieved when this tribunal is established: "Not until the flag of peace is raised and a great universal court of justice is established in which all affairs and differences between governments are settled, the world of creation will not have peace."
Abdul Baha, Khatabat (Tehran), vol. 2, p. 150

The United Nations is an organization which fits the criterion set out by `Abdul Baha to a great extent and Baha段s have a very close connection to it.

Unfortunately, more than sixty-five years after its establishment, the outcome that `Abdul Baha had envisioned for such an organization has not materialized, and the world, even with all its nations being a part of this tribunal, is still infested with war and oppression and peace is nowhere in sight. These sixty-five years have shown this tribunal has failed the test of time and it cannot-as Baha段s claim-achieve world peace and tranquility. Yes, this international body might have prevented some wars, but this is nothing new or out of the ordinary, for ever since antiquity, all nations had avoided war through negotiations.

The hope and goal of achieving global peace under the umbrella of a global system is not a matter for Baha段s to show pride in as being something novel or an astounding trait of their creed. It has been and still is the hope of all peaceful movements throughout the world and all divine religions.

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Establishment of a Universal House of Justice and Supreme Tribunal

IMRAN SHAYKH, JAN 2017 FEEDBACK

1-What Is Being Addressed: The Problems of the People or the Governments?

When Bahais say, "from amongst all governments and nations a supreme tribunal must be established," if they are referring to an organization like the United Nations, a fundamental contradiction arises. Such an organization will not necessarily help the people or be of any benefit to them, because the people in the UN represent their respective governments, not their people, and not all governments are truly representative of their people.

The UN resolves the problems between the governments, not the people. In this process, the problem is usually resolved through threats of vetoing, sanctions, and even war, with the outcome of the resolution usually being in favor of a global superpower, not rightness and wrongness. This system is neither rational nor in compliance with divine teachings and justice.

As we already pointed out, even with the establishment of the UN, peace is still nowhere in sight, and neither the UN nor any similar organization proposed by Bahaullah and Abdul Baha can bring about universal peace.

2- Bahai Non-Interference in Political Matters.

According to Shoghi, in the future, all the worlds governments will unite under a single nation governed by the Bahai creed:

Its watchword is the unification of the human race; its standard the "Most Great Peace"; its consummation the advent of that golden millennium-the Day when the kingdoms of this world shall have become the Kingdom of God Himself, the Kingdom of Bahaullah.

Shoghi Effendi, The World Order of Bahaullah, p. 157

The problem that arises here is that Bahais believe that political matters are of no concern to them and they have been strictly ordered to refrain from any political interference or activities. This order is so hard to come by that during Shoghi's guardianship, he twisted the orders of his predecessors and announced a modified version of non-interference in politics. This trend continues to this day in the orders given out by the UHJ. The non-interference as put forth by Shoghi gives Bahais the freedom to vote to political parties on the condition that they are not identified with one party or another: ...no vote cast or office undertaken by a Bahai should necessarily constitute acceptance, by the voter or office holder, of the entire programme of any political party. No Bahai can be regarded as either Republican or Democrat, as such. He is above all else, the supporter of the principles enunciated by Bahaullah, with which, I am firmly convinced, the programme of no political party is completely harmonious . . . (From a letter of Shoghi Effendi to the National Spiritual Assembly of the United States and Canada, January 26, 1933: Bahai News, No. 85, July, 1934, p. 2)

Helen Bassett Hornby, Lights of Guidance: A Bahai Reference File, chap. XXXIX, no. 1442

As regards the non-political character of the Faith,... The friends may vote, if they can do it, without identifying themselves with one party or another. To enter the arena of party politics is surely detrimental to the best interests of the Faith and will harm the Cause. It remains for the individuals to so use their right to vote as to keep aloof from party politics, and always bear in mind that they are voting on the merits of the individual, rather than because he belongs to one party or another. The matter must be made perfectly clear to the individuals, who will be left free to exercise their discretion and judgement. But if a certain person does enter into party politics and labours for the ascendency of one party over another, and continues to do it against expressed appeals and warnings of the Assembly, then the Assembly has the right to refuse him the right to vote in Bahai elections. (From a letter written on behalf of Shoghi Effendi to the National Spiritual Assembly of the United States and Canada, March 16, 1933)

Helen Bassett Hornby, Lights of Guidance: A Bahai Reference File, chap. XXXIX, no. 1443

The matter of politics as discussed in most English compilations follows the same trend. We will now present the original radical policy of not interfering in politics as taught by Abdul Baha and Bahaullah. This policy sums into the following main points:

- Bahais are not allowed to participate in political affairs or interfere with them in any way, whether they are right or wrong. They are not even allowed to protest government actions.
- Bahais are not allowed to speak about political affairs. Saying a single word has been prohibited, even privately between Bahais.
- If a Bahai wants to speak about political matters other Bahais must prevent him.
- The only thing regarding political matters which Bahais are allowed to do is to pray and supplicate.
- Even private discussions of political affairs between Bahais is equal to exiting the Bahai creed.

Abdul Baha says:
The differences and agreements between the guardians of [government] affairs is not the business of the friends of God. They must never utter such words. The duty of the friends of God is to obey the orders and laws of his highness the king. What he orders, they must obey. They must completely submit and comply with the [orders of] the guardians of the affairs. If a tension occurs between them it does not concern the friends of God for [their duty is what the Poet Hafiz says:] "Hafiz, your only duty is to pray." What we intend [to say] is that the friends of God must not utter a single word about politics because it is not their concern. Rather, they must only be engrossed with their own affairs and servitude [to the cause]. They must inspire about getting close to God and to rise in appeasing Him and be the cause of peace, tranquility, happiness, and joy of the human world. If a single person wants to utter something about the affairs of the leadership or government in the presence of the friends of God, that they (meaning the government) have said so and so or they have done so and so, then the friend of God must answer, "These affairs are not our business, we are the citizens of the ruler and under the protection of his highness the king. The rulers best know how to manage their affairs." . . . Especially since we have been prohibited from speaking about or interfering in political matters by definite decrees . . . You should make the friends of God understand and realize this subject.
Abd al-Hamid Ishraq Khawari, Ganjiniy-i Hudud wa ahkam, chap. 52, pp. 335-336

In one of Bahaullah's tablets revealed in honor of Ibn Abhar, he says:
If a single person from the friends wants to discuss political affairs at his own home or at other gatherings, then he must first cut all relationships with this Cause, and everyone must know that he [no longer] has any relation with this Cause. It's up to him [to decide].
Abd al-Hamid Ishraq Khawari, Ganjiniy-i Hudud wa ahkam, chap. 52, p. 336.

He also declares in a tablet revealed in honor of Ibn Asdaq:
The criterion for being or not being a Bahai is this: whoever interferes in political affairs and utters anything or makes a move outside his duties, then this is reason enough that he is not a Bahai. No other proof is needed.
Abd al-Hamid Ishraq Khawari, Ganjiniy-i Hudud wa ahkam, chap. 52, p. 336.

Abdul Baha further iterates:
If any [Bahai] wants to utter a single word about the affairs of the government or protest about the guardians of [governmental] affairs, others must disagree with him. Because the Cause of God, definitely has not had and does not have any connection with political matters. Political matters are the concern of the guardians of [governmental] affairs, what connection does it have to the souls that must be engaged in perfecting the status and morals and in encouraging [in attaining] virtues. Verily, no one must [do anything] outside their duties.
Abd al-Hamid Ishraq Khawari, Ganjiniy-i Hudud wa ahkam, chap. 52, p. 337.

Fifth is general prohibition about doing what incites mischief and causes corruption and interfering in any political affair whatsoever and not to speak about them even by merely moving their lips.
Abd al-Hamid Ishraq Khawari, Ganjiniy-i Hudud wa ahkam, chap. 52, p. 337.

He also says:
Religion is detached from politics. Religion has no access to political matters, rather, religion is related with the world of morals. [Religion] is an inner spiritual affair which is concerned with the heart not the materialistic world. Religious leaders must nurture and teach and promote good morals. They must not interfere in political affairs.
Abd al-Hamid Ishraq Khawari, Payam-i malakut, p. 30

We are not going to elongate this section by listing the real-life hypocritical actions of Bahais regarding interference in politics. Rather, we will only ask one fundamental question: When all the world and governments become Bahais, as Bahaullah has predicted, then who is going to manage the political and governing affairs, because Bahais have been

strictly prohibited from going anywhere near those matters?

3- Infallibility of the Universal House of Justice

All divine religions believe that their laws come directly from God through an Infallible Being that He had appointed. Bahais believe that the decisions of a few fallible people-who themselves have been selected by another group of fallibles-are free from error and the will of God:

It is incumbent upon the Trustees of the House of Justice to take counsel together regarding those things which have not outwardly been revealed in the Book, and to enforce that which is agreeable to them. God will verily inspire them with whatsoever He willeth, and He, verily, is the Provider, the Omniscient.
Shoghi Effendi, The World Order of Bahaullah, p. 23

Inasmuch as for each day there is a new problem and for every problem an expedient solution, such affairs should be referred to the Ministers of the House of Justice that they may act according to the needs and requirements of the time. They that, for the sake of God, arise to serve His Cause, are the recipients of divine inspiration from the unseen Kingdom. It is incumbent upon all to be obedient unto them.
Bahaullah, The Kitabi Aqdas, pp. 90-91.

For instance, the Universal House of Justice, if it be established under the necessary conditions - with members elected from all the people - that House of Justice will be under the protection and the unerring guidance of God. If that House of Justice shall decide unanimously, or by a majority, upon any question not mentioned in the Book, that decision and command will be guarded from mistake.
Abdul Baha, Some Answered Questions, p. 172

It is logically unacceptable to believe that a group of error prone people will always reach an error-free judgment.
One of the duties of the Guardian of the Cause is to relieve of duty any sinful member of the UHJ: "Should any of the members commit a sin, injurious to the common weal, the guardian of the Cause of God hath at his own discretion the right to expel him, whereupon the people must elect another one in his stead," Shoghi Effendi, Bahai Administration, p. 10.

Even though the official Bahai version insists on the absolute correctness of the decisions of the UHJ, Shoghi begs to differ:
Though the Guardian of the Faith has been made the permanent head of so august a body he can never, even temporarily, assume the right of exclusive legislation. He cannot override the decision of the majority of his fellow-members, but is bound to insist upon a reconsideration by them of any enactment he conscientiously believes to conflict with the meaning and to depart from the spirit of Bahaullah's revealed utterances.
Shoghi Effendi, The World Order of Bahaullah, p. 150

The last sentence clearly and in explicit terms shows that the UHJ can make mistakes and even reach conclusions that are in conflict with Bahaullah's words. Is Shoghi the final piece of this organization which gives it, its unique infallibility? If yes, then even by Bahai standards, the UHJ is still fallible because a Guardian of the Cause of God does not exist.

4- Legitimacy of the Universal House of Justice Depends on the Existence of the Guardian of the Cause of God

In his will, Abdul Baha orders all Bahais to follow Shoghi and the other Guardians of the Cause who are his descendants one after the other (bikran bada bikr). He warns that disobeying this order will be a breach in the cause of God and will subvert His Word.
Abdul Baha, The Will and Testament of 'Abdu'l-Baha, p. 11

According to these strict orders, the UHJ is only be legitimate if it is under the governance and supervision of the Guardian of the Cause of God. The creed will only remain safe and impregnable if the Guardian is obeyed:

The mighty stronghold shall remain impregnable and safe through obedience to him who is the Guardian of the Cause of God. It is incumbent upon the members of the House of Justice, upon all the Aghsan, the Afnan, the Hands of the Cause of God to show their obedience, submissiveness and subordination unto the Guardian of the Cause of God, to turn unto him and be lowly before him.

Abdul Baha, The Will and Testament of 'Abdu'l-Baha, p. 11

The Guardian is inseparable from the UHJ and all Bahais including the members of the UHJ must obey him. As we previously mentioned, one of his duties is to expel any member of the UHJ who commits a sin, another duty of the Guardian is to prevent any decision which he sees being against Bahaullah's teachings. We ask again: If the UHJ is infallible then why does the Guardian have to make sure It's decisions are in accordance with the teachings of the cause? And why is the Guardian allowed to veto these decisions? If the infallibility of the UHJ is dependent on the existence of the Guardian, then why do Bahais insist the current UHJ is infallible even without a Guardian?

The Guardianship is so important that Shoghi stresses time after time that it is virtually inseparable from the UHJ:

This new Order which is superior to the void sickly orders of the world and is unique, unparalleled, and unheard of throughout the history of religions, is based on two powerful pillars: the first which is greater is the pillar of divine Guardianship that is the source of interpretations and the second pillar is the divine Universal House of Justice that is the reference of legislation. Just as it is impossible to separate between the laws of the Legislator of the Order (meaning Bahaullah) and his fundamental basis' which the Center of the Covenant has declared, separating the two pillars of the New Order from each-other is impossible and infeasible.
Shoghi Effendi, Tauqi'at mubaraki khitab bi ahibba' sharq (Langenhain [Germany]: Lajniyi Milli Nashr Athar Amri Bi Zabanhayi Farsi wa Arabi, 149 B.[1992]), p. 301

Shoghi even goes on to say that the Guardian has the ability to foresee the future and defines the guidance of the legislative actions of the elected members:

Without such an institution [meaning the Guardian] the integrity of the Faith would be imperiled, and the stability of the entire fabric would be gravely endangered. Its prestige would suffer, the means required to enable it to take a long, an uninterrupted view over a series of generations would be completely lacking, and the necessary guidance to define the sphere of the legislative action of its elected representatives would be totally withdrawn.
Shoghi Effendi, The World Order of Bahaullah, p. 148

The credibility of the claim that the Guardian has "an interrupted view over a series of generations," can be seen in the fact that Shoghi could not even foresee his own death and died without leaving a will or appointing a successor.

Abdul Baha wills that after Shoghi the station of the Guardian of the Cause of God belongs to Shoghi's eldest son and continues likewise in the next generations. If the eldest son does not possess the necessary spiritual traits to take such a position then the Guardian must appoint another one of his male offspring:

O ye beloved of the Lord! It is incumbent upon the Guardian of the Cause of God to appoint in his own life-time him that shall become his successor, that differences may not arise after his passing. He that is appointed must manifest in himself detachment from all worldly things, must be the essence of purity, must show in himself the fear of God, knowledge, wisdom and learning. Thus, should the first-born of the Guardian of the Cause of God not manifest in himself the truth of the words:-"The child is the secret essence of its sire," that is, should he not inherit of the spiritual within him (the Guardian of the Cause of God) and his glorious lineage not be matched with a goodly character, then must he, (the Guardian of the Cause of God) choose another branch to succeed him.
Shoghi Effendi, Bahai Administration, p. 8

Neither Bahaullah, nor Abdul Baha, and not even Shoghi himself, with their claimed superhuman knowledge (Shoghi Effendi, The World Order of Bahaullah, p. 134) and divine inspirations had predicted that Shoghi was sterile and incapable of bearing offspring. Thus, after the demise of Shoghi in 1957, the Bahai creed-once and for all-lost its greatest inseparable pillar of credibility and remains without a Guardian to date. According to what we put forward from the sayings of the three most important Bahai figures, the UHJ is no longer legitimate and lacks any legal basis of functioning whatsoever.

After Shoghi's death, a group of prominent Bahais under the guidance of Shoghi's wife (Ruhiyyih), organized a conference in 1963 in which they selected nine people as the members of the Universal House of Justice who immediately started work in Haifa, Israel. This trend continues to this day without any legal basis.

Bahais claim that the creation of the UHJ is completely justified and the nine body governing council fulfills the role of the Guardian too. Those who utter these words should again read what Shoghi had openly announced:

It should be stated, at the very outset, in clear and unambiguous language, that these twin institutions of the Administrative Order of Bahaullah should be regarded as divine in origin, essential in their functions and complementary in their aim and purpose.
Shoghi Effendi, The World Order of Bahaullah, p. 148.

Neither can, nor will ever, infringe upon the sacred and prescribed domain of the other. Neither will seek to curtail the specific and undoubted authority with which both have been divinely invested.
Shoghi Effendi, The World Order of Bahaullah, p. 150.

These two pillars complement each-other and neither can interfere in the domain of the other. Shoghi further stresses that the separation of these two pillars is under no condition allowed or attainable:
Separating the two pillars of the New Order from each-other is impossible and infeasible.
Shoghi Effendi, Tauqi'at mubaraki khitab bi ahibba' sharq, p. 301.

The matters regarding the UHJ and the Guardian have confused the Bahais to such an extent that they have uttered all kinds of strange interpretations and justifications. We advise these people to carefully refer to the closing statement of Abdul Baha's will:

Beware lest anyone falsely interpret these words, and like unto them that have broken the Covenant after the Day of Ascension (of Bahaullah) advance a pretext, raise the standard of revolt, wax stubborn and open wide the door of false interpretation. To none is given the right to put forth his own opinion or express his particular conviction. All must seek guidance and turn unto the Center of the Cause and the House of Justice.
Shoghi Effendi, Bahai Administration, p. 12..

In any case, after the death of Shoghi the Bahai community plunged in a state of turmoil and discord. Two distinct groups struggled to introduce themselves as the righteous successors of Shoghi. The first group was under the directorship of Shoghi's widow, Ruhiyyih and the second headed by the then president of the International Bahai Council, who was a man by the name of Charles Mason Remey. Remey challenged the creation of the UHJ by Ruhiyyih and announced that he was the righteous Guardian of the Cause.

Currently, the followers of Ruhiyyih and the followers of Remey are in a state of enmity and feud and neither recognizes the authority of the other. Bahais regard the followers of Remey as heretics and covenant breakers and prohibit their followers from socializing with them. On the other hand, at every opportunity, the followers of Remey announce that they are the true followers of the Orthodox Bahai faith and the Haifan UHJ is illegal.

It is up to you to draw your own conclusions!

- Establishment of a UHJ and Supreme Tribunal
- Is This a Novel Idea?
- Is This Logical and Applicable?
- Some Contradictions

The articles have been based on the book "Avaze Dohol" - the Beating of the Drum by Masoud Basiti, Zahra Moradi.

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Establishment of a Universal House of Justice and Supreme Tribunal

IMRAN SHAYKH, FEB 2017 FEEDBACK

1. Is the Structure of the UHJ Novel?

Shoghi: The Bahai administrative system is unique.

"The Bahai Commonwealth of the future, of which this vast Administrative Order is the sole framework, is, both in theory and practice, not only unique in the entire history of political institutions, but can find no parallel in the annals of any of the world's recognized religious systems. No form of democratic government; no system of autocracy or of dictatorship, whether monarchical or republican; no intermediary scheme of a purely aristocratic order; nor even any of the recognized types of theocracy, whether it be the Hebrew Commonwealth, or the various Christian ecclesiastical organizations, or the Imamate or the Caliphate in Islam-none of these can be identified or be said to conform with the Administrative Order which the master-hand of its perfect Architect has fashioned,- Shoghi Effendi, The World Order of Bahaullah, p. 152. "The methods it employs, the standard it inculcates, incline it to neither East nor West, neither Jew nor Gentile, neither rich nor poor, neither white nor colored," Shoghi Effendi, The World Order of Bahaullah, p. 157

Bahaullah and Abdul Baha: Copy the British and European administration systems.

"The system of government which the British people have adopted in London appeareth to be good, for it is adorned with the light of both kingship and of the consultation of the people," Bahaullah, Tablets of Bahaullah Revealed After the Kitab-i-Aqdas, p. 93

"The system of government which the British people have adopted in London appeareth to be good, for it is adorned with the light of both kingship and of the consultation of the people," Bahaullah, Tablets of Bahaullah Revealed After the Kitab-i-Aqdas, p. 93

2. Are the Decisions of the UHJ Free from Error?

Shoghi, Abdul Baha, and Bahaullah: The UHJ is under the protection of the unerring guidance of God.

"God will verily inspire them with whatsoever He willeth," Shoghi Effendi, The World Order of Bahaullah, p. 23; "They that, for the sake of God, arise to serve His Cause, are the recipients of divine inspiration from the unseen Kingdom," Bahaullah, The Kitabi Aqdas, pp. 90-91; and "House of Justice will be under the protection and the unerring guidance of God . . . decision and command will be guarded from mistake," Abdul Baha, Some Answered Questions, p. 172

Shoghi: If the members of the UHJ make an erroneous decision, the Guardian must correct them.

"He cannot override the decision of the majority of his fellow-members, but is bound to insist upon a reconsideration by them of any enactment he conscientiously believes to conflict with the meaning and to depart from the spirit of Bahaullah's revealed utterances," Shoghi Effendi, The World Order of Bahaullah, p. 150.

3. Is It Possible to Separate the Guardian from the Universal House of Justice?

Shoghi: The Guardian is inseparable from the Universal House of Justice.

"This new Order which is superior to the void sickly orders of the world and is unique, unparalleled, and unheard of throughout the history of religions, is based on two powerful pillars: the first which is greater is the pillar of divine Guardianship that is the source of interpretations and the second pillar is the divine Universal House of Justice that is the reference of legislation. Just as it is impossible to separate between the laws of the Legislator of the Order (meaning Bahaullah) and his fundamental basis' which the Center of the Covenant has declared, separating the two pillars of the New Order from each-other is impossible and infeasible," Shoghi Effendi, Tauqi'at mubaraki khitab bi ahibba' sharq, p. 301

Bahaism in its current state lacks any credibility because it has no Guardian.

4. Are Bahais Allowed to Participate in Political Matters?

Bahaullah and Abdul Baha: Bahais must not interfere in political and government matters and must not utter a single word about political matters, even privately amongst themselves. Who that does so is not a Bahai.

"The friends of God must not utter a single word about politics because it is not their concern," "we have been

prohibited from speaking about or interfering in political matters by definite decrees." "If a single person from the friends wants to discuss political affairs at his own home or at other gatherings, then he must first cut all relationships with this Cause, and everyone must know that he [no longer] has any relation with this Cause. It's up to him [to decide]," "If any [Bahai] wants to utter a single word about the affairs of the government or protest about the guardians of [governmental] affairs, others must disagree with him," `Abd al-Hamid Ishraq Khawari, Ganjiniy-i hudud wa ahkam, chap. 52, pp. 335-337.

Shoghi: Bahais are allowed to vote to political parties.
"As regards the non-political character of the Faith,... The friends may vote, if they can do it, without identifying themselves with one party or another," Helen Bassett Hornby, Lights of Guidance: A Bahai Reference File, chap. XXXIX, no. 1443.

5. Who Will Govern the Baha'i Kingdom?
Shoghi: Bahais will rule the world.
"Its watchword is the unification of the human race; its standard the "Most Great Peace"; its consummation the advent of that golden millennium-the Day when the kingdoms of this world shall have become the Kingdom of God Himself, the Kingdom of Bahaullah," Shoghi Effendi, The World Order of Bahaullah, p. 157

Abdul Baha and Bahaullah: Bahais must not interfere in political and government matters and must not utter a single word about political matters, even privately amongst themselves. Who does so is not a Bahai.
"The friends of God must not utter a single word about politics because it is not their concern," "we have been prohibited from speaking about or interfering in political matters by definite decrees." "If a single person from the friends wants to discuss political affairs at his own home or at other gatherings, then he must first cut all relationships with this Cause, and everyone must know that he [no longer] has any relation with this Cause. It's up to him [to decide]," "If any [Bahai] wants to utter a single word about the affairs of the government or protest about the guardians of [governmental] affairs, others must disagree with him," `Abd al-Hamid Ishraq Khawari, Ganjiniy-i Hudud wa ahkam, chap. 52, pp. 335-337.

6. Obeying the Government
Abdul Baha: Obey the Government in all matters. This order needs no interpretation.
"No movement-minor or major-must be made without the consent and permission of the government. Whoever makes the slightest movement without the permission of the government will have disobeyed the Blessed Affair (meaning the Bahai creed) and no excuse will be accepted from him. God's definite order is that the government must be obeyed. This [order] neither needs to be paraphrased or interpreted. An example of obeying the government is this: not a single word can be published without the government's permission. The duty of God's Friends is to obey and submit to the government whether [that government is] a state or constitutional," `Abd al-?amid Ishraq Khawari, Ganjiniy-i ?udud wa a?kam, chap. 75, p. 463-464.

Shoghi: Disobey government orders in matters of faith even if the result is your death or banishment.
"Obedience to the state is so vital a principal of the Cause that should the authorities in . . . [sic] decide to-day to prevent the Bahais from holding any meeting or publishing any literature they should obey . . . [sic] But, as already pointed out, such an allegiance is confined merely to administrative matters which if checked can only retard the progress of the Faith for some time. In matters of belief, however, no compromise whatever should be allowed, even though the outcome of it be death or expulsion(From a letter written on behalf of Shoghi Effendi to an individual believer, February 11, 1934)," Helen Bassett Hornby, Lights of Guidance: A Bahai Reference File, chap. XXXIX, no. 1455.

7. Baha'i Prophecies Fulfilled?
Abdul Baha: The guardians are Shoghi's lineal descendants.
"O my loving friends! After the passing away of this wronged one, it is incumbent upon the Aghsan (Branches), the Afnan (Twigs) of the Sacred Lote-Tree, the Hands (pillars) of the Cause of God and the loved ones of the Abha Beauty to turn unto Shoghi Effendi . . . He is the Interpreter of the Word of God and after him will succeed the first-born of his lineal descendents," Abdul Baha, The Will and Testament of 'Abdu'l-Baha, p. 11.

<u>But, Shoghi dies and leaves behind no descendants!</u>

Abdul Baha: Shoghi must appoint the next Guardian whilst alive.
"O ye beloved of the Lord! It is incumbent upon the Guardian of the Cause of God to appoint in his own life-time him that shall become his successor, that differences may not arise after his passing," Abdul Baha, The Will and Testament of 'Abdu'l-Baha, p. 12.

But, Shoghi dies without appointing a Guardian.

Shoghi: The Guardian is inseparable from the UHJ.
"the Guardian of the Faith has been made the permanent head of so august a body," Shoghi Effendi, The World Order of Bahaullah, p. 150; "This new Order which is superior to the void sickly orders of the world and is unique, unparalleled, and unheard of throughout the history of religions, is based on two powerful pillars: the first which is greater is the pillar of divine Guardianship that is the source of interpretations and the second pillar is the divine Universal House of Justice that is the reference of legislation. Just as it is impossible to separate between the laws of the Legislator of the Order (meaning Bahaullah) and his fundamental basis' which the Center of the Covenant has declared, separating the two pillars of the New Order from each-other is impossible and infeasible," Shoghi Effendi, Tauqi'at mubaraki khitab bi ahibba' sharq (Langenhain [Germany]: Lajniyi Milli Nashr Athar Amri Bi Zabanhayi Farsi wa `Arabi, 149 B.[1992]), p. 301; "Divorced from the institution of the Guardianship the World Order of Bahaullah would be mutilated and permanently deprived of that hereditary principle which, as Abdul Baha has written, has been invariably upheld by the Law of God . . . Without such an institution the integrity of the Faith would be imperiled, and the stability of the entire fabric would be gravely endangered. Its prestige would suffer, the means required to enable it to take a long, an uninterrupted view over a series of generations would be completely lacking, and the necessary guidance to define the sphere of the legislative action of its elected representatives would be totally withdrawn. Severed from the no less essential institution of the Universal House of Justice this same System of the Will of 'Abdu'l-Baha would be paralyzed in its action and would be powerless to fill in those gaps which the Author of the Kitab-i-Aqdas has deliberately left in the body of His legislative and administrative ordinances," Shoghi Effendi, The World Order of Bahaullah, p. 148.

But, A Guardian no longer exists!

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Excommunication In the Bahai Faith

SOURCE: INTERNET, AUGUST 2012 FEEDBACK

Before we dwell further on our subject, let us examine the words and phrases used in this treatise.

The dictionary meaning of following words used in the title of this document is self explanatory and most commonly used.

Holocaust: destruction or killing on a mass scale.
This may mean and include the mental torture resulting in psychological disorder, to threatened in such a manner so as to hamper the independent thinking of a person, to brainwash the masses with particular line of thinking,

To excommunicate: To officially bar from the sacraments and services of a Church/administration.
To debar a person from being a part of particular faith or society. To stop from attending any social or religious programmes even it pertains to closest of relations.

If we analyze the meanings of the above words, Can we not conclude that?

1. by excommunicating a person, we actually destroy his morale, his stature, his complete trust and confidence in the values he so abides and cherishes.
2. by excommunicating a person, we harm the life and property of many others so related to him and generations to come hereby.
3. by excommunicating those who raise their voice of reforms, truth, et al, we deprive people of immense benefits from guidance and taking them to deviations and ruffian ness.
4. by excommunication regularly , we do kill the emotions of human kind on a mass scale and destroy the divine bounty of independent thinking, foresightedness, freedom of expression and research and advancement of mindsets.

If an organization responsible for spreading the teachings of faith, does excommunicate, in large number of cases in the existence of just 160 years as against other religions who exist from time ancient, it leads one to conclude with ease that it has carried out holocaust, or mass scale, excommunication of its own followers. Hence holocaust is the right word to describe this tyranny as meted out to its own brethren by so called upholders of this newest, most ruffian Baha'i faith.

If one faith claims to abrogate all the previous religions and establish world peace, then one can gauge the depth of our concern and righteousness in calling its acts of excommunication as Holocaust.

READ MORE

- What is Excommunication
- Why does Excommunication takes place?
- Excommunication in Bahai Faith
- Why excommunication in Bahai Faith to such an extent?
- How people are excommunicated in Bahai Faith
- How to deal with excommunication
- Excommunication by central figures of the Bahai Faith
- Narratives of those who left the Faith due to apathy of Bahai Administration

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Excommunication In the Bahai Faith

SOURCE: INTERNET, AUGUST 2012 FEEDBACK

1. Charles Mason Remy

Mason Remey claimed that he was the Second Guardian of the Baha'I Faith because: Shoghi Effendi appointed him as President of the International Baha'i Council, and called it the "embryonic" International House of Justice and the President of the Universal House of Justice was to be the Guardian.Thus, Shoghi Effendi wanted Charles Mason Remey to be the next Guardian by his appointment as President of the IBC (which would become the UHJ). Mason Remey was the adopted son of 'Abdu'l-Baha (spiritually if not legally), and thus a adopted Aghsan (Branch). 'Abdu'l-Baha prophesied that Mason Remey would be the next Guardian by saying, "Ere long thou shalt be a sign of guidance unto mankind".

At the death of Shoghi Effendi, while he was in London, his widow put out a telegraph stating that the Guardian was "very ill"; knowing he was in fact deceased.

When the Hands later met in Haifa to open the safe, they broke the seal, and they found no Will and Testament. Later that night, one of the Hands (a Persian) later told other Persian Hands that the Guardianship was "BADA" (i.e. God changed His mind on the matter), and that the Guardianship was over for all time. At first the American and British Baha'is were appauled by such a doctrine, but they later recanted, and all (including Remey) signed a document stateing that the Guardian left no successor, so the Hands would now be the HEAD of the Faith. Instead, Ruhiyyih Khannum (widow of Shoghi Effendi) and the Persian Hand who came up with the new "BADA" doctrine of the Guardianship, and a few others, DISBANDED the International Baha'i Council, and formed a new institution called the "Custodians". These were be 9 Hands who would run the Faith. This included Ruhiyyih Khannum and some "hand picked" Hands who would support her and her decisions. For all practical purposes, Khannum "ruled" the Baha'i Faith from that point until her death.

Mason declared he was the 2nd Guardian, and was declared a Covenant-Breaker by the Custodians. The NSA of France and about 5,000 individual Baha'is followed Mason Remey. For the next few years the Hands went around "declaring" anyone who would not renounce Remey as covenant Breakers.

2. John Carré,
3. Bernard Fillon,
4. Monir Derakhchan,
5. Joel Marangella,
6. Jacques Soghomonian,
7. Donald Harvey,
8. John Byers in France
9. Marie Wilkin in the United States
10. All those (who) associate with (these) persons or who support (the) claim (of) Remey, are considered Covenant-Breakers as well.

REFERENCES

ANNEX 9

BAHA'I FRANCE PARIS

(The) following message has been sent on instruction of the Hands. "In his glorious epistle: God Passes By, the beloved Guardian demonstrates clearly (that the) Sacred Cause is constantly subjected (to) crises(which) give birth (to) very great victories. History (of the) downfall (of) distinguished believes after the passing (of the) Manifestation Precursor of the Faith, (the Báb), after the passing (of the) Supreme Manifestation (Bahá'u'lláh), after the ascension (of the) Centre (of the) Covenant ('Abdu'l-Bahá), has repeated itself after the passing (of) Shoghi Effendi, by the completely unfounded claim (of) Mason Remey. (The) claim (of) believers against (the) activities of those who have gone astray, and who have been given every opportunity to repent; order actually, (the) expulsion from the Faith (of the) partisans (of)Remey.

John Carré, Bernard Fillon, Monir Derakhchan, Joel Marangella, Jacques Soghomonian, Donald Harvey, John Byers in

France and Marie Wilkin in the United States.

Henceforth, all those (who) associate with (these) persons or who support (the) claim (of) Remey, are considered Covenant-Breakers as well.

We feel certain (that) the devoted body (of) believers, remembering (the) infinite Bounties and Blessings spread abroad (by) the beloved Guardian, will, by (their) united action, show an unshakeable solidarity (and) will rise up to accomplish (the) glorious goals of (the) divinely-inspired Crusade.
Signed WOLCOTT - Secretary of the N.S.A. of the U.S.A.

ANNEX 10
(Text of the telegram addressed by Mr. Faizi to the French believes who have accepted the Second Guardian and who have so advised the National Spiritual Assembly of the Baha'is of France of this acceptance.

"The NSA's of the world have rejected the unfounded claim of Mason Remey and have reported to the Hands in the Holy Land (stop). In the archives of the dissolved NSA, I found your letter accepting his claim (stop). I give you twenty-four hours to send your supplications to the Holy Land. (stop). Pray (for) forgiveness (for) your unfortunate and grave error (stop). Advise me of your decision if you are not remaining loyal (stop). Instructions emanating from the Institution divinely ordained of the Hands of the Cause, result is grave for your spiritual life (stop). I am the Hand of the Cause designated by the Well-Beloved. FAIZI. Paris, 9th of May 1960

Read the complete story
[THE HISTORY OF THE VIOLATION OF THE COVENANT AND OF THE BAHÁ'Í ADMINISTRATION IN FRANCE]
Web: http://www.bahai-guardian.com/

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Excommunication In the Bahai Faith

SOURCE: INTERNET, AUGUST 2012 FEEDBACK

1. Frederick Glaysher

.....But the Faith harbors lots of big egos (everyone has one). You won't notice them until there is a major disagreement. Having a sin-covered eye will not prevent the existence of backbiting and prejudice by those in the community doing it. It just means one is not looking hard enough to notice. It will always be there, though, like ego. Again: "the Baha'i Faith doesn't harbor people with big egos. They end up either losing their egos or losing their faith."

.....But I've witnessed huge egos in the Baha'i Faith that received the VIP treatment because of their relationship to famous Baha'is who knew Baha'u'llah. Part of the reason I'm no longer a Baha'i is because of this hypocrisy. These particular people were, in my direct observation of them, a great cause of disunity. For instance, one "big ego" (who was good at feigning humility) that I knew personally--he was Iranian--divided my whole community for ten years. The Iranians all sided with him because of his big-shot family name. He was far more destructive (backbiting, slander and litigation) than any "covenant-breaker."

Web: Newsgroups: alt.religion.bahai, talk.religion.misc
http://www.ReformBahai.org
http://www.fglaysher.com/reformbahai/

2. Professor Juan Cole

February 23, 1999:

"There is nothing to be puzzled by. Right wing Baha'is only like to hear the sound of their own voices (which are the only voices they will admit to being "Baha'i" at all). Obviously, the world is so constructed that they cannot in fact only hear their own voices. They are forced to hear other voices that differ from theirs. This most disturbs them when the voices come from enrolled Baha'is or when the voices speak of the Baha'i faith. The way they sometimes deal with the enrolled Baha'is is to summon them to a heresy inquiry and threaten them with being shunned if they do not fall silent. With non-Baha'is or with ex-Baha'is, they deal with their speech about the faith by backbiting, slandering and libelling the speaker. You will note that since I've been on this list I have been accused of long-term heresy, of "claiming authority," of out and out lying (though that was retracted, twice), of misrepresentation, of 'playing fast and loose with the facts,' and even of being 'delusional.' I have been accused of all these falsehoods by *Baha'is*, by prominent Baha'is. I have been backbitten by them. This shows that all the talk about the danger a sharp tongue can do, all the talk about the need for harmony, for returning poison with honey, for a sin-covering eye, is just *talk* among right wing Baha'is. No one fights dirtier than they when they discover a voice they cannot silence and cannot refute....

Web: http://www.fglaysher.com/bahaicensorship/Cole71.htm

3. Nosrat'u'llah Bahremand

Nosrat'u'llah Bahremand was declared a Covenant-breaker in 2003. Nosrat'u'llah Bahremand, a Persian Bahai from Perth, Australia, openly accepted the claims of Mason Remey and Joel Marangella. Joel Marangella appointed him a "Hand of the Cause" and "Vice-President" of the "Third International Bahá'í Council" which Marangella had established in 2006. In May 2007 Marangella appointed him as his successor.Mr. Nosrat'u'llah Bahremand is a writer on the Faith, his articles are well read. Recently he wrote an answer to Ali Nakhjawani article,"THE ILLEGITIMACY AND FRAUD OF THE BOGUS UHJ THROUGH ALI NAKHJAVANI'S BLATANT PERVERSION OF THE TRUTH." This article has send tremor waves across the Haifian Organization.

Web: http://covenantofbahaullah.wordpress.com/

4. Enayatullah Yazdani

Enayatullah (Zabih) Yazdani was declared a Covenant-breaker in June 2005. A Persian by origin, Enayatullah (Zabih) Yazdani, migrated to Sydney, Australia, accepted the Guardianship of Mason Remey many years ago. In 2004 he openly propagated his long-held view that Remey was the legitimate successor to Shoghi Effendi and, moreover, accepted Donald Harvey as the "Third Guardian" and Jacques Soghomonian as the "Fourth Guardian". Soghomonian recently appointed Yazdani to succeed him as "Fifth Guardian" upon his death.

Web: http://www.beliefnet.com/boards/discussion_list.asp?boardID=35429

5. Sen McGlinn

I became a Bahai in Christchurch, New Zealand in 1974 and was part of the small Bahai community of Kaikoura, a coastal town on New Zealand's South Island. Later I spent some time as a Bahai 'pioneer' on the Chatham Islands, and was part of the Bahai communities in various other towns in New Zealand, and later in the Netherlands.

I have served on Local Spiritual Assemblies, as an 'assistant,' and on local and regional Bahai committees. I am currently a moderator for the H-Bahai discussion list, and can usually be found for a chin-wag on the Talisman9 discussion list (talisman9-subscribe@yahoogroups.com).

In late 2005 I was removed from the rolls of the Bahai community, following a decision of the Universal House of Justice. I have put up some of the documents on a page here, in response to speculations about the reasons for the decision. I have applied to be re-enrolled periodically, and in the meantime continue as a believing and practicing unenrolled Bahai. There are some informal reflections on being unenrolled in an email in my archive called 'who belongs.'

I am interested especially in Bahai theology (theology is what Bahais usually call 'deepening,' but conducted in a systematic and self-critical way) and, within that, in political theology (which Bahais call 'the social teachings'). I wrote my MA dissertation on Church and State in Islam and the Bahai Faith, and am now working on a study of the institutions of the Bahai community, which is intended to become a PhD thesis.

Web: http://senmcglinn.wordpress.com/about/

6. Michael McKenny

He was expelled from Bahaism as he was member of revolutionary talisman list in 1997. He questioned some intricacies in the bahai faith like no women in UHJ, no spirituality or community values in bahai society. He was expelled!

Web: bn872@freenet.carleton.ca (McKenny Michael)

7. Alison Marshall

Alison Marshall became a Baha'i in 1980, when she was introduced to it by a Maori couple. She settled in her South Island hometown, Dunedin, serving on its Local Spiritual Assembly for several years. In 1994, she began subscribing to the email forum, Talisman, which was started by University of Indiana Professor John Walbridge for the academic discussion of the Baha'i Faith. The Baha'i leadership, accustomed to carefully controlling information concerning their religion, soon became alarmed at the freewheeling discourse on Talisman and cracked down in 1996, threatening prominent posters with being shunned as "covenant-breakers". (This is the Baha'i term of schismatics. The creation of alternative sects is anathema to a religion that sees world unity as its mission.)

Alison, who had until then been quietly learning from the active Talisman posters began speaking out against what she felt was the unjust treatment of her fellow-believers. In March 2000, Alison was suddenly expelled from membership in the Baha'i community on the instructions of the Universal House of Justice, the religion's governing body with its seat in Haifa, Israel. The only explanation given her was that her "behavior and attitude" disqualified her for Baha'i membership. However, Marshall was able to obtain an explanatory email message from Haifa to the New Zealand National Spiritual Assembly from acquaintences who were given copies when they inquired about her case.

Web: http://www.angelfire.com/ca3/bigquestions/alison.html

8. Mr. Mohammad (Yusuf) Muquit

Mr. Mohammad (Yusuf) Muquit was declared a Covenant Breaker in 2006.Mr. Muquit has affirmed his belief in Charles Mason Remey's claims to the Guardianship. He visited the United States to study with Neal Chase, a follower of Leland Jensen and a claimant to the Guardianship. Mr. Muquit has also accepted Mr. Neal Chase's claims.

Web: http://www.bupc.org/
http://www.uhj.net/

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Excommunication In the Bahai Faith

SOURCE: INTERNET, AUGUST 2012 FEEDBACK

1. Inge Barthel

Reasons why I left the Faith, starting with thoughts on the political/religious future framework:

In the ideal Baha'i context, after entry by troops and Baha'i constituting the majority of the population, the UHJ would have to one by one make binding all those laws in the Kitab-iAqdas that presently are not enforceable. As far as I understand it any UHJ would have no choice but to do that, - no matter how long or short their terms of office or election modes -, since they cannot abrogate any of Baha'u'llah's explicit writings. Therefore members of the faith will be subject to the laws of the Kitab-i-Aqdas and be under the jurisdiction of the LSA's. Essentially this will create a state within the state. Adding that Baha'i are forbidden to participate in secular politics other than vote, I see a vision of introducing theocracy through the back-door. Of course i believe it won't work, but that's what I see as a logical consequence from the way it was designed by Baha'u'llah. So why hang in there?

I don't dispute the many wonderful spiritual writings, guidelines, explanations a.s.f. There is a lot of inspiring and soul stirring material in the writings of Baha'u'llah, Abd'ul Baha and even SE and the UHJ sometimes.

Through my present health challenge the possibility of death suddenly shifted my perspective and I knew that I wouldn't want to die as a Baha'i because then my legacy and my afterlife would be under Baha'u'llah's law, not as I want to understand it, bend it so that i only see the good bits but as he intended it. That's when I decided to leave the faith.

Web: http://bahaiblog1919.blogspot.com/2008/01/reasons-why-i-left-faith.html

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2. Jonah

I was an active, deepened Baha'i for eight years. Over time I lost my faith in Baha'u'llah, and I have since become a Christian and joined the Catholic Church. I had put my Baha'i life behind me and didn't think much about it until recently when I had some conversations with Baha'is about leaving the Faith.

These conversations made me realize two things, which motivate this blog:

(1) I never really had to explain before why I left the Faith, so now sometimes I'm at a loss how to articulate my reasons. This blog will be a forum where I can think through those reasons.

(2) The Baha'is that I have known were remarkably ill-informed about other religions, and what they did know (or think they knew) came either from pop culture or from fellow Baha'is. I'm particularly sensitive to this with regard to Christianity, because I am a Christian. So this blog will also be a forum for explaining Christianity to Baha'is. (And when I say "Christianity," I mean the mainstream, Catholic-Orthodox tradition that encompasses most of the world's Christians.)

Web: http://bahaicatholic.wordpress.com/about/

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3. Steven Scholl says

...I received a letter from a Baha'i Continental Counsellor indicating that I was under threat of being declared a Covenant-breaker, the impact on me personally was less than on my family. My wife is a Baha'i as are many of her family members, . . . The very real threat of being declared a Covenant breaker meant my wife had to face the decision of joining me as a heretic or divorcing me so that she could maintain her relationships with her family and other lifelong friends. Since [my wife] had no intention of divorcing me, the choices then extended out to her family. Her sister would not refuse to socialize with us so she would automatically be declared a covenant breaker along with her husband and children. Many of my close Baha'i friends would also be faced with the decision of maintaining friendships or joining me as a heretic. The whole thing is absurd and quite medieval. But it does raise the issue which you point out so well; how anyone would want to belong to a group which is willing to act this way and be so cruel is beyond me. That is why I voluntarily left the religion. Not in order to escape punishment but because the Baha'i

community had become such an unhealthy place spiritually. I was terribly saddened that my spiritual home of 25 years had turned into a prison and nightmare.....

Web: http://www.fglaysher.com/bahaicensorship/Scholl3

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4. Jenifer Tidwell

This is the gist of article from Jenifer Tidwell who once served on LSA and its Committee, then renounced the faith and accepted Christianity.

Her reasons for leaving the faith extends to manifold; 1. Our Feasts are not spiritually nourishing. 2. There's no clergy. 3. Chronic community fatigue and "burnout." 4. The pressure to teach. 5. An uncomfortable split between Baha'is and non-Baha'is. 6. An uncertain intellectual foundation. 7. A lack of open intellectual discussion. 8. An overemphasis on unity as an ultimate good. 9. Too many answers, not enough mystery.

Web: http://www.mit.edu/~jtidwell/letter_lsa.html

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5. François-Xavier MARTIN de LASSALLE

This Gentlemen concluded that bahai teachings are nothing but illusions, brain washing.

Allah'u'Aba !

When I meet Bahai' Faith, it was a great revelation for me. It was the first time I saw a religion who was tolerant, and in which I could feel perfectly well. Baha'u'lah was a prophet who continued the mission of Zoroastre, Moses, Christ, Muhammad and his teaching was in this continuity. And it was great. The new world order seems to me so manificient, and the decisions of the House of Justice so clever.

But when I saw how was organised the learning, in way to bring in people, it looks like brain washing, like a sect... and so, i had to leave to keep my liberty of conscience.

I do regret this practice, and I hope that this way of teaching (as the Ruhi's method) will be abandonned ... and maybe i will join Baha'i Faith again.

Please, answer me to tell what do you think about my reaction.

Sincerly yours.
Tiriel.

Web: tiriel@club-internet.fr

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6. Dale Husband

A decade ago, I was a member of a religion known as the Baha'i Faith. This religion teaches that God is called by various names but is still the same all over the world, that all religions teach the same basic message, and that humanity is one and is destined to unite under the banner of the Baha'i Faith in a new age of peace and unity.

For one who is eager, as I was, to see goodness in most things that claim to be good, this was a Godsend! I embraced the faith in 1995 and became an active teacher of it, even attempting to convert others to it. I had been a Christian in my teens, but had become disgusted with Christianity and left that faith in my early 20s because I saw the errors, contradictions, and failures of it. The Baha'i Faith explained that away by claiming that while Jesus was indeed a Messenger (or Manifestation) of God, His faith had become corrupted over time and thus most Christians were not truly following him, but the doctrines of men. In joining the Baha'i community, I was seeing what the early Christians in the Roman Empire were like, except that unlike them the Baha'is would not split into competing sects and engage in wars against each other. If only everyone in the world became Baha'i, I was told, we would be at peace and prosperity forever.

What a wonderful vision! But human nature will NEVER allow for it! The reason is that the leadership of the Baha'i

Faith, from its founder, Baha'u'llah, to the Universal House of Justice today, claims to be infallible because it is guided by God. Yet we know that Baha'u'llah, his son Abdu'l-Baha, Abdu'l-Baha's grandson Shoghi Effendi (the Guardian of the Faith), and the members of the Universal House of Justice were/are all HUMAN BEINGS. What evidence do we have that ANY of them are infallible? NONE! And if you cannot question the will of a leadership, what do you in fact have? Tyranny! And what does tyranny always lead to, according to history? Corruption and injustice! And that, in turn results in the system breaking down over time. It was my coming to understand this that finally led me to leave the Faith in 2004. Indeed, the very idea that any human being, human run institution, or human product is infallible is sheer nonsense. It is the most dangerous idea in the world!

Web: http://circleh.wordpress.com/2007/07/23/religious-fundamentalism-is-blasphemy/

TOP

7. Dennis James Rogers

His experiences in the Bahai Community was pathetic and is of grave cruelty being meted to him.

Since his story is of immense importance, we hereby suffice to reproduce the link itself.

Web: http://www.fglaysher.com/bahaicensorship/Ex16.htm

8. David W. Lehning

I am a former Baha'i who was more or less driven out of the Faith by an increasingly authoritarian, manipulative, and controlling administration. I am also gay, which makes the matter even worse! It seems to me that these conditions have become worse since I have left. I found my way to this news group after visiting a gay Baha'i's Web site and then from a post in his message board. I am interested in spiritual mysticism and the mystical aspects of sacred writings, but there was a time quite a few years ago when I was even accused of being a Covenant Breaker because of my "unauthorized interpretatation" of the Sacred Baha'i Writings. I finally said enough, left the Faith, and really have no interest in returning, but I had become curious about the status of gays in the Faith, and, as I said, that led me here. It does seem that people in the Faith wear many faces. They can turn their friendly "Nice loving Baha'i" face, then later, turn a very angry, judgemental, authoritarian face. To me, the Baha'I faith is no better than any of the other orgainized religions. They are just as controling, and prejudiced as everyone else. If you are still active in the faith, you are a very brave soul. I desire to remain a free spirit, seeker and mystic, unfettered by doctrines and religious authorities. But for you, keep up the fight.

Kind Regards,
David W. Lehning Web : dwlehning@home.com

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9. Karen Bacquet

Karen Bacquet has a dedicated website of themestream articles on issues and conflicts in the bahai faith. He is a trendsetter in the reform and thought process about the bahai administration & culture.

His string of articles has raised many soul searching and false theology of the bahai practices. It concludes that bahais are high on overtones and very low in practices.

His articles are worth their weight in Gold and spiritually awakening.

Rebels within the cause , The Talisman Crackdown, Exit by Troops, A Religion out of balance, Bahai Fundamentalism, Everybody wants to rule the world, But Some are more Equal than Others, The Maid of Heaven and so on.

Web: http://www.angelfire.com/ca3/bigquestions/themestream.html

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10. Kate Mccolloch Bodi

She left the faith that the whole assembly supported her husband who was stalking her and instead of supporting her emotionally, they left her. Since leaving the Baha'i Faith almost five years ago, I have long wanted to have the opportunity to talk to people familiar with the Baha'i community. I want to ask them whether my experiences with the community were some uncommon phenomena or representative of the faith in general. After reading Tim

Mulligan's posting and all of the responses, I sigh, and remember clearly why I left without word or explanation, perhaps a heretic but probably still signed up on someone's card count. I don't know exactly how or why my ex-husband became Baha'i, but I suspect it was for the favors that were offered him. I myself recall a Baha'i agreeing to sell us a vehicle on-time at a steal of a price, but only if I signed my card. When my (now)-ex-husband told me to sign, I did. I don't know exactly how or why I became a teacher for the faith during my first community meeting. Perhaps it was because no-one else would watch all the children as the adults had their meetings. I remember that I had no idea what the faith was about. They said "that's okay, here's a book and invite non-member children also." When my children's classes drew dozens of non-member children, the Baha'is wanted to teach them and took my classes away.

I don't know exactly how or why the spiritual assembly decided that they should support my ex-husband after he was jailed for assault and stalking me. Perhaps it was because I would not tell them about the incident myself. remember feeling embarrassed about the whole thing and then getting very, very angry as the "Community" went to court to testify about how I was setting my ex-husband up. Even now, at the university I attend, I see these young faces at their booth on the commons, with pamphlets talking about unity and the equality of men and women. I want to walk up to them and ask if my experience was some surreal fluke. But the closer I look, the younger their faces appear to me and I know they probably could never understand what I was asking. Questions like, Is a faith a reflection of its members, or the reverse? What is the purpose of a community meeting if half of your community is alienated? What can a spiritual assembly really know about a marriage? How can a man and woman be treated equally, if a man takes on a "year of patience" for his errant wife to come to her senses and do what she is told once again? Do you really think some words in book by Abdul Baha can sooth pain like this?

Sincerely,
Kathleen R. Mccolloch-Bodi
Formerly of Juneau, Alaska

Web: http://www.fglaysher.com/bahaicensorship/Ex3.htm

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11.Arthur Danks
The reasons I resigned from the Bahai Faith are:

(1) The Bahais on the one hand preach removal of prejudice of all kind, but on the other hand believe in certain types of prejudice against certain people. For example the Bahais believe that people who do not believe in God are untrustworthy and untruthful individuals. This view is mentioned in the Gleanings (passage CXIV, paragraph 3). In my opinion this is a prejudice against the atheists and agnostics. Since I myself am an agnostic I find such a view very offensive. What would happen to an atheist whose case is being decided by a Bahai judge? Can we have a society where Bahais are allowed to serve as judges? In my opinion the answer is no. We must have zero tolerance for people with prejudiced mind occupying positions of authority. Secondly the Bahais believe that women are inferior to men in certain intellectual endeavors viz. legislation on matters not expressly recorded in the holy text. This is precisely the reason women are banned from serving in the UHJ. In my opinion this is a prejudice against women. Thirdly in the Aqdas it is mentioned that in the event a Bahai dies without leaving a Will, then his non-Bahai relatives cannot inherit his wealth because in the sight of God non-Bahais do not exists. In my opinion this is a prejudice against non-Bahais. Also it is illogical that the Faith allows a Bahai to marry a non-Bahai but does not respect the rights that come along with relationships. Besides being illogical, not respecting the rights that come along with relationships is immoral, unjust and unethical behavior.

(2) The current UHJ functioning without a Guardian in my opinion violates the Will of Abdul-Baha who has clearly mentioned the composition of the UHJ in his Will. The current UHJ composition is different from the one Abdul-Baha has mentioned in his Will viz. the Guardian is absent in the current UHJ whereas Abdul-Baha's Will clearly mentions the Guardian as a member of the UHJ. Therefore the current UHJ is not the same UHJ mentioned in the Bahai Writings.

According to the Bahai Writings the power of the UHJ is to legislate on matters not given in the Writings. Its job is not to change what is clearly given in the Writings in the name of legislation. The composition of UHJ is clearly given in Abdul Baha's Will and it includes a Guardian. No Bahai institution can change that composition. The fact that the

current UHJ changed what is clearly given in the Writings (viz. the composition of the UHJ given by Abdul Baha in his Will) clearly shows that it is not the same UHJ mentioned in the Bahai Writings.

Web: http://meltingpot.fortunecity.com/andorra/514/twenty-seven.html

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12. Eric Stetson

This gentlemen was Bahai but could not get convinced about infallilibility of UHJ, Proselytyzing etc. I was a Baha'i from 1998 to 2002 and was an active member of the Baha'i Faith organization based in Haifa, Israel, to which the vast majority of Baha'is belong. I left that organization, renounced my faith in the Baha'i religion, and became a Christian. My Christian beliefs gradually became more liberal and in 2007 I began attending a Unitarian Universalist church. In 2009, I reevaluated my view of the Baha'i faith and decided that I believe it's worth supporting – but not in the conservative way that most Baha'is understand it, and not their Haifa-based Baha'i Faith organization. Blessings to you in your spiritual journey, and may God be with you always!

Love, Light, and Peace,
Eric Stetson

His article is worth reading from intellectual point of view. He is the moderator of former bahais website.

Web: http://www.bahai-faith.com/

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13. Vince Millum

This gentlemen was bahai but now started his own organization to avoid dogmas and rituals of bahai faith.

Web: http://meltingpot.fortunecity.com/andorra/514/forty-two.html

14. Kkailimoku (Hawaii)

My connection to the Bahai Faith goes back to the mid 1970's when I was in the Army and stationed in Hawaii. I had found and read a book about the Faith and left it for my wife to read while I was away on maneuvers. Imagine my surprise when I returned and found that my wife had JOINED them. Well, I thought that the best way to find out just what sort of craziness she had gotten into was to join myself and find out first-hand. It didn't take long for us to become well integrated into the local community and took part in all the activities. I was very active in the "teaching" campaigns, even getting my best friend to join the Faith. Strangely enough, I managed to retain my "free-thinker" self in the midst of all this somehow and, encouraged by the principle of freedom to "investigate truth," continued to read as much as possible about the faith... even those books which the Faith deemed "dangerous." I had some real problems with the whole idea of "infallibility" for the Universal House of Justice among other things and ended up being called in to meet with the Local Assembly about my actions and things I had said to other Bahais about things I had learned. To make a long story short, I had to sever my connection with them in order to maintain any semblance of spritiual integrity.

My wife remained faithful to the Faith and as our relationship became more strained, were divorced after a "year of patience." Nearly twenty years later, she is still a Bahai and I am a Unitarian Universalist which is MUCH more amenable to my quest for truth.

Web: http://meltingpot.fortunecity.com/andorra/514/thirty-three.html
KKailimoku@aol.com

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15. Greg Southworth

I,too,was a Bahai for about 4 years and became disillusioned in the late 1980s early 90s with the inconsistencies between the progressive, open society taught and the "new authoritarianism" practiced. It started with concerns over conflict with teachings and practice: such as the equality of men and women, but women cannot serve on the UHJ. Also, the anti-gay mindset of the Faith seemed contrary to the whole idea of inclusion. I am not talking about irresponsible behaviour, but I knew, and still know, gay people in committed, loving relationships.

The final part for me was two-fold. One was some of the writings of Abdul- Baha and his attempted foray into the world of science. Some of his stuff could be interpreted "metaphorically", but much was just flat wrong. I suppose I was also put off by the self-righteous tone to much of it. I guess I could excuse his lack of knowledge in that he was writing from an essentially 19th century perspective, but the arrogance annoyed me. The second area was more personal. I was having a hard time in my life and career, and could have used some emotional support. What I got was pressure to give money for a special project (one of many)and pressure to recruit more members. I was in a small community and overt pressure to prostilytize (spell?) would be most unseemly, if not downright threatening to an already shaky job situation. It all left a bad taste in my mouth.

Web: gsouth@nts-online.net

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16. Sochi Tomoe

He found bahai faith truly boring and without any solutions for the human problems and sufferings. Then he decided to leave the faith and become Muslim.

Web: SochiTomoe@aol.com

TOP

17. Anonymous

Hello! I was a Bahai in the 70s. I became a Bahai in college and was extremely active. I became disillusioned with the administrative end of the Faith. I agree with what many have said who have left the Faith. It seems so much effort went into teaching and administration and there was little time for deepening one's faith. I find the Feast very unsatisfying and joyless. They were boring. It wasn't uplifting to listen to someone read Scripture. I missed music and flowers and beautiful windows. I think the absence of paid clergy makes the demands on the average believer too much. I am now a Christian and feel content. I like the fact that Christians are actually trying to help people with problems. They have soup kitchens, homeless shelters, etc. What do the Bahais do for the needy?

Web: http://meltingpot.fortunecity.com/andorra/514/twenty-one.html

TOP

18. Doug Nit (on Email)

According to him, Bahaism works better as Philosophy rather than religion During my years as a Baha'i, I thoroughly enjoyed the diverse fellowship, inclusive spirit, and teachings of unity and peace, all the while trying to avoid contemplating the more dogmatic, authoritarian aspects of the Faith. However, as I grew older, I found it increasingly difficult to reconcile the truths I was learning through intuition and life experience with absolutist, seemingly inconsistent doctrines that discouraged genuine self-expression, individuality, and the independent investigation of truth; rather than promote ideas I didn't fully agree with, and maintain an image that wasn't really me, my only real choice was to leave. The root of the problem, as I see it, is that divine knowledge is not limited to nine enlightened Manifestations and their successors; it is inexorably intertwined into the very essence of cause and effect itself, its lessons readily and directly available to each of us through art, reflection, sensuality, and the every day business of living. To deny its evidence in these areas is to deny God Himself. Bahaism works better as a philosophy than as a religion or theocratic political system, as a world-embracing attitude rather than as an absolutist, infallible institution. Ironically, the very rigidity with which it seeks to sustain itself will ultimately be the cause of its downfall.

Web: douggonitt@yahoo.com

TOP

19. YUZIR@webtv.net (YU ZIR)

This gentlemen came to conclude that the self contradictions in bahai sacred writings being unconvincing, withdrew himself from the faith and became Christian. Please read his story on web.

Web: yuzir@webtv.net

TOP

20. Samuel Hart

My story is too long for me to go into in any great detail now. Basically, I was a Baha'i for over 20 years, having joined the faith in Washington, D. C. in 1974, during the height of the influx of hippy/baby-boomer/counterculture converts to the faith.

Like many of the other contributors to this site, I became completely disgusted with the administrative mire that passes for 'Baha'i work' in most communities. The witch-hunt mentality of the authorities and the lack of a healthy climate that allows one to talk openly about concerns and genuine worries are 2 things that influenced my decision to leave. I had been having many and various doubts and concerns. My voicing these doubts and concerns would almost always be greeted with silence or the standard Baha'i response that I had to pray and deepen and become more spiritual. Actual discussion, respectful and intelligent, was very, very rare.

Anyway, I'll write more later one. Peace.

I to have been shunned by the Baha'is since I left the faith (not as a cb but of my own accord). It hurts and is totally at variance with the spirit and letter of the faith.

Web :SSamuelHart@aol.com

TOP

21. Muhammad Yusuf 'Abd al-Latif (formerly George Hatke)

This man had a serious objection to bahai theory of unity of all religions when there are so many inherent contradictions between them and secondly the Zionist support of bahaism as two important cause of leaving the faith and no proper explanation could be provided by the administration sans clergy. ds.

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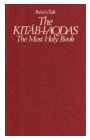

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Excommunication In the Bahai Faith

SOURCE: INTERNET, AUGUST 2012 FEEDBACK

A fundamental teaching of Bahá'u'lláh is the oneness of the world of humanity. Addressing mankind, He says: "Ye are all leaves of one tree. And the fruits of one branch." By this it is meant that the world of humanity is like a tree, the nations or peoples are the different limbs or branches of that tree and the individual human creatures are as the Fruits and blossoms thereof. In this way His Holiness Bahá'u'lláh expressed the oneness of humankind whereas in all religious teachings Of the past, the human world has been represented as divided into two Parts, one known as the people of the Book of God or the pure tree and the other the people of infidelity and error or the evil tree. The former were considered as belonging to the faithful and the others to the hosts of the irreligious and infidel; one part of humanity the recipients of divine mercy and the other the object of the wrath of their Creator. His Holiness Bahá'u'lláh removed this by proclaiming the oneness of the world of humanity and this principle is specialized in His teachings for He has submerged all mankind in the sea of divine generosity. Some are asleep; they need to be awakened. Some are ailing; they need to be healed. Some are immature as children; they need to be trained. But all are recipients of the bounty and bestowals of God.
(Abdul-Baha, Baha'i World Faith - Abdul-Baha Section, p. 246)

A religion whose founders state that the practice of shunning has been abolished and nullified and those we should see no one as an enemy or draw lines between ourselves and others; and yet we see that the Universal House of Justice asking the Bahais to practice these very things, shunning, seeing enemies, drawing lines.

A communication from the UHJ:
The need to protect the Faith from the attacks of its enemies may not be generally appreciated by the friends, particularly in places where attacks have been infrequent. However, it is certain that such opposition will increase, become concerted, and eventually universal. The writings clearly foreshadow not only an intensification of the machinations of internal enemies, but a rise in the hostility and opposition of its external enemies, whether religious or secular, as the Cause pursues its onward march towards ultimate victory. Therefore, in the light of the warnings of the Guardian, the Auxiliary Boards for Protection should keep "constantly" a "watchful eye" on those "who are known to be enemies, or to have been put out of the Faith", discreetly investigate their activities, alert intelligently the friends to the opposition inevitably to come, explain how each crisis in God's Faith has always proved to be a blessing in disguise, and prepare them for the "dire contest which is destined to range the Army of Light against the forces of darkness".
(The Universal House of Justice, the Institution of the Counselors, p. 16)

One must ask oneself why Baha'u'llah would remove the past religious practice of dividing humanity the "pure tree"-"the faithful", from "the evil tree"-"the irreligious" only to have the Universal House of Justice itself reinstate the very same past religious practice of dividing humanity: "the army of light" from "the forces of darkness"?

Why do Baha'is so easily and conveniently dismiss the universal teachings of the Baha'i faith? Why are the universal teachings within the Baha'i faith in effect eliminated through demoting them to mere "Councils of perfection"?

It is little wonder that the Baha'i faith is presently suffering from full blown: "tragic effects have been to impede the current of inspiration, discourage independent intellectual activity, focus attention on the minutiae of rituals and too often engender hatred and prejudice towards those following a different sectarian path from that of self-appointed spiritual leaders."

When such fine individuals as Sen McGlinn, Juan Cole, Fredrick Glysher, Jeffery Godberg. Nosrat Bahremand, Alison Marshall [READ MORE] are shown the door, are erased from Baha'i membership rolls as though they never existed, it is a clear indication that the Baha'i Faith is in deep denial and in deep dysfunction. So deep that Baha'i membership numbers are so grossly exaggerated, manipulated, and so far from reality that only the delusional or uninformed would believe them to be true.

The Baha'i Faith, as an organization, is so far from reality that the "self appointed" members of the Universal House of Justice cannot even see how their own words apply perfectly to themselves, as well as to the Hands:

The truth is Organizations through many facades and colorful schemes try to enslave the humanity; Baha'i Faith

through the façade or slogan of human freedom, universal religion, equality of men and women; world peace and unity; has connived to do the opposite; that is slavery; destruction of peace and tranquility; espionage, hawala, passport fraud, leakage of classified documents, the list of evil is added every day, the list is never ending. In this short treatise, we will focus only on their new evil invention of ex-communication and ex-communication only.

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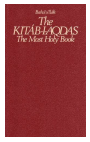

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Excommunication In the Bahai Faith

SOURCE: INTERNET, AUGUST 2012 FEEDBACK

The Baha段 administration actually spy upon their members to find out their views and any dissenting opinion is dealt with in as per below mentioned ways;

A - By snatching their Administrative rights:
This is usually carried out to silent the dissenting voice at first instance. If the person bows down, then he is reprimanded and restored back to its original membership rights. This is the popular approach also known as carrot or stick method.

B - By boycott or calling them covenant breakers;
This is the ultimate fate of those who differs in their views against the Baha段 Administration. Notwithstanding his services and contribution to the spread of Baha段 faith in different corners of the world, he is thrown out and further calls him by name of covenant breaker. Abdul Baha, and Shoghi Effendi did not spare their family members from calling them as covenant breaker and also name them with the names of Animals. Early Baha段 History is full of such incidences. This list is endless, to name few, Ruth White, Mrs. Chanler, Ahmed Sohrab, Alison, Garlington, Erna Hazini, Frederick Glaysher. In some cases, local assemblies have initiated court cases against these individuals namely Ahmed Sohrab, Jamal Effendi.

C - Voluntary Separation;
Certain Individual who after their own findings conclude about the hollowness of Baha段 Administration and its fallacies, retire to side line themselves without much publicity. Some went on to form their own society like John Carre, etc. Bahais later on call them also as covenant breaker; this list also seems to be endless. Douglas Martin, Ian Sample, Juan Cole, Nosrat Behremand, to name a few.

D - By removing from their Posts / Responsibilities:
Some persons are simply removed from their posts or they are not selected at the time of re-election. If one probes little deeper, he will find thousands of such cases of harassment being carried out in the name of faith and administration. Remember faith can be sacred but Bahais are also fond of calling their administration as infallible and their decision sacrosanct.

It is pertinent to note that the Faith which came to restore world peace could not instill peace in the minds of its community members; A faith which talks about Universal Religion and Human freedom, actually spies on its members.

A faith which shouted the slogan of Mankind is one, the world is one country. Is actually divided into So many Sub-groups, all of them calling themselves Sabeteen (true on covenant) and other groups as Naqezeen or Covenant breakers; Why a faith proclaiming to be in favor of independent investigation and broad outlook, have to resort to uncivilized custom of Excommunication to hold tightly its herds of followers;

Why do you need excommunication at all?

DOES IT NOT MEAN THAT FAITH HAS CRUMBLED AND DIED ITS EARLY DEATH? ALL ITS PROCLAMATIONS BEING RENDERED BASELESS. IT担 PRINCIPLES BEING GOOD IN THEORY ONLY. IT担 MEMBERS THEMSELVES FALSIFYING THE PRINCIPLES OF FAITH. AFTER PASSAGE OF JUST OVER 160 YEARS OF ITS EXISTENCE, EVERY ASPECT OF FAITH IS BEING VIEWED WITH SUSPICION BY ITS OWN FOLLOWERS, BE IT WILL & TESTAMENT, GUARDIANSHIP, INFALLIBILITY, HUQUQULLAH, EVERY ASPECT IS BEING QUESTIONED.

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Excommunication In the Bahai Faith

SOURCE: INTERNET, AUGUST 2012 FEEDBACK

TO BE PATIENT AND BE STEADFAST

Remember the tyrants will never persist for long. He has to relent some or the other day. Keep protesting, unfurl the flag of discussion and dialogue, fold on the silence lips, asks questions, patience also means taking efforts. He has to bow down to the pressure of other community members who may be questioning and start keeping watch over his each and every deed. It is worth mentioning that steadfastness is the traits of great men.

TO BE PROACTIVE

If Circumstances permit, one should complain to the Authorities concerned as nowadays almost every nation has Anti- excommunication Laws or Law of Religious Freedom embodied in their constitution to safeguard the democratic rights of the people. This will act further deterrent to the Errant and will render him harmless and toothless in the eyes of the Community.

TO BE INDEPENDENT

If matter is because of difference of opinion, one should if feasible become independent and set up his own society with the help of people of similar thoughts and it should be a forward looking organization and should never involved in slander or slogan shouting. This will act further deterrent to the Parent organization that may be forced to compromise with them and May eventually welcome them back in to the Mainstream Community.

For the benefit of readers, I have mentioned herein the narratives of few of those excommunicated ones who fought back and lived the life of dignity. Off course the list is endless.

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Excommunication In the Bahai Faith

SOURCE: INTERNET, AUGUST 2012 FEEDBACK

EXCOMMUNICATION BY ABDUL BAHA [READ MORE]

1. Mirza Muhammad Ali
2. Ibrahim George Khayrullah
3. Mirza Abd-al-Husayn Ayati
4. Mirza Aqa Jan of Kashan (Baha's Close Companion)
5. Yar Muhammad (Nabil)
6. Mirza Muhammad Jawad of Qazwin
7. Rosamand Dale Owen
8. Mirza Asadullah, his son Dr Farid and his daughter Mrs Sprague

EXCOMMUNICATION BY SHOGHI EFFENDI [READ MORE]

Excommunication of the major part of Abdul Baha's family; those who have lately been swept out of the Cause at the order of the Guardian are:

(a) Direct Excommunications.

1. Ruhi Effendi Afnan: Grandson of Abdul Baha.
2. Zahra Khanum: Grand-daughter of Abdul Baha and wife of Ruhi Effendi Afnan.
3. Soraya Khanum: Grand-daughter of Abdul Baha and wife of Feyzi Effendi Afnan.
4. Foad Effendi Afnan: Grandson of Abdul Baha.
5. Mehr-Angiz: Grand-daughter of Abdul Baha and sister of Shoghi Effendi.
6. Feyzi Effendi Afnan; Grandson of Bahaullah.

(b) Indirect Excommunications.

7. Touba Khanum; Second daughter of Abdul Baha.
8. Rouha Khanum; Third daughter of Abdul Baha.
9. Mirza Jalal Shahid: Son of the King of the Martyrs and husband of Rouha Khanum.

(c) Posthumous Excommunications.

10. Furighyyeh Khanum! Daughter of Bahaullah.
11. Aga Sayyed Ali Afnan: Husband of Furighyyeb Khanum.
12. Lady Munira(Wife of Abdul Baha)
13. Mirza Ahmad Sohrab
14. Mirza Subhi Fazlullah
15. Ruth White and Zimmer Hermann

EXCOMMUNICATION BY HANDS OF BAHAI FAITH [READ MORE]

1. Charles Mason Remy
2. John Carré,
3. Bernard Fillon,
4. Monir Derakhchan,
5. Joel Marangella,
6. Jacques Soghomonian,
7. Donald Harvey,
8. John Byers in France
9. Marie Wilkin in the United States
10. All those (who) associate with (these) persons or who support (the) claim (of) Remey, are considered Covenant-Breakers as well.

8.D. EXCOMMUNICATION BY UNIVERSAL HOUSE OF JUSTICE [READ MORE]

1. Frederick Glaysher
2. Professor Juan Cole
3. Nosrat'u'llah Bahremand

4. Enayatullah (Zabih) Yazdani
5. Sen McGlinn
6. Michael McKenny
7. Alison Marshall
8. Mr. Mohammad (Yusuf) Muquit

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SOURCE: INTERNET, AUGUST 2012 FEEDBACK

1. Mirza Muhammad Ali (Baha's Most Great Branch)

Entitled the Branch derived from the Ancient Stock; man-astafa- hullah (He Whom God Hath Chosen); Ghusn-i Akbar (the Most Great Branch). His sons: Shuaullah, Muhammad Amin, and Musa. His partisans are called Ahlul-Tawhid or Muwahaddin (Unitarians). Muhammad Ali and his sons as well as his partisans were EXCOMMUNICATED by Abdul Baha Abbas. For this reason he is called Naqiz-i Akbar (Arch Covenant-Breaker or Violator) and Markaz-i Naqs (the Centre of Sedition) by Abdul Baha Abbas and his partisans. For the same reason, Muhammad Ali's partisans were called Naqizin (covenant-breakers or Violators) or Mutezalzelin (Vacillators).

Abbas Effendi's Treatment of Mirza Muhammad Ali

Payam-i Pedar PP. 102-183 and 114 : "On another occasion "Abdul Baha's son-in-law Mirza Jalal" and others on their way to Baha's tomb ran into Muhammad Ali. "they made gratuitous remarks against him and took liberties with him." Such incidents were not infrequent. PP. 104-105: In his meetings attended by his followers exclusively, Abdul Baha Abbas would dilate on the "bad conduct" of his brother Muhammad Ali and his adherents to the "delectation" of his audience and would "work up feelings of his followers against them. Apprehensive of the dissemination of Muhammad Ali's utterances among Bahais, Abdul Baha Abbas, would sound the alarm that such utterances "were infected with poison which would work into one's system" and affect if not afflict, any person however strong and robust one may be. He would say "he had seen Muhammad Ali flirting with a girl".

TOP

2. Ibrahim George Khayrullah

Dr. Ibrahim George Khayrullah was the pioneer who flagged the trail for Bahai faith in the United States, and touted for converts there. When he visited sir Abbas Effendi at Acre, he was hailed by him as "Baha's Peter", and shepherd of god's flock in America. The visit was instructive and informative, Mr. I.J.K was not impressed by Sir Abbas Effendi's interpretations of Baha's sacred texts. In his views, Sir Abbas Effendi sanctioned deceit and practised duplicity. On his return to the United States, Mr I.J.K transferred his allegiance from Sir Abbas Effendi to Mirza Muhammad Ali. (Material for the Study of B?Bi Religion by Prof. Browne, PP. 93-112.)

According to Dr. Mirza Muhammad Khan the author of Tarikh-al-B?Biyya, Aw Miftah - B?B-al-Abwab, Mr I.J.K (Materials, ibid, PP.143-146) found a lucrative business in his outwardly spiritual and inwardly eleemosynary mission in the furtherance of Baha's pretensions in America, Mirza Hajji Abd-al-Kazim of Teheran, one of the Bahai leaders in Egypt with the approval of Sir Abbas Effendi, was out to have his share of the spoil. Mr I.J.K would not hear of it. Authorised and empowered by Sir Abbas Effendi, Mirza Hajji Abd-al-Kazim of Teheran, proceeded to the United States to call Mr I.J.K to account. These Mr I.J.K gave him the slips, pocketed the spoil, and transferred his allegiance to from Sir Abbas Effendi to Mirza Muhammad Ali.

Undeterred and undaunted by this setback, Sir Abbas Effendi despatched to America (Materials, ibid, PP 154-155) Mirza Hasan of Khurasan, to bring Mr I.G.K back to the fold of Sir Abbas Effendi by fair means or foul, commenting on which in his introduction to the Materials of the study of the BABI Religion, P. x, Prof. Browne observes that "Khayrullah's Narrative (PP. 154-155) of the threats addressed to him on account of his apostasy from [Sir] Abbas Effendi by Mirza Hasan of Khurasan reads like extracts from history of the assassins of Alamut and 'the old man of the Mountain." Mr I.G.K refused to truckle to Sir Abbas Effendi, and stuck to his guns.

TOP

3. Mirza Abd-al-Husayn Ayati

Ayati - late Mirza Abd-al- Husayn Ayati embraced Baha'i faith During Sir Abbas Effendi tenure of office, by when he was surnamed Awara. A man of letters, he rose to prominence, and became one of the hands of the cause (Aydi-i Amr). He was held in veneration by Bahais. He was an excellent proselytizer (Muballigh). He served Shoghi Effendi a number of years, and travelled to Europe, at his instance to espouse the cause of Baha'i faith. When he came back from his mission, the abjured Bahai faith and returned to the fold of Islam. He wrote a book entitled Kashf-al-Hiyal of three volumes. He was excommunicated. The book is a hostile critical study of Bahai faith and Bahai history and

doctrine. All available copies of the book were bought and suppressed by the Bahais.

TOP

4. Mirza Aqa Jan of Kashan (Baha's Close Companion)

This man stuck to Baha through thick and thin. According to the Historical Epitome of Mirza Jawad of Qazwin, whose sister-in-law was married to Muhammad Ali, second son of Baha, P.9 and P.88, Materials for the Study of the BABI Religion by Professor Browne, Mirza Aqa Jan of Kashan was surname by Baha His Honor the Servant of the Presence (Abd-i Hazir) or His Honor the Servant of God (Janab-i Khadimullah). He was amanuensis to Baha. He ranked after the sons of Baha whose followers were commended by him to 'show honor to the Servant who stands before the throne in a laudable station."

Mirza Aqa Jan identified himself with Baha during the latter period of the Bahai exiles sojourn at Baghdad, and conducted underhand activities in favor of him. When Baha started staled out his pretensions at Edirne he became Baha's amanuensis and wrote his Ishraqiyya in support of Baha's pretensions. He also wrote a tract (Risala), touching the Acre murders, and Baha's arrest and imprisonment. Both these works are in manuscripts.

In acknowledgment of his service he was surnamed "the servant of god," "the servant of the presence," "the servant who stands before God", "the throne in a laudable station" into whom the Bahais were enjoined upon by Baha in a special tablet to show honor."- (Materials for the study of BABI Religion by Browne, P. 9 and P. 88)

Baha's Epistolary protocol at Acre required that communications addressed to Baha by the Bahais and replies issued from the throne, namely, Baha, should be sent through his amanuensis Mirza Aqa Jan.

After acknowledging the receipt of a petition and stating which it was laid before the throne. Mirza Aqa Jan took a point in the petition, and quoted Baha's reply in the conventional Arabic annotation marks.

After didactic rhetors, appropriate to the occasion, Mirza Aqa Jan took up the next point in the petition, and dealt with Baha's reply in the same manner. This system of treatment continued until the whole petition was processed. In the course of time Bahais came to take for granted that body of such replies, with the exception of their portion or portions quoted in the conventional Arabic quotation marks emanated not from Baha but from Mirza Aqa Jan. Alive is the unfavorable consequences of such an impression, Baha called upon Mirza Aqa Jan to furnish him with an admission in writing that the whole body of such replies emanated not from Mirza Aqa Jan but from Baha.

Such a document Mirza Aqa Jan refused to furnish, and offended with him, Baha would not forgive him unless and until he furnished such a document. Baha passed way with no such document forthcoming. During his tenure of office Sir Abbas Effendi extracted such a document from Mirza Aqa Jan.- (Kitab-i-Subhi by Subhi Fazlullah Muhtadi. PP. 116-123)

As the servant of the presence Mirza Aqa Jan constantly waited on Baha. As Baha's master of ceremonies, he admitted those who desired an audience in parties of from half a dozen to a dozen at stated times. Those audiences did appear to last long as a rule. On reaching the flight of steps to the room where Baha was, the Bahai visitors, and the master of ceremonies who preceded them, prostrated themselves, and entered the room on their knees. (Prof Browne's Art vi, J.R.A.S July 1889, P.519.)

Baha died and Sir Abbas Effendi wore the mantle of the Bahai hierarchy. Differences dissension arose between Sir Abbas Effendi and his half brother Mirza Muhammad Ali. But as the dissension gained momentum, and became acute, Mirza Aqa Jan, a man of standing and experience, thoroughly acquainted and Baha's sacred writings with whom he had been intimately associated from the days of Baghdad, thought that the auspicious time had arrived for him to step in and seek to effect a reconciliation between the two brothers. The occasion was the first anniversary of Baha's death, the Bahais had assembled in a room in the vicinity of Baha's tomb to commemorate him.

Baha's servant of god Mirza Aqa Jan took the floor, broke his long silence, and began to deliver himself of a discourse replete and criticism of the deeds and words of Sir Abbas Effendi and his servants of god on the grounds that they were inconsistent with, and repugnant to, Baha's sacred text.

Acting on tip off from his son-in-law Mirza Hadi Afnan, Shoghi Effendi's father, Sir Abbas Effendi put in an appearance on the scene, interrupted Mirza Aqa Jan in the middle of his discourse, seized him by the hand and expelled him from

the room bare headed and bare-footed, which Sir Abbas Effendi's servants of god beat Baha's servant of god Mirza Aqa Jan on the head and face.

Maltreated, beaten, imprisoned in a stable, robbed of his books, threatened with strangulation Baha's servant's of god was excommunicated. (Prof. Browne's materials for the study of the BABI Religion. PP. 87-91; PP. 197-198.)

Thus Mirza Aqa Jan of Kashan, the amanuensis of Baha, to whom he stuck so through thick and thin the servant of god, the servant of presence, the servant of god who stood before the throne in a laudable station, unto whom Bahais were to show honor, privilege, excommunicated and denounced as "reprobate, apostate croaker, hypocrite, and devil," passed to the mercy of god as an outcast.- (Materials, ibid, P. 88.)

According to the Hasht-Bihisht (Chapters on the Elucidation of the Encounters of the calf and Samiri, and on the Elucidation of the Direful Mischief, pp. 301-326, allusion is made to the golden calf which the children of Israel were misled into worshiping. By "the Calf" is meant Baha, by "Samiri" Mirza Aqa Jan of Kashan, designated as the "Scald-headed Soap-Seller of Kashan", who greatly encouraged Baha to stake out his claim to be "He Whom God Shall Manifest' ." He is also called "The First to believe (in Baha).

Mirza Jawad's Account

According to Mirza Jawad's historical Epitome, PP. 87-91, Materials for the study of BABI Religion by Professor Browne, "The Servant of God" passed strictures on Abdul Baha Abbas for his acts and deeds contrary to God's command." On being informed of the "Servant of God"'s words by Sayyid Hadi the father of Shoghi Effendi, Abdul Baha Abbas "appeared on the scene, seized him by the hand, and expelled him from the house bare-headed and bare footed, while his followers beat him on the head and face."

The "Servant of God" was denounced as "reprobate, apostate, croaker, hypocrite and devil". The Historical Epitome seeks to tone down the incident. The "Servant of God"'s tract entitled 'The Dreaded Calamity of the Servant of God in the Blessed and Supreme Garden" (Waqaia-i Haila-i Khadim-i Baha dar Rawza-i Mubaraka-i Ulya), PP 197-198, Materials for the Study of the BABI Religion by Professor Browne, contains "an account of the cruel treatment to which the "servant of god" was exposed in the garden of Bahja at Acre in May 1899, at the hands of the partisans of Abdul Baha Abbas. ... "He was grievously maltreated, beaten, imprisoned in a stable, rubbed of his books, threatened with strangulation and EXCOMMUNICATION by the followers of Abdul Baha."

TOP

.5. Yar Muhammad (Nabil)

Nabil's full name was "Yar-Muhammad son of Gulam Ali, son of Hussayn-i-Arab of the village of Zarand, a shepherd by profession." The Dawn Breakers, Nabil's Narrative, P. 434. He was commonly known as Mirza Muhamad Nabil of Zarand, the tongue-tied.

Nabil was Baha's poet laureate. Materials for the Study of B?Bi Religion by Prof. Browne, P.346; PP. 353-351. Nabil was Baha's historian, He wrote Nabil's Narrative, which carries the history of the BABI movement. up to the death of Baha. at Acre in 1892. Shoghi Effendi translated the first half of the narrative closing with the expulsion of Baha from Iran. For reasons not far to seek, Shoghi Effendi did not translate the second half of the work, covering the first half of the work, covering the Baghdad and Edirne periods of the BABI exiles.- Shoghi Effendi's introduction to the Dawn Breakers, Nabil's Narrative, P. xxxvii.

Nabil's words exist only in manuscript and are not available. In acknowledgment of his services Nabil was surnamed by Baha the Most Great Noble. (The Dawn Breakers - Nabil's Narrative, Index P. 684.)

If Shoghi Effendi is to be credited, Nabil ranked twelfth amongst the apostles of Baha. - The Bahai World, 1928-1930, Vol II PP. 80-91. According to Nabil, during Sir Abbas Effendi term of office the situation at Acre in so far as the Bahais inter se were concerned had become intolerable.-

A Bahai was reburied by Sir Abbas Effendi M

(a) to acknowledge the supremacy of Sir Abbas Effendi over Baha.
(b) to regard Baha's sacred texts as corrupt; and
(c) vilify and excommunicate Baha's surviving wife BiBi Fatima surnamed Supreme cradle by Baha, Sir Abbas Effendi's half brothers, and other members of the Baha's family, failing which he was accounted a violator of the

covenant, and a vacillator.- Baha's youngest son Mirza Badiullah memoirs[1]; Materials for the Study of BABi Religion by Prof. Browne, PP.80 - 80 – 81) P.111.

Apparently Nabil would not submit to the new order and when his request to transfer his residence from Acre to Haifa was turned down by Sir Abbas Effendi, he had no other choice but to take his own life with his own hands.- memoirs:

One year after Baha's death, Nabil visited Bahaullah in Haifa. He was distressed. Nabil said to Badiullah: "I can no longer stay at Acre. The situation there has deteriorated. By dint of violence, abusive language and cursing, one has to act against his own faith, has to regard and hold the Most Mighty Branch [Ghusn-i Azam, i.e. Abdul Baha Abbas] superior in station to the Blessed Beauty [Janab-i Mubarak, i.e. Baha] has to write corrupted [versions of] all the holly writings and epistles, and has to vilify and excommunicate [Baha's] sons, [Baha's] words and [Baha's] family [i.e. all the members of Baha's household in opposition to Abdul Baha Abbas], failing which one is branded as covenant-breaker [Naqiz] or Vacillator [Mutezalzil, i.e. opposed to Abdul Baha Abbas and partisan of Muhammad Ali] and becomes the object of untold calumnies and falsehoods." Nabil requested Badiullah to find him a suitable room at the foot of Mount Carmel.

Nabil's Death

Apparently Nabil is the bearer of the Point's works referred to in Note G. According to Mirza Jawad's Historical Epitome, P. 25, Materials for the study of the BABi Religion by Prof. Browne" Nabil cast himself into the sea a little while after the death of Baha." According to Kitab-i Subhi, PP. 116-123, Nabil was implicated in the plot to dispose of Mirza Aqa Jan of Kashan by foul play.

According to Kashful-Hiyal Vol. I. P. 75, "Abdul Baha Abbas became on bad terms with Nabil. He cast Nabil into the sea, drowned him with his own hands, or through his partisans, and afterwards spread the rumour that Nabil had drowned himself."

According to the memoirs of Baha's son Mirza Badiullah surnamed the Most Luminous Branch by Baha: One year after Baha's death, Nabil visited Bahaullah in Haifa. He was distressed. Nabil said to Badiullah: "I can no longer stay at Acre. The situation there has deteriorated. By dint of violence, abusive language and cursing, one has to act against his own faith, has to regard and hold the Most Mighty Branch [Ghusn-i Azam, i.e. Abdul Baha Abbas] superior in station to the Blessed Beauty [Janab-i Mubarak, i.e. Baha] has to write corrupted [versions of] all the holly writings and epistles, and has to vilify and excommunicate [Baha's] sons, [Baha's] words and [Baha's] family [i.e. all the members of Baha's household in opposition to Abdul Baha Abbas], failing which one is branded as covenant-breaker [Naqiz] or Vacillator [Mutezalzil, i.e. opposed to Abdul Baha Abbas and partisan of Muhammad Ali] and becomes the object of untold calumnies and falsehoods." Nabil requested Badiullah to find him a suitable room at the foot of Mount Carmel. He went back to Acre to fetch his things. Nothing was heard of him for sometime. Later "limbs of his body and his clothing" were discovered near the see shores at Acre. These were collated together and buried. Abdul Baha Abbas "shed crocodile tears" during the burial service of Nabil, "although he was exceedingly annoyed with him."

"A year had passed (the death of Mirza Husayn-Ali). One day, his honourable mighty Nabil of Zarand had come to Hifa. He was very sad because of the ascension (i.e. the death of Mirza Husayn-Ali). He said that he could not stay in Acre, the situation was very bad. One must by the force of insult and damnation consider the opposed one (i.e Abbas) above the ancient beauty (i.e. Mirza Husayn-Ali), tell (everyone) and write about it and believe in his convictions, whilst the mighty branch (i.e. Abbas) considers the sacred writings and tablets corrupted, excommunicates and libels the branches and the household (of Mirza Husayn-Ali). Failure to do so he would be subject to a thousand lies and slanders. Give me a room in the slope of the Carmel Mountain; I wish to spend the rest of my life alone in the slope of this sacred mountain. It is ready, I said! The mentioned honourable went to Acre to bring his things; it took a while and no news of him reached (us). Later, we heard he was missing for a few days and he was searched for. Later, a person saw on the shore pieces of his body in his cloth. Pieces (of his body) were collected and buried. It is obvious that after returning to Hifa and his plea (to Abbas) for permission, he was tortured to the extent that he had no option but to kill himself."

TOP

6. Mirza Muhammad Jawad of Qazwin

Having broken the record in his flight from Tabriz to Edirne he was surnamed by Baha Jawad or Jued (fleet-footed).

Mirza Jawad's sister in-law Masuma Khanum was married to Baha's second son Mirza Muhammad Ali, head of the Unitarians. In the schism which succeeded Baha's death Mirza Jawad sided with Mirza Muhammad Ali and took up the cudgels for him.

In the several pamphlets he wrote and published, he criticised the acts and deeds of Sir Abbas Effendi Mirza Jawad's criticism was tantamount to lose - Majesty according to sir Abbas Effendi, by whom he was swept out of the faith at the stroke of the pen.

It would appear that the Bahai faith was the pleasure and one could hold it during sir Abbas Effendi's pleasure. Mirza Jawad's most important accomplishment, was his historical Epitome of the Bahai movement, of the life of Baha. The Historical Epitome was completed in Safar, A.H. 1322 (April, 1904). Originally drafted and approved by Mirza Muhammad Ali, the Historical Epitome was rendered into Arabic by the latter. Prof. Browne translated the Arabic version of the Historical Epitome into English and incorporated it in his Materials For the Study of B?Bi Religion Treatment of the Acre murders in the Historical Epitome exasperated Sir Abbas Effendi who laboured under the miss-apprehension that Bahai history books should be modeled on the lines of "Traveller's Narrative" written by him anonymously, in he invoked himself for himself in support of his tales in the Narrative. Mirza Muhammad Jawad of Qazwin, who took to his heels from Tabriz to Edirne, for which feat he was surnamed fleet-foot, an accessory before the fact on his own admission passed to the mercy of God, blessed and consecrated by Baha and anathematized by Abdul Baha, the son.

TOP

7. Rosamand Dale Owen

She was the author of 'Author of 'My perilous life in Palestine'. Her statement and accounts are historically correct. In his memoirs, manuscript, typed, pp. 78-81, Ibn-al-Baha Badiullah deals at length with Mrs Rosamond Templeton's good offices for mediation. Her attempt at mediation or arbitration between two parties aborted as Sir Abbas Effendi backed out of the arrangement at the eleventh hour.

TOP

8. Mirza Asadullah, his son Dr Farid and his daughter Mrs Sprague

Mirza Asadullah was married to Sir Abbas Effendi's sister-in-law, lady Munira's sister. He had two important assignment: to transport the BAB's remains from Iran to Haifa, and to conduct Bahai missionary activities in the Unites States. In both assignments he acquitted himself won his spurs.

Later either through his son Dr Farid or independently of him, Mirza Asadullah sought to adopt an independent line for this reason. He fell into disesteem in the eyes of Sir Abbas Effendi. He parted company with Sir Abbas Effendi and proceeded to the United States accompanied by his son-in-law Mr Stewart (sic) and his son by Farid. At the instance of Sir Abbas, Bahais have avoided them. (Al-Kawakib-al-Durriyya, Vol. II, P. 40 by Mirza Abd-al-Husayn Ayati surnamed Awara.)

Mirza Asadullah was held in high esteem as the bearer of remains of the BAB. His successful missionary enterprise in America in espousal of Sir Abbas Effendi's cause was a feather in his cap. Dr Farid acted as interpreter to Sir Abbas Effendi in his tour of the United States. Like "Baha's Peter", "Columbus the Second", the "conqueror of America", the "Shepherd of god's flock in America" Mr I.G.K, they were gently removed out of the way and rendered innocuous. With them disposed of as an expendable commodity and with their meritorious services for the promotion of the master's cause a thing of the past, the Master applied himself to his now field of operations with its untapped resources, material and spiritual, in the furtherance of his "Divine Plan".

READ MORE

- What is Excommunication
- Why does Excommunication takes place?
- Excommunication in Bahai Faith
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- How people are excommunicated in Bahai Faith
- How to deal with excommunication

- Excommunication by central figures of the Bahai Faith
- Narratives of those who left the Faith due to apathy of Bahai Administration

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Excommunication In the Bahai Faith

SOURCE: INTERNET, AUGUST 2012 FEEDBACK

Shoghi Effendi excommunicates every member of his family

It seems that Shoghi Effendi, pleading inability to enter upon the duties of his office forthwith, retired into solitude for several years after his return to Haifa , leaving the management of Baha'i affairs in the hands of the older members of the family of Abdul- Baha. Bahiyya Khanum, the "Supreme Leaf, the daughter of Baha'u'llah" who had remained loyal to her brother, became the "titular head" of the movement, while Munira Khanum, the grandmother of Shoghi Effendi, who had induced her husband to make him the Guardian and successor, was the power behind the throne.

After a time, however, Shoghi Effendi after manipulating the Will of Abdul-Baha, came forth from his seclusion, and proceeded to exercise his power as Guardian of the Cause. Acting as a dictator he "took over the reins of the Baha'i Administration, and demanded ready and implicit obedience from the servants of God, in default of which any servant of God was liable to excommunication or summary expulsion from the faith under some pretence or pretext.... His decisions were absolute and final and his words authorative."

It is not surprising that this policy brought the Guardian into conflict not only with numerous believers but also with the members of his own family, and resulted in their excommunication. The first person to be purged by Shoghi Effendi was his grandmother Munira Khanum, wife of Abdul-Baha, the first lady of the Baha'i realm, to whom the Guardian, to a considerable extent, was indebted for his position.

Later all the members of Abdul-Baha's family, his daughters, his descendants, his sons-in-law, the brothers and sisters of Shoghi Effendi, and last of all his own parents were excommunicated.

Riyadh Rabbani, a younger brother of the Guardian, has stated that he for years had assisted Shoghi Effendi in his work. Then when Shoghi excommunicated his parents he called upon Riyadh to make a choice between him and his parents. Riyadh decided to side with his parents" whereupon he was rejected by his brother. It seems that Shoghi Effendi's family accepted this severe discipline without resistance, for to whom could they appeal far redress?

The religion which has come to spread love and kindness to humanity, Bahaullah in his noble saying has emphasized to his followers to love mankind and spread his noble saying to all corners of the world, but unfortunately it was turned in cruelty and hatred under Shoghi's fake guardianship he started excommunicating not only the closest friends but also to the Noble family of Abdul Baha the reasons were vague, but in reality jealousy was the reason in case of Mirza Ahmed Sohrab and Julia Chanler who were sincerely spreading the teaching of Bahaullah and Abdul Baha, and were becoming known figures in the cause in western countries. With regards to Abdul Baha's noble family members, the reason were very silly and the act was not like to be punished this way, we will mentioned the reason in details and let the readers decide whether the real guardian of the faith can do such a cruel act to his family members. he has kept aside all the teachings of Bahaullah and Abdul Baha, can a follower of Bahai faith do such cruelty to their brothers and parents, of course not, a true follower of Bahaullah can never imagine to follow guardian footsteps, for such a cause he will definitely will follow Bahaullah's teaching of love and kindness, but for Shoghi his ego and position which he acquired by creating fake Will and Testaments was important not the teaching of his Great grandfather Bahaullah.

TOP

Excommunication of the major part of Abdul Baha's family;
(Extract from the Book "Abdul Baha's Grandsons" by Mirza Ahmed Sohrab)

A calamity of vast proportions has befallen the Bahai world; so far-reaching in its implications and tragic in its significance, that the student of the Cause is left speechless and breathless. In some instances his faith is actually threatened. Indeed, the magnitude of this event dwarfs all other considerations at this critical hour of Bahai history.

The news of the calamity is contained in a series of cablegrams coming from Shoghi Effendi, the Guardian of the Bahai Cause, and addressed to the National Spiritual Assembly of the Bahais of the United States and Canada. It is published on the front pages of the December 1941 and January 1942 issues of Bahai News.

These cablegrams announce to the American believers the excommunication of the major part of Abdul Baha's family;

namely:
1. Ruhi Effendi Afnan.
2. Zahra Khanum Shahid.
3. Soraya Khanum Afnan.
4. Foad Effendi Afnan.
5. Feyzi Effendi Afnan.
6. Furighyyeh Khanum.
7. Touba Khanum.
8. Rouha Khanum.
9. Mehr-Angiz Khanum.

Their crime which according to guardian was unforgivable that he decided to excommunicate them.

Ruhi Afnan incurred the Guardians dissatisfaction.
His wife, Zahra Khanum Shahid; his sister, Saraya Khanum Afnan his second visit to America in 1935 was made without the consent of the Guardian.

Soraya Khanum, sister of Ruhi Effendi, married so-called Covenant-breaker Feyzi Effendi Afnan, son of Aga Sayyed Ali Afnan and of Furighyyeh Khanum, a daughter of Bahaullah.

Foad Effendi Afnan, brother of Ruhi Effendi, made a trip to England without informing the Guardian.

Touba Khanum, second daughter of Abdul Baha and mother of Ruhi, Soraya and Foad, is apparently included in the excommunication; for in the first cablegram, we find these words: Ruhi's family concurred. Inform all believers (that) all manner of communication (with) excommunicated family(is) forbidden.

Rouha Khanum, third daughter of Abdul Baha and mother of Zahra, is likewise implicated; for, if she has stood by the side of her daughter and continues to do so, the ban falls on her also.

These drastic steps, taken against the families of two of Abdul Baha's daughters, did not conclude this dark entry in the current annals of the Cause; for the nosegay of cablegrams contains a further pronouncement, applying to the excommunication of Shoghi Effendi's own sister, Mehr-Angiz Khanum. This latter message, which was sent on January 1st, constitutes a strange greeting for a New Year's morn. Was the date a circumstance, pure and simple, or was it perhaps the Guardian's conception of a blessing to his flock at the birth of another year? We have heard of a Roman Holiday. This was a Bahai Holiday indeed!

The cablegram states that Mehr-Angiz Khanum has fallowed the example of Ruhi's sister. Now, we know that Ruhi Effendi's sister, Soraya, married without the Guardian's consent; therefore, it seems likely that Mehr-Angiz has done the same thing. Possibly, she also married one of her cousins.

TOP

Those who have lately been swept out of the Cause at the order of the Guardian are:

Direct Excommunications.
1. Ruhi Effendi Afnan: Grandson of Abdul Baha.
2. Zahra Khanum: Grand-daughter of Abdul Baha and wife of Ruhi Effendi Afnan.
3. Soraya Khanum: Grand-daughter of Abdul Baha and wife of Feyzi Effendi Afnan.
4. Foad Effendi Afnan: Grandson of Abdul Baha.
5. Mehr-Angiz: Grand-daughter of Abdul Baha and sister of Shoghi Effendi.
6. Feyzi Effendi Afnan; Grandson of Bahaullah.

Indirect Excommunications.
7. Touba Khanum; Second daughter of Abdul Baha.
8. Rouha Khanum; Third daughter of Abdul Baha.
9. Mirza Jalal Shahid: Son of the King of the Martyrs and husband of Rouha Khanum.

Posthumous Excommunications.
10. Furighyyeh Khanum! Daughter of Bahaullah.

11. Aga Sayyed Ali Afnan: Husband of Furighyyeb Khanum.

The year of Disgrace.
The law of excommunication puts an absolute ban on those who are expelled from the Faith. The families of these persons and their fellow-believers must leave the ostracized individuals alone. They must neither communicate nor associate with them. They must break all ties of friend¬ship and of humanity even; for, if they deviate one hair's breath from this law, they themselves fall into the same ditch.

Conclusion.
Shoghi Effendi himself was solely responsible to put the Faith of Bahaullah from where it never came out. A large chunk of Bahais could not understand the Fraudulent Will on the basis of which Shoghi turned the Faith of Bahaullah into a personal dictatorship. But the FREE BAHAIS all over the world although few in number, realized the corruption in the Will and kept on following the TRUE FAITH OF BAHAULLAH.

TOP

12. Lady Munira (Wife of Abdul Baha)

Lady Munira was a widow when she was sent from Isfahan to Acre to do the chores in Baha's Harem and to reform herself. She was assigned by Baha to wait on Baha's daughter Samadiyya Khanum in Baha's brother Mirza Musa's house. Captivated by her charm, Sir Abbas Effendi falls for her.

In his autograph letter addressed to his wife Mahd-i-Ulya and his children by her, Baha refers to the "She of Isfahan, viz., Munira" as having "stuck to the Most Great Branch [i.e. Sir Abbas Effendi] like unto a tick of Edirne" in allusion to parasite acarids that infested Edirne when Baha was there.
Transcript of Baha's Autograph Letter addressed to his wife and children on vacation at Haifa.

Lady Munira contributed her mite into the moulding of Shoghi Effendi into a guardian. She incurred his wrath for having allegedly disposed of the cash assets of Sir Abbas Effendi in favor of her daughters and her brother without rendering an account to Shoghi Effendi. Afflicted with chronic diabetes, turned blind, driven out of her home, she was removed to a room on Mount Carmel, attended by one or two maids. There she remained until the appointed destiny which the lord has decreed overtook her. After her death, Shoghi Effendi provided a permanent resting-place for her in a piece of property situated in the 'Shrine of the BÂB'.

There appears to be not the slightest reference in god passes by to lady Munira's contribution to the "Cause of God."

TOP

13. Mirza Ahmad Sohrab

Mirza Ahmad Sohrab hailed from Isfahan, in Iran. He emigrated to Acre at the age of 12. After a short stay there he was sent by Sir Abbas Effendi to Port Said, in Egypt, where he worked as a salesman in Sir Abbas Effendi's son-in-law Mirza Ahmad Yazdi's store. After several years he proceeded to the United States, and acted as an interpreter to Sir Abbas Effendi's Bahai proselytiser Mirza Abu-al-Fadl of Gulpaygan. When Sir Abbas Effendi visited the United States in 1912, Mirza Sohrab became part of his entourage, and returned with him to Palestine. During World War I He was Sir Abbas Effendi's Persian scribe and translator.

When the war was over, Sir Abbas Effendi sent him back to the United States as a bearer of the "Divine Plan" drafted by Mirza Ahmad Sohrab, 1947.

In his publications the word Mirza which means Mr. is invariably prefixed to his name Ahmad Sohrab. According to him, he was "a descendent of the prophet Muhammad". Mirza Sohrab enjoyed the full confidence of Sir Abbas Effendi, with whom, he had been intimately associated as his Persian scribe and translator. He was also very well acquainted the members of Sir Abbas Effendi's family, including Shoghi Effendi, with whom he was on the best terms. Like other partisans, under pains and penalties of expulsion from the faith, to communicate and associate with the members of Baha's family excommunicated by Sir Abbas Effendi for their alleged deviation from him as the centre of the covenant, a title to which Sir Abbas Effendi took a fancy, with which he labelled himself, and which, on the strength of the Baha's own revelation), was exclusive to the god, alone, Baha who himself before the creation of the heaven and the earths that man should worship none save god alone." (Materials for the Study of Babi Religion by Prof. Browne P. 111

In July 1954 Mirza Sohrab passed through Cyprus on his way to the Holy Land. "His second Bahai pilgrimage." My wife, her niece from Haifa and myself dined with him in his hotel in Nicosia. The following day Mirza Sohrab lunched with us in our house in Kyrenia. Quite naturally he tabled about the Bahai affairs and Caravan. His attention was called to the fact that in the presence of Baha's will and testament, Sir Abbas Effendi's will and testament appointing Shoghi Effendi as guardian of the cause was null and void. Mirza Sohrab admitted that Abbas Effendi's will and testament was in fact invalid but added that he could not bring himself to denounce it in public as such a move on his part was found to ruin the business of the Caravan.

It must be borne in mind that Mirza Sohrab kept silence when Sir Abbas Effendi swept members of Baha's family out of the faith (with the axe of excommunication).

Mirza Sohrab believed in two manifestations of God in peaceful co-existence. One for Islam, and one global:- "The Caravan Vol. XXVI -. No 4. October 1960 : - "Page 21- "

It must however be remembered that the role of the BAB is not limited to that of annunciator. In himself the BAB was a manifestation of God, even though manifestation was limited to a brief period, and was followed closely by the greater manifestation which it was his mission to herald."

Mirza Sohrab had won his spurs during Sir Abbas Effendi's term of office, his mentor and tutor. This was an asset to Mirza Sohrab, in whom Shoghi Effendi perceived a potential rival fatling for power. Mirza Sohrab was intimately associated with Shoghi Effendi before his accession to power. This was a liability to Mirza Sohrab as Shoghi Effendi was out to have a complete break with the past.

In the eyes of Shoghi Effendi Mirza Sohrab had become a nuisance. Shoghi Effendi could not dismiss him summarily. Shoghi Effendi had to prepare the ground for his expulsion. Thereafter Shoghi Effendi displayed latitude and indulgence and bided his time.

In the meanwhile Mirza Sohrab in collaboration with Mrs Julie Chamler had founded the new History Society in 1929 and headed a splinter group, suspected of separatist tendencies, which was loggerheads with the main body, the Bahai administration, established under Shoghi Effendi's leadership. In the secret tug of war that ensured between the main body and the infant group, which both claimed to have stood for one and the same cause. Shoghi Effendi ostensibly adopted a role of impartiality, and sought to bring about a reconciliation between the contending parties. But, neither side would give in, and in the end things came to a head, when the Bahai administration designated as the organised Bahais resorted to litigation, and sued Mirza Sohrab, a poet and Mrs Julie Chamler, both designated as the unorganised Bahais, and complained that the latter were not authoritative Bahais to conduct Bahai meetings. Lectures due to and to solicit contributions with the use of a Bahai name. The competent court dismissed the case in 1941 on the grounds that the Bahai administration had no right to a monopoly of the name of a religion the word Bahai - therein trade-mark. The court's decision was upheld on appeal. The dominant factor in the suit was monetary considerations and the issue stemmed from a private feud between Shoghi Effendi, bent on having a complete break with the past, and Mirza Sohrab, who had become a formidable opponent to be reckoned with had to be eliminated.

The Bahai administration was a façade for Shoghi Effendi, who failed in his attempt to dispose of Mirza Sohrab by legal means, played his trump card and excommunicated Mirza Sohrab. In the broken silence published by him after the decision, Mirza Sohrab "affirms that the will of Sir Abbas Effendi is valid and that his appointment of Shoghi Effendi as the guardian of the cause is unchallengeable." Mirza Sohrab, however takes exception to certain policies and methods initiated by Shoghi Effendi and the Bahai administration under his leadership as the teachings of Baha and Abdul Baha (Sir Abbas Effendi) are liberal to the nth degree."

It was the intentions," Mirza Sohrab Maintains "of the founders to establish an unorganised movement, so all-inclusive and free as to be immune to the natural proclivities of men to restrict and limit." In his later publications, Mirza Sohrab produced a list of the members of Sir Abbas Effendi's family and condemned his action. The mouthpiece of the New History Society is the Caravan.

Mirza Sohrab, a poet according to him, a descendant of Muhammad according to him, bearer of Sir Abbas Effendi's 'Divine Plan' to the United States, a convinced believer in two manifestations of God in peaceful co-existence commended by Sir Abbas Effendi, and condemned by Shoghi Effendi, passed to the mercy of God in the fullness of time.

TOP

14. Mirza Subhi Fazlullah

Mirza Subhi Fazlullah Muhtadi came from a BABI family, and was related to Baha through the latter's third wife Gauhar Khanum. Mirza Subhi was a man of letters. For a number of years he was sir Abbas Effendi's Persian amanuensis. Later he was released by sir Abbas Effendi for purposes of missionary enterprises (Tabligh) in Iran. Apparently owing to certain discoveries he had made, his faith underwent considerable abatement and signs of coolness were observed in him during Shoghi Effendi's term of office, by whom he was EXCOMMUNICATED. Finally he abjured Bahai faith, and returned to the fold of Islam.

He was intimately associated with sir Abbas Effendi, his members of the family and the Bahai settlers in Haifa and Acre. Their daily life, his personal impressions, and assessment of them, treatment of Baha's second son Mirza Muhammad Ali by them, his reasons for his renunciation of Bahaism are set first in the Kitab-i Subhi and the Payam-i Padar.

In the Payam-i Padar Shoghi, acts and deeds of Effendi, whom the author new very well long before Shoghi Effendi's assumption of power at the guardian of the cause, are brought into bold relief in a manner far from flattering to Shoghi Effendi. All available copies of the two works were acquired and suppressed by the Bahais.

Note

Jalal Azal says: "I met late Mirza Subhi Fazlullah Muhtadi when he acted as sir Abbas Effendi's Persian secretary. He was not however, at liberty to meet members of the rival faction."

TOP

15. Ruth White and Zimmer Hermann

Ms. Ruth White and Mr. Zimmer Hermann claimed that the Will and Testament of Abdul Baha is a Fraudulent document.Shoghi Effendi changed it for his own personal gain to claim for Guardianship. Shoghi Effendi changed the most unpolitical religion in the world to a political religion, ignoring the sayings of Abdul Baha that "This religion could not be compressed into an Organization. Shoghi built up an administration where the spirit of the Religion of Bahaullah and Abdul Baha was completely missing. He became for himself a world dictator a power hungry person who excommunicated all the members of the Abdul Baha's family including his own parents.

He abrogated the most important principle of the Baha'i Faith "Independent investigation of the Truth" and called the followers of the Baha'i Faith as "Harmful Elements", as "Enemies" or as "Crazy".

The two were excommunicated by Shoghi Effendi.
Web: www.freebahais.com

READ MORE

- What is Excommunication
- Why does Excommunication takes place?
- Excommunication in Bahai Faith
- Why excommunication in Bahai Faith to such an extent?
- How people are excommunicated in Bahai Faith
- How to deal with excommunication
- Excommunication by central figures of the Bahai Faith
- Narratives of those who left the Faith due to apathy of Bahai Administration

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Excommunication In the Bahai Faith

SOURCE: INTERNET, AUGUST 2012 FEEDBACK

These series of articles are an attempt to uncover the mystery behind the act of excommunications or more popularly known as boycott, carried out by a so called democratic and community organization (Bahai Administration) in civilized societies of the world and through every times.

The Bahai Faith prides itself on its principles, key amongst which is the unity of religion. Sadly, the Bahai Faith, while it makes grandoise statements on this count, in reality, it has failed miserably on this front. These articles will reveal how close family members of the Bahai Faith were excommunicated, shunned and ostracised from mainstream Bahai community, only because they dared to go against the "democratic" Bahai Administration.

After the fatal blow of divisions within the Bahai Faith within a short span of 200 years, this is another eye-opener for those who believe that the Bahai Faith is all sugar and sweet. Fsr from it. It is web of deceit, lies and slander and shuuning. These articles have been sourced from http://exbahai.webs.com and are irrefutable.

I have one question - when the Bahais cannot keep their own flock together, then why are they trying to unite the world.

Here is another question - when the founder figures of the Bahai Faith, right from Bahaullah to Abdul Baha to Shoghi and in modern days, the Universal House of Justice, are unable to show love to their own blood (read that as family members), what love should external people expect. Read on to see how each and every one of them systematically eliminated those who dared to oppose their authority and challenge their leadership - both in thought and spirit.

The articles contain real life stories of Bahais who were excommunicated. The values and beliefs which they upheld for substantial part of their life were negated in few moments of time. ironically, they were boycotted by the same community members whom they befriended and admired through major part of life. They ate and drank together, were part of each others' sufferings and difficulties, were moving together and now they are alien to each other, do you know why? Relationships soured, ill feelings and rancor developed, they are on no talking terms. Do you know why?

it is because the views of the some of them do not match with the organizations dogmas, or actually contradicts the established, though false, claims of the community and its leaders. I use the words false because the essence of truth is that it will be in conformity with human nature and beliefs, truth never lead to discords, truth will rule on the heart of the people. Tt is falsehoods which creates non-conformities and anomalies which further lead to discords, disputes and damages the ethos and peace of civilizations.

The Bahai Faith is no different. In its short history of 160 years, its foudners have been foremost and leading in this act of excommunicating its own followers. Very strange, as it was supposed to be a new religion which had come to replace all preceding faiths, claiming to be most modern, most conformity with science, laying down principle of most equality, universality, most humane, most social, et al.

From Ahmed Sohrab to modern day's Juan Cole, Baha'i history has witnessed multitudes of mankind being humbled and distressed by the very same organization which they upheld so profoundly, served them with their best of capacity and then ostracized for no significant reason.

This treatise is an independent investigation and attempt to study the cause of excommunications in Baha'i Faith and the human predicament of those who are affected by it.

- What is Excommunication
- Why does Excommunication takes place?
- Excommunication in Bahai Faith
- Why excommunication in Bahai Faith to such an extent?
- How people are excommunicated in Bahai Faith
- How to deal with excommunication

- **EXCOMMUNICATION BY CENTRAL FIGURES OF THE BAHAI FAITH**

EXCOMMUNICATION BY ABDUL BAHA [READ MORE]

1. Mirza Muhammad Ali
2. Ibrahim George Khayrullah
3. Mirza Abd-al-Husayn Ayati
4. Mirza Aqa Jan of Kashan (Baha's Close Companion)
5. Yar Muhammad (Nabil)
6. Mirza Muhammad Jawad of Qazwin
7. Rosamand Dale Owen
8. Mirza Asadullah, his son Dr Farid and his daughter Mrs Sprague

EXCOMMUNICATION BY SHOGHI EFFENDI [READ MORE]

Excommunication of the major part of Abdul Baha's family; those who have lately been swept out of the Cause at the order of the Guardian are:

(a) Direct Excommunications.

1. Ruhi Effendi Afnan: Grandson of Abdul Baha.
2. Zahra Khanum: Grand-daughter of Abdul Baha and wife of Ruhi Effendi Afnan.
3. Soraya Khanum: Grand-daughter of Abdul Baha and wife of Feyzi Effendi Afnan.
4. Foad Effendi Afnan: Grandson of Abdul Baha.
5. Mehr-Angiz: Grand-daughter of Abdul Baha and sister of Shoghi Effendi.
6. Feyzi Effendi Afnan; Grandson of Bahaullah.

(b) Indirect Excommunications.

7. Touba Khanum; Second daughter of Abdul Baha.
8. Rouha Khanum; Third daughter of Abdul Baha.
9. Mirza Jalal Shahid: Son of the King of the Martyrs and husband of Rouha Khanum.

(c) Posthumous Excommunications.

10. Furighyyeh Khanum! Daughter of Bahaullah.
11. Aga Sayyed Ali Afnan: Husband of Furighyyeb Khanum.
12. Lady Munira(Wife of Abdul Baha)
13. Mirza Ahmad Sohrab
14. Mirza Subhi Fazlullah
15. Ruth White and Zimmer Hermann

EXCOMMUNICATION BY HANDS OF BAHAI FAITH [READ MORE]

1. Charles Mason Remy
2. John Carré,
3. Bernard Fillon,
4. Monir Derakhchan,
5. Joel Marangella,
6. Jacques Soghomonian,
7. Donald Harvey,
8. John Byers in France
9. Marie Wilkin in the United States
10. All those (who) associate with (these) persons or who support (the) claim (of) Remey, are considered Covenant-Breakers as well.

8.D. EXCOMMUNICATION BY UNIVERSAL HOUSE OF JUSTICE [READ MORE]

1. Frederick Glaysher
2. Professor Juan Cole
3. Nosrat'u'llah Bahremand
4. Enayatullah (Zabih) Yazdani
5. Sen McGlinn
6. Michael McKenny

7. Alison Marshall
8. Mr. Mohammad (Yusuf) Muquit

- Narratives of those who left the Faith due to apathy of Bahai Administration

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False Claimants of Prophethood

IMRAN SHAYKH, AUGUST 2012 FEEDBACK

The Holy Prophet of Islam (pbuh) prophesised that "there will arise 30 imposters in my nation and each one of them will pronounce that he is a prophet, but I am the last in the line of the Prophets and no Messenger will follow me."

With reference to this tradition, I saw this interesting post in sunniforums.com. It lists all those who claimed to be a prophet after Prophet Mohammed(pbuh):

- Musailama al-Kazzab: Among the first false claimants to Prophecy was Musailama al-Kazzab, who appeared during the time of Prophet Mohammed(upon whom be blessings and peace) and his Companions and caused numerous troubles among Muslims and had many followers. He eventually surrendered along with his supporters in Al-Yamam battle, led by the Abu Bakr, and was killed.
- Sajah al-Kahenah: Along with Musailama in falsely claiming Prophethood, was his wife, Sajah al-Kahenah, although she later reversed her position after her husband, Musailama, had been killed.
- Saf son of Sayyad: Another false claimant to Prophethood that appeared during the time of the Prophet and his companions, was Saf son of Sayyad. He claimed he was a Prophet when he was on the threshold of adolescence, and was initially believed to be the false messiah, as his characteristics were the same as those of the false messiah. He later repented and embraced Islam.
- Tulayha son of Khwailid: Tulayha was another of the false Prophets who appeared during the time of the Prophet and his companions, but later repented and returned to the fold of Islam.
- Aswad al-Ansi: Also during the time of the Prophet and his companions was another false Prophet, named Aswad al-Ansi. He was based in Yemen and was killed by the companions of the Prophet.
- Mahmud son of al-Faraj: In Samara, a false Prophet by the name of Mahmud son of al-Faraj appeared in 849-850 CE with a claim that a Quran was revealed to him through the angel Gabriel. He is reported to have some followers in Samara and Baghdad. He was executed on the orders of caliph, al-Mutawakkil.
- **Bab: Another false claimant to prophethood, and the predecessor of Bahaullah, was Mizra Ali Muhammad, who initially declared himself the "Bab" (Gate) to the Mahdi, and eventually progressed into other claims. He was embraced by the Shaykhis sect of Shi'a , who were then renamed "Babis". Subsequently, he declared himself to be the Shi'ite's hidden Mahdi. After declaring himself the Mahdi, he moved on to call himself Nuqtiyiula and declared that the Quran and Muslim Shari'a were now abrogated. Shi'a and Sunni scholars condemned him and Bab faced a series of imprisonment, trials, and indignities before being shot dead by a firing squad in 1850.**
- **Bahaullah: The self-proclaimed successor to the Bab, and another liar/false claimant to prophecy was Mizra Hussein Ali Nuri. In 1863 Hussein Ali, a prominent member of the Babi group, declared himself to be the person whom God will make manifest, whom the Bab had foretold. He also took the name Bahaullah (Glory of God) and formed a new religion, the Bahai faith. Bahaullah was banished from Persia and was eventually imprisoned in Akka-Palestine. There he wrote his main work, his Kitab-ul-Aqdas (Most Holy Book), and developed the doctrine of the Bahai faith into a comprehensive teaching.**
- Elijah Muhammad: Elijah Muhammad, succeeding Wallace Dodd Ford, was another in the line of false prophets. He founded the convoluted belief system based on ideas extracted from everything from Christanity to Masonry to Islam in Detroit, Michigan in the 1930s. He referred to it as the "Nation of Islam".
- Kareem Agha Khan: In the early 1970s, another false-claimant to prophecy appeared within the Ismaili sect, who proclaims himself to be a manifestation of God on Earth and a spokesman for Allah.
- Rashid Khalifa: Then we have another false prophet, Rashid Khalifa, who came from Egypt, and claimed there to be an intricate numerical pattern to the Qur'an revolving around the number 19 in 1974. Because of this, he

claimed to be a Messenger of God, alongside Prophets Ibraheem (Abraham) and Muhammad, and founded the group called "United Submitters International", rejecting the hadeeths of the Prophet, and denounced ayats 9:128-129 of the Qur'an. For many years he was the Imam at the Tuscon Mosque in Arizona, where he was later stabbed to death in 1990.

- Al Mizra Abbas: Another liar, Al-Mizra Abbas, in 1233 AH/1818 CE, appeared in Tehran, Iran and died in Palestine.
- Shabbatai Zevi: Shabbatai Zevi was one of the False Prophets who appeared during a desperate period of Ashkenazi Jewish history in the 16th and 17th centuries, promising to lead his compatriots out of tzuresdike golus (painful exile) to dwell with the Lord in Eretz Yisroel (the land of Israel). It neither turned out as prophesised, nor did the high hopes of the Jewish colonies in Brazil.
- Saleh son of Tarif Burghwati: Saleh claimed prophethood and Mahdihood in 125 AH. After ruling over his people for 47 years, in 174 AH he abdicated the throne in favour of his son.
- Abu Mansoor 'Eessa: Abu Mansoor 'Eessa claimed prophethood and Mahdihood in 341 AH and ruled over his people for 28 years.
- Al-Harith son of Sa'id: Al-Harith son of Said claimed prophethood during the reign of the Umayyad caliph, Abd al-Malik son of Marwan. A number of royal soldiers were suspected of supporting him. He was executed in 698-699 CE.
- Mizra Ghulam Ahmad: Mizra Ghulam Ahmad of Qadian is a British-engineered false Prophet who appeared in India to quell resistance against the British colonialists. He claimed to be the Messiah as the similitude of Prophet 'Eessa, the Mahdi, a Prophet, a Messenger, and the second advent of Prophet Mohammedsimultaneously. He invited his fiercest oppenent, Molvi Sanaullah Amratsari, to a prayer duel. He advertised his supplication to Allah pleading Him to annihilate the liar amongst the two in the lifetime of the truthful one, by Cholera or by Plague. He considered them to be the sign of Divine Anger and Punishment. Mirza subsequently died of cholera a year later.
- Mohammedson of Sa'id: Mohammedson of Sa'id is considered as one of the four infamous forgers of hadith. He distorted the hadith: "I am the seal of prophets and there is no prophet after me" by adding: "unless Allah wills {otherwise}". He is reported to have drawn his own conclusions from this addition and claimed prophethood for himself. He was executed on the orders of Abbasid caliph, Abu Jafar al-Mansoor.
- Mahmood MohammedTaha: Mahmood MohammedTaha was also a false claimant to prophecy who was based in Sudan, and he tried with maximum endeavor to mislead normal people from their Islamic way of life until he was beheaded in 1985.
- Jasmin: A more recent individual who has appeared, and could potentially be a false claimant to prophethood is Jasmin. He appeared in 1998 in Bosnia, claiming the War of Bosnia and Herzegovina was the Battle of Armageddon, and claims that he is the Messiah, tasked by God to introduce the human community into the "golden age", and claims that his destiny has been described under the symbol and notion of a lamb.
- Dr. Dwight York: Another fairly recent false claimant to prophecy was Dr. York. In the late 1960s York, started calling himself "Amunnnubi Rooakhptah," and founded various quasi-Muslim black-nationalist movements (among these was the Ansaarullah Community) based on something called the "Science of Nuwaubu". In the 1990s, he changed his community from worshipping Allah to worshipping pagan idols. Soon thereafter, he claimed to receive divine revelation, forming his own cult of Nuwaubians, following, what they call, "The Holy Tablets", with beliefs, based on pantheism, with an anthropomorphic view of Allah. In 2002, he was arrested and charged with child molestation. In 2004, he was convicted, and sentenced to 135 years in prison.
- Riyaz Ahmad Gohar Shahi: Another claimant to Mahdihood and prophecy, is Gohar Shahi. He was born in 1941 in the Indian sub-continent. He had a traditional Sufi upbringing, and at age 34 he went on a 3 year spiritual retreat (which he says to have been under the guidance of a "divine spirit") into the mountains of Sehwan Sharif. Afterwards, he returned (claiming it to have been commanded by God), and started to preach his message of "Remembrance and Love of God", disregarding religion and its practices, also claiming that his image is

implanted on the moon, gaining a significant number of followers. The Ulema have since issued various fatwas against him.

So as you can see, the situation is clear. There were many false prophets who came after Mohammed(pbuh). There is nothing to show that the Bahai Faith stands out from any other false religion.

In fact, Musaylima the Liar, the first false prophet after Prophet Muhammad, actually had a lot of following and he also had some poetry that he called revelation, and people recited it. People even fought battles to keep Musaylima alive, until they lost of course. Even with all these criterias, Musaylima wasn't a prophet! It would have to take more,much more to be a prophet from God.

Isn't this similar to Bahaullah religion? There were books thought to be revelation by its followers, there was a following (somewhat), there was an uprising but failed. As all this wasn't the criteria of a true prophet, isn't it?

The first criteria of a true prophet is appointment by God. And there will be no other appointments as such after Prophet Mohammed(pbuh).

The second is his character, and for anyone to be a prophet after Mohammed(pbuh), he must beat the Prophet's character.

Thirdly, he must have a book from Allah. The miracle isn't that a book exists, but rather in the book there is evidence that it is from Allah. Simple queen's english won't cut it. It has to have substance, not like Kitab-i-Eqan or Aqdas.

Fourthly, there must be reports of miracles from that person equalling Muhammad's (pbuh) miracles or more. Simply writing a book and saying it is revelation is NOT a miracle.

Fourthly, monotheism must be the priority of a religion or revelation brought by a prophet. So when Shogi Effendi, the so called Guardian of the Bahai Faith advised Bahai's to pray to Bahaullah, it is instantaneously against monotheism and teaches idol worship.

Fifthly, the teachings and revelations cannot have contradictions. For example, saying that God is Truthful and Keeper of promises, but then say that God broke his promise to Noah about the hour of the flood (Kitab-i-Eqan). Isn't it contradictory? or that Men and Women are equal but yet women cannot serve on the highest council in the Bahai Faith called the Universal House of Justice?

Sixthly, the revelation has to be completed. An incomplete revelation is a clear sign of false prophecy, for example, Bahaullah says that it is obligatory for Bahais to pay zakat and that measure of calculating the Zakat would be revealed soon, then Bahaullah dies without the measure being revelaed, leaving the Bahai Faith hanging incompleted.

I hope the reader can judge for one's self and see clearly that the Bahai Faith can never suffice as a true religion from God. It has too many traits of a deviant cult. So friends beware of the Bahai Faith, and know that there is no religion or prophet after Mohammed(pbuh).

This article was sourced from the Internet. I have uploaded it here for the benefit of my readers.

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Quick Understanding of Bahai Faith: FAQs

IMRAN SHAYKH, AUGUST 2012 FEEDBACK

» What is the Bahai Faith?
» Did Prophet Mohammed (pbuh) prophecize the advent of a new Prophet?
» Who is the Bab?
» Whom did Bab nominate as his successor?
» Did the Bab prophecize the coming of Bahaullah?
» Who is Bahaullah?
» What is the opinion of the Israelis about the Bahai Faith?
» What is the relationship of the Bahaullah to Bab?
» What is the relationship of the Bahai Faith to Islam?
» I am a Bahai and want to investigate my faith so that I know I am on the right path.
» Is the Bahai Faith the religion of peace and harmony?
» Are there any sects or branches of the Bahai Faith?
» How many constituents of the Universal House of Justice are women?
» Has only the Universal House refused to grant any position to women?
» Which is the Universal Language propounded by the 12 Bahai principles?
» Who is the leader of the Bahai Faith today?
» Then, what is the Universal House of Justice?
» Where is the Universal House of Justice located?

What is the Bahai Faith?

The Bahai Faith (founder: Mirza Hussain Ali Noori, Bahaullah) was born out the Babi Faith (founder: Mirza Ali Mohammed Shirazi, The Bab) in Iran in the nineteenth century. The brainchild of Russia, the Babi and the Bahai Faiths were nurtured by the British government to curb the growing influence of Islam. Currently, the headquarters of the Bahai Faith is in Israel. [Read More]

TOP

Did Prophet Mohammed (pbuh) prophecize the advent of a new Prophet?

The Holy Quran has categorically declared that Prophet Mohammed (pbuh) is the last Prophet (and Messenger) and no new Prophet would follow him. So it goes without saying he never even remotely refer to any new Prophet to come after him, but on the contrary warned the people to beware of false claimants.[Read More]

TOP

When Prophet Mohammed (pbuh) did not refer to the coming of a new Prophet, then who is the Bab?

Mirza Ali Mohammed Shirazi, The Bab (1819-1850), largely considered by the Bahais as the forerunner of the Bahai Faith, was the founder of the Babi Faith. In the various claims made by him in his lifetime, Bab claimed to be the Gate (Bab) of the hidden Imam, then the hidden Imam, and finally God Himself. It is interesting to note that in recent times, the Bahais have elevated the Bab to the rank of an independent Prophet, while the Bab never claimed any such position. [Read More]

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Whom did Bab nominate as his successor?

Contrary to the Bahai expectations, Bab appointed Subhe Azal as his successor.

TOP

Did the Bab prophecize the coming of Bahaullah?

There was no mention of Bahaullah by the Bab. Bahaullah who found it difficult to submit to the authority of his younger brother, later claimed the position of "The One Whom God Will Manifest" for himself. [Read More]

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Who is Bahaullah?
Mirza Hussain Ali Noori, Bahaullah (1817-1892) is the founder of the Bahai Faith. His position within the Faith is unclear. He first claimed to be the successor to the Bab, then announced he brought a new religion abrogating Bab's religion, and finally declared he was God Himself. [Read More]

TOP

What is the relationship of the Bahaullah to Bab?
Bahaullah was a follower of Bab, but was not amongst his early and ardent followers. In fact, Bahaullah was not one of the 19 special companions of Bab called the Letters of Living. Bab had nominated Bahaullah's brother Mirza Yahya (Subhe Azal) his successor and not Bahaullah. However, Bahaullah disregarded Subhe Azal and claimed Prophethood for himself. Subhe Azal did not recognize Bahaullah as a prophet.

TOP

What is the relationship of the Bahai Faith to Islam?
The Bahai Faith has no relation to Islam. In fact, the only relationship it has is that it was formulated to create sedition amongst the Muslims and curb the growing influence of Islam. The Bahais are universally accepted to be outside the fold of Islam due to their polytheistic beliefs, denial of finality of Prophethood of Prophet Mohammed (pbuh), rejection of the Day of Judgment and other such beliefs. All Muslims scholars, irrespective of their denomination, have disassociated Bahaism from Islam. [Read More]

TOP

I am a Bahai and want to investigate my faith so that I know I am on the right path.
Bahaullah has strictly forbidden the Bahais from investigating the Faith. This principle is only to attract the non-Bahais. [Read More]

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Is the Bahai Faith the religion of peace and harmony?
The Bahai antecedents are of discord and violence. Fortunately, with the Bahai attempt to acquire power with force having failed, they have become the propagators of peace. [Read More]

TOP

Are there any sects or branches of the Bahai Faith?
Bahais have been fragmented into divisions at the death of every leader. The more known groups being the followers of:
1. The Universal House of Justice,
2. The Orthodox Bahais,
3. Tarbiyat Bahai community,
4. The Remey Society,
5. and many more...
[Read More]

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How many constituents of the Universal House of Justice are women?
None. Women are denied admission to this body. [Read More]

TOP

Has only the Universal House refused to grant any position to women?
Not only the Universal House, but even Bab, Bahaullah, Abdul Baha and even Shoghi did not consider women to be men's equal.
[Read More]

TOP

Which is that one Universal Language propounded by the 12 principles of the Bahai Faith?
Bahaullah the founded of the Faith suggested that Arabic is that universal language (that's why Aqdas is in Arabic). Abdul Baha, Bahaullah's son and successor, recommended Esperanto (which never picked up). However, with times changing and the Universal House of Justice is advocating English as the Universal language. Interestingly, there is no "unity" in this principle. [Read More]

TOP

Who is the leader of the Bahai Faith today?
This really depends on which Bahai sect you follow (refer to the question on Bahai sects). The Bahai Faith has been designated to be led by a Guardian. Shoghi Effendi, the first guardian of the Bahai Faith, died in 1957 without any children or appointing the next Guardian. Since then the Bahais do not have any leader. [Read More]

TOP

Then, what is the Universal House of Justice?
Since the leadership issue cannot go unanswered, one of the Bahai sects has made makeshift arrangements of appointing a council of 9 members, called the Universal House of Justice, to lead them. [Read More]

TOP

Where is the Universal House of Justice located?
The Universal House of Justice is located in Haifa, Israel. The Bahai Faith is a state religion in Israel - a country dominated, managed and run by Jews, who are widely considered as the greatest enemies of Islam. Incidentally, the Bahais, despite their claims of forming a Universal Religion, are not permitted to teach the Bahai Faith to the Jews of Israel. [Read More]

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Fatwas for Muslims

IMRAN SHAYKH, SEPTEMBER 2012 FEEDBACK

Question: Kindly elaborate the Faith of the Baha'is and the causes of the deviations of their belief? What is the condition for the one who accepts their Faith unknowingly?

The beliefs of the founder of the Baha'i cult, Mirza Husain Ali "Baha", as per their books and that of Ali Mohammed "Bab" is based on their belief that after their advent, Islam has been abrogated and the era of the messengership of the Prophet Mohammed (pbuh) has ended. This belief is founded on the occultation of the Bab and on accepting that Bahaullah is the same person regarding whom the Bab had prophesized that Allah would make manifest (Man Yuzherahullaho). It is their belief that Allah (swt) has manifested Himself several times on this earth and in the words of Bab himself; Allah has incarnated Himself in the persona of the Bab. As per their new Shariat, it is permissible to marry one's daughter, sister and near relatives. He also announced that dogs, pigs, urine and stool are pure (paak).

None of their beliefs are correct according to the following reasons:

1. The special characteristics of Imame' Zaman (atfs) are narrated in traditions in such a manner that it closes the door (for any person) to make wrongful use of these traditions (to fool others). These special characteristics are not found in Bab and Bahaullah.

2. The issue of the finality of the Holy Prophet of Islam (sawa) is a fact which is established through both, logic as well as through traditions. Holy Quran refers to the Holy Prophet (sawa) as "Khatemun Nabiyyeen" which means the end of the prophethood and messengership of all the previous prophets. Firstly, Islam is such a perfect religion that neither the Holy Prophet of Islam (sawa) fell short in explaining it completely nor is there any person who cannot appreciate its merits and reality. Secondly, Islam is protected from all types of changes and distortions. Hence there is no need for any other religion or thought which claims to either complete Islam or correct it in any manner. Therefore, from this aspect we say that "Islam is such a religion, through whose light, mankind can receive guidance in every era."

3. The concept that Allah has a body and that He has incarnated Himself in the body of a person, in the person of Bahaullah, is wrong and this is as clear as the sun. This belief is the cause of considering the Baha'is out of the fold of Islam and is the cause of considering them as impure (Najis). If a person who had accepted the Baha'i Faith earlier, repents and seeks the forgiveness of Allah, then Allah (swt) will forgive him. It is not necessary to acknowledge this reversion in front of people. It is also not permissible for anyone to disclose such a reversion in front of the people.

A Detailed Reply to the Question

The Baha'i give importance to two books of Mirza Husain Ali "Bahaullah" (founder of the Baha'i Faith) and consider these books to be the "books of laws and revelation" These books are:
1. Iqan : Baha'is believe that this book was revealed upon Bahaullah in Baghdad.
2. Aqdas : They say that this book was revealed upon Bahaullah in Akka.

In addition to the above, there are some other books like Kalamate Maknunah, Haft Wadi , and Kitab Mubin which are attributed to him.

Following points are the extract of these books

The beliefs of Baha are based on the principle that after the advent of Bahaullah and Bab, Islamic laws have been abrogated and the messengership of the Holy Prophet (sawa) has been terminated. As per the belief of Baha'is, this era is now the era of the religion and the messengership of Bahaullah. His book is the protector of all divine books and the one which has abrogated all previous dispensations and previous laws.
Ref: Makatib Abdul Baha Vol 1 Pg 343.

Allah has manifested himself in the body of Mirza Husain Ali (Bahaullah) and will continue to manifest Himself on this earth in future as well. However after Mohammed (sawa), Bab and Bahaullah, Allah will not manifest Himself on this earth for another 1,000 years.
Ref: Khatemiyyat Payamber Islam Pg 72, 75

Bahaullah refers to himself as the "God of Gods" in the book Kitabe' Mubin
Ref: Khatemiyyat Payamber Islam Pg 229, Kitabe' Mubin Pg 323

Bahaullah says in the book Aqdas that "The first thing which Allah has made incumbent upon his creatures is the source of His revelation and the recognition of His light which is nothing other than me who was his successor in managing the affairs of the universe."
Ref : Khatemiyyat Payamber Islam Pg 1.

In the book "Ayyame' Tis'aa" he congratulated himself on his birthday in the following words, "Congratulation to this morning when "Lam Yalid Walam Yulad" was born.
Ref: Khatemiyyat Payamber Islam Pg 50

Bahaullah writes in Iqan, "If Mullah Husain Bushrui would not have been there, Allah would not have been on Arsh."
Ref: Danishmaname Jahane' Islam Vol 4 Pg 733.

Note: Mullah Husain Bushrui was the person under the influence of whose teaching Bahaullah became the lover and believer of Bab.

In the book of Raheeqe' Makhtoom by Ishraq Khavari, it is written, "With the advent of Mohammed (sawa), his prophethood came to an end and therefore the reappearance of Bahaullah was the same as the reappearance of Allah."
Ref: Danishmaname Jahane' Islam Vol Pg 78

Some Religious Laws of Baha'u'llah

It is mentioned in Aqdas that "It is forbidden to marry the wife of one's father but it is permissible to marry the daughter, sister and other relatives."
Ref: Danishmaname Jahane' Islam Vol 4. Pg 253

All things are pure including dog, pig, urine and stool.
Ref: Danishmaname Jahane' Islam Vol 4 Pg 142.

Hajj is obligatory only for men and instead of it one should go to Baite' Aazam in Baghdad and Baite' Nuqtah (house of the Bab) in Shiraz.
Ref: Danishmaname Jahane' Islam Vol 4 Pg 68

Their Kiblah is in the direction of Akka which houses the grave of Mirza Husain Ali (Baha'u'llah).
Ref: Khatemiyyat Payamber Islam Pg 82

In Aqdas it is written that Baha'is don't have the right to protest against any country and that instead of protesting against the country they should pay attention to their own selves.
Ref: Khatemiyyat Payamber Islam Pg 225

The following points are noteworthy regarding the belief of the Baha'is

The beliefs of Baha'is change color according to situations, opportunities and places. For example, in India their belief is similar to that of Hindus i.e., they believe that God has a body and He can incarnate himself in anybody. In America and Europe their belief is that there should be freedom of equal rights for man and woman. In Japan they believe in the number of Gods which is as per the Japanese belief. In any Islamic country they talk about Tauheed (unity of God) and in Christianity they talk about God descending on the earth which is as per the beliefs of Christians.
Ref: Khatemiyyat Payamber Islam Pg 72-85, Farq Wa Mazahibe Kalami pg 343-350

Proof that the Belief of Baha'is is totally Wrong

It is apparent that Mirza Husain Ali (Bahaullah) believed in the occultation of the Bab where as in Islamic books, the characteristics of Imam Mahdi (atfs) have been described in a manner so as to close the door for anybody to make illegal use of it (cannot adopt it to fool others) . Ref: Lutfullah Safi Gulpaigani, Imamat Wa Mahdaviyat Vol 3 Pg 63-70 . Note: In this book, 40 characteristics of Imam Mahdi (atfs) have been mentioned, none of which are possessed by Bab.

Following characteristics are mentioned about Imam Mahdi (atfs) in different books

- The name of his father is Hasan (147 traditions).

- His mother is the chief of the maid slaves and is the best of them. (9 traditions).
- He is the 12th Imam and the last of them.(136 traditions).
- He is the son of Ameerul Momineen (214 traditions).
- He is the son of Fatematuz Zahra (sa) (192 traditions).
- He is the son of Hasan and Husain (as) (107 traditions)
- He is the son of Husain (as) (185 traditions)
- He is the seventh son of Imam Mohammed Baqir (as) (103 traditions)
- He is the sixth son of Imam Jafar Sadiq (as) (99 traditions)
- He is the fifth son of Imam Musa ibne Jafar (as) (98 traditions)
- He is the fourth son of imam Ali Reza (as) (95 traditions)
- He is the third son of Imam Mohammed Taqi (as) (60 traditions)
- He is the successor of the successor of Imam Ali Naqi (as) and the son of Imam Hasan Askari (146 traditions)
- He will have two occultations (10 traditions).

Note :- None of the above mentioned characteristics was possessed by Bab or by Bahaullah and due to this reason scholars and jurists opposed Ali Mohammed Shirazi (Bab).

Mirza Husain Ali (Baha'u'llah) accepted the occultation of Ali Mohammed (Bab) and also accepted that he had brought a new religion and also claimed "Man Yuz Herahullaho" (One whom Allah will manifest) for himself and asserted that Bab brought a new religion for mankind where as all the Muslims accept the finality of prophethood of Hazrat Mohammed (sawa) from both rational and narrative aspects.

Narrative Proofs for the finality of Prophet Mohammed (sawa)

In the Holy Quran, the Prophet of Islam (sawa) is referred to as the "Seal of the Prophets" (Surah Ahzab, verse 40). The word Khatam means to reach the end of anything. That is the reason why the seal which would be inscribed at the place where one would ordinarily sign was called Khatam. This was also the reason why rings in earlier times would carry some inscriptions and hence be used as a seal would be referred to as Khatam. An ordinary ring (without any inscription) used to be called as Fatkhah.
Ref: Aarab Quran Wa Bayyanah V 3 Pg 44, Aqrabul Mawarid Vol 1 Pg 257, Vol 3 Pg 319.

Ibne Kaseer, with reference to the above verse narrates a tradition in his Tafseer (exegesis of the Quran) that the Holy Prophet (pbuh) considered the termination of the prophethood as a sign of his superiority over the previous prophets.

Even in Nahjul Balagha, the Holy Prophet of Islam (sawa) is remembered as the last messenger (Khatamur Rasool) at many places (Sermon 71, 172, 133). In the Holy Quran as well, there are several verses which can be presented as a conclusive proof for the finality of the prophethood of the Holy Prophet (sawa) and the finality of the religion of Islam. Some of these verses are as follows:
1. Verses in which it is mentioned that Islam is for all mankind.
Ref: Surah Furqan, verse 1, Surah 28:34.

2. Verses which assert that Islam is the only true religion.
Ref: Surah 3:85, 61 : 9

3. Verses which state that after the Islam, all religions became null and void without any exception. These verses refute the claim of the Baha'is that Khatemun Anbiya means beauty of Prophets and that Khatam means ring. Their claim is not supported by the books of Lughat (Arabic dictionary) and it also does not conform according to the viewpoint of the Mufassareen (interpreters) of the Holy Quran and the companions of the Holy Prophet (sawa).
Ref: Al Mizan Vol 16 Pg 345

In addition to this, there are traditions narrated by the Holy Prophet (sawa) in which he has said that there will be no prophet after him. In these traditions, the word Khatam has not been used so that Baha'is can make ill use of it by misinterpreting it. For example, the Holy Prophet (sawa) narrated to Hazrat Ali (as) that "you are to me as Haroon was to Musa, except that there is no prophet after me."

Note : Such types of traditions are so numerous that Janab Mir Hamid Husain has collected all such types of traditions in a separate volume of his book Abqatul Anwar .

Rational Proofs for the finality of Prophet Mohammed (sawa)

Man by his innate nature is always in search of Allah (Ref: Baawarha wa Pursish'ha by Mahdi Hadawi Tahrani Pg 17-21). However, it may not happen that whatever religion man selects or whatever beliefs he adopts, they are in line with his innate nature (instinct). Our instinct is a beacon which guides us to the right path. In order to assist it, Allah granted us a "hidden proof" or intellect (aql) and "visible proofs" in the form of prophets and messengers who would narrate for us those things which our intellect would not have been able to comprehend. (Ref: Baawarha wa Pursish'ha Pg 46-58) . The prophets were sent to show us the right and apparent path (Ref: Baawarha wa Pursish'ha Pg 21-24).

All the previous prophets had two limitations in propagation. One was the limited understanding of their people. Prophets could not explain the reality beyond the limited understanding of the people. (Ref : Baawarha wa Pursish'ha Pg 24) and the other was the threat that their book would be changed after them. In the previous nations, when any prophet used to leave this world, his community changed the meaning of the book which was brought by the prophet according to their own interest. (Ref : Baawarha wa Pursish'ha Pg 25.)

Therefore each new religion used to be more perfected as compare to the previous one or in other words, the new religion used to perfect the previous one. The appearance of Prophet Mohammad (sawa) became the cause of the termination of the prophethood of all the previous prophets. Prophets were the Imams of their nation and prophet Mohammad (sawa) is the Imam of all the prophets. Besides this, at the time of Holy Prophet (sawa), people were now intellectually more perfect as compare to the previous nations so as to comprehend recognition in a better way.

Mirza Husain Ali "Bahaullah" not only claimed for a new religion or law for himself, but he also claimed that Allah has incarnated himself in him (this claim is similar to the words of Sufis) and asserted that Allah has body. The deviation and corruption of this belief is so much apparent that we don't find it necessary to reply .

Nevertheless, due to these beliefs of Baha'is, Muslims are forced to acknowledge that the Baha'is deny the fundamentals of Islam. (Ref: Majme Fiqh Islami Pg 84-85). It is clear that the one who denies the fundamental belief of Islam is an unbeliever and unbelievers are impure (najis). (Ref: Tahreerul Wasila by Imam Khomeini Vol 1 Pg 118-119.) One can read in the book of the jurists regarding the impurity of an unbeliever. (Ref: Maleqate Ala Urwatil Wusqa by Mohammed Ali Girami Vol 1 Pg 86-90.)

However it is not necessary for the one who was Baha'i earlier that he reveal it to others. Rather it is not permissible and it is against the will of Allah (swt). It is better that such person should seek forgiveness from Allah (swt) and should compensate for his previous actions so that he become worthy of grace, mercy and forgiveness of Almighty Allah (swt).

Note: This fatwa was sent to me my my friend Omar Farooq Ahrar from Pakistan (You can visit his Facebook page at www.facebook.com/omarfarooq.ahrar). He has sourced this fatwa from www.islamquest.net/ur/archive/question/fa1482

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Islamic Fatwas for the Bahai Faith

M BASHEER, JANUARY 2009 FEEDBACK

Islam is the religion that Allah chose for mankind and communicated its principles to us through His beloved prophet, Hazrat Mohammed Mustafa (pbuh). It is now over 1,400 years and the message of Allah remains as relevant and vibrant as ever. Over this period, Islam has often been misinterpreted and more often than not misrepresented to the masses. While it is not my objective to dwell on all those elements which made Islam a victim of their malicious intent - there is one element which I wish to bring to the fore and offer my clarifications on the same. And that element is the advent of the Bahai Faith.

The Bahai Faith began just over 150 years ago in the sleepy town of Shiraz in Iran. It is a school of thought that propogates the idea that Islam is now abrogated - its principles now superceeded by those of the Bahai Faith; the Quran replaced by the Bahai book and its laws substituted by the laws brought by Bahai leaders. Bahais also do not subscribe to the finality of the prophethood and messengership of the Holy Prophet of Islam (pbuh) as also they claim that the Day of Judgement promised in the Quran has come and gone. We are all led to believe that the Bahai Faith heralds a new world order. Unfortunately, to establish all of this, the Bahais twist verses of the Quran and deny authentic traditions of the Holy Prophet (pbuh). Having said that, the Bahais don't just deny traditions, they even deny their own books if the sayings therein are found to be uncomnfortable or detrimental to the interests of the Bahai Faith.

What is the objective - the driving principle of this section?

In my studies of the Bahai Faith, I have had the opportunity to interact with both Bahais and Muslims. I soon realised that ordinary Muslims were being misled by the devious words of the Bahais. While there are scores of web sites which offer the Bahai point of view, there are few which offer the Muslim point of view of the Bahais. And who better can offer an Islamic view on the Bahais better than the Muslim scholars. Since the advent of the Bahai Faith, questions have been put forth to the scholars on the Bahai Faith and responses have been offered. Howver the responses are not easily available to the masses at large. This section simply aims to bridge that gap.

At this section, you will find the "fatwas" or religious rulings of Muslim scholars through the ages, throughout the world on the Bahai Faith.

I seek the help of Allah and the pleasure of His last prophet and messenger, Hazrat Mohammed Mustafa (pbuh). I invite my Muslim brothers and sisters to aid me by sending me any fatwas that may have passed through their knowledge at any point of time.

Fatwas for Bahais

1. **Ruling of Muslim Ulema on the Bahai Faith**
2. Response to Question asked on IslamQuest.com
3. Difference between Bahai and Muslim Faith
4. Fatwas from Abdullah bin Baaz (Saudi Arabia): Fatwa #1 | Fatwa #2
5. Fatwas of Scholars from Malaysia
6. The Shaikh of Al Azhar, Mohammad Tantawi, July 2008
7. Kamal'uddin Jaeet the Mufti of the Republic of Tunisia, March 2008
8. Hujjatul Islam Abdul Kareem Kausari, Najaf, Iraq
9. Al Azhar speaks out against Bahais and the Bahai Faith
10. Ulema Council of Afghanistan
11. Grand Ayatollah Boroujerdi and Grand Ayatollah Khomeini
12. Fatwas of Al-Azhar on The Bahai Faith

1. Sheikh Abdol Majid Salim
2. Sheikh Abdol Latif
3. Sheikh Salim Al-Bashri

13. Fatwas of Islamic Scholars on The Bahai Faith
    1. Grand Mufti of India - Abdullah Bukhari Sahab
    2. Dr. Sheikh Abdolmon'en al-Nahr
    3. Sheikh Abu Zohrh
    4. Sattar Mohyedin Al-Khatib
    5. Ali Al-Mansour
    6. The committee of religious rulings of Al-Azhar
    7. Sheikh Jad-al Haq Ali Jad-al Haq
    8. The 4th resolution of the Jurisprudence Assembly of Egypt
    9. Seyyed Jamaleddin Afghani (Assadabadi)
    10. Seyyed Rashid Reza
    11. Mr. Abdol Aziz Nashi
    12. Dr. Mohammad Nassir
    13. Professor Bent al-Shati
    14. Al-Akhbar Al-Amriya
    15. Mr. Taha al-MowIa
    16. Mr. Khaled Mohammad Khaled
    17. Sheikh Mohammad Hussein Al-Kashef Al-Gheta
    18. Imam Khomeini

What comes across as a common thread across all such fatwas is the fact, that, all Islamic scholars and institutions are unamimous in their views on the Bahai Faith.

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Fatwas for the Bahai Faith

M BASHEER, JANUARY 2009 FEEDBACK

Dr. Sheikh Abdolmon'en al-Nahr, a renowned Muslim personality comments on the apostasy and excommunication of the Bahais as follows:

"We know that the Bahais were formerly Muslims but they later abandoned Islam and founded a new creed in order to harm the religion. Therefore, from the very beginning of the advent of this pseudo-religion, religious rulings have been issued against them, either they were Muslims and were converted to Bahaism, or were born of Bahai parents. There is a unanimity of views among Muftis in this connection."

Sheikh Abu Zohrh in the book **Tarikh al-Madhaheb al-Islamiya** (History of Islamic Sects) described Bahaism as: A crude mixture which is far from Islamic ideologies. The Egyptian Mufti in 1971 stated: "If a person is converted from Islam to Bahaism, he is considered an apostate and rulings about apostasy should be enforced against him. His marriage is null and avoid irrespective of whether his wife is a Bahai or not...

The great Islamic writer **Sattar Mohyedin Al-Khatib**, on page 8 of the book **Darasat Anal Babiya va Bahaiya** (Studies About Babis and Bahais) has written: "Some are of the idea that hands of foreign countries, either Britain or Russia, could be seen behind this religion (Bahaism) and that those are the same hands which have invented Bahaism and Babism. But, in my opinion, this is an exaggerated comment since foreigners are not capable of creating such religious trends. However, they would not hesitate to misuse such sects after their emergence to their own advantage."

Also, on page 41 of the above-mentioned book, **Ali Al-Mansour**, the consultant of the chairman of the Administrative Court of the Council of Ministers of Egypt, has been quoted as saying: "Bahaism is one of the invented sects which has been excommunicated from Islam and its followers are apostate and there apostasy."

The Committee of religious rulings of Al-Azhar University has also ruled that, "Bahai faith is unvalid and has no connection with Islam. Any Muslim who converts to Bahaism is an apostate and infidel."

Another Al-Azhar University professor has said, "Bahaism is a political pro-Zionism grouplet."

Sheikh Jad-al Haq Ali Jad-al Haq, another Al-Azhar professor, in a statement released in connection with the arrest of two Egyptian groups, one led by a doctor who claimed io have prophetic mission, and the other by a Bahai artist, announced that Muslims should boycott those who have turned away from religion and should not transact with them. "Any help to them or marriage with them is prohibited according to Islam", he added. The statement stipulated that if the two mentioned groups do not repent, they are considered apostates. It further added that Bahaism is a void religion which not only is rejected by Islam but has no connection to Christianity or Judaism. "Rather", the statement continued, "it is a group subservient to international Zionism and is commissioned to implement its vicious schemes in Arab and Islamic countries, the most obvious proof to which is recognition of Haifa as the Qiblah of the Bahais". The sheikh called on the two groups to repent and return to Islam. In his comments printed in the weekly Al-Lawa al-Islamic in 1985, he said: "Bahaism is a false religion which is rejected by Islam."

The following is the text of the fourth resolution of the Jurisprudence Assembly of Egypt on Bahaism which is needless of any interpretation.

Praise be upon God, the One and Only, and blessings on his Prophet, the one that has not been followed by other prophets. The Council of the Jurisprudence Assembly has made a survey of Bahaism which emerged in Iran in the

second half of the past century and which is presently being followed by a group of people who are dispersed in Muslim and non-Muslim countries.

The council has also reviewed the research work which has been conducted by a large number of scientists and writers and those who are fully aware of the real nature of this sect and its emergence, as well as of the biography of its founder Mirza Hussein Ali, born on 12 November 1817 and those of his successors, his son Abbas Afandi, known as Abdol Baha, and finally of their activities. After a lengthy discussion, the council came to the following conclusions:

Bahaism is a newly invented faith which is based upon another new sect invented by a person called Bab (Ali Mohammed), born in Shiraz in October 1819. This person in the beginning had tendencies towards Sufism but later invented his sect upon instigations of his misled leader Kazem Rashti, who believed that he had the characteristics of angels. In the beginning, Ali Mohammad would repeat the same claims as his leader did, but, after a while separated from him and claimed that he was the same as Imam Ali Ibn Abi Taleb about whom the Prophet has stated that: "I am the city of execution is a must."--..

Seyyed Jamaleddin Afghani (Assadabadi), has also expressed his views on page 155 of the weekly Monar al-lsiam as follows: "Bahaism is one of the dangerous religions and has an anti-Islamic philosophy. It is a sect in which the Jews play a big role. In 1842, the Babis announced their separation from Islam and started their fight with Islam and Arabic language."

Meanwhile, the same publication on page 343 of its 7th volume has quoted **Seyyed Rashid Reza**, the great Islamic thinker and editor-in-chief of the said weekly as saying: "Bahaism is based on Babism whose foundations are laid on corruption. Therefore, how do you expect Muslims to accept Bahaism and Babism which, like Christianity, attribute divine characteristics to human beings?"

Mr. Abdol Aziz Nashi, a teacher and himself a student of Seyyed Rashid Reza, delivered a speech at the Islamic Guidance Society of Cairo which appeared on page 24 of the book Azva va Haqayeq Anal Babiya val Bahaiya (facts about Babis and Bahais): "..In my opinion, it is a duty shouldered by the scientists, orators and thinkers, as well as all those who are influential among the people, men and women and all those who could read and write, to advise Muslims and warn them against being deceived by Bahaism and against attending their circles or reading their books-Bahais are the most dangerous axes created to uproot Islam."

Dr. Mohammad Nassir on page 59 of **Azva va Haqayeq Anal Babiya val Bahaiya** (facts about Babis and Bahais) has commented about the interest of imperialism and Zionism to support this sect and written: "Bahais say that the proof to the emergence of Baha is the influence of his words and expansion of his invitation in the absence of any human liaison but rather through the Divine Will. Such a reasoning is in fact a proof to the selfishness of the Bahais and is quite untrue. The Bahais have been attacked everywhere except for those places where imperialism and Zionism according to their advantages have supported them."

As a proof to his statement, he has mentioned an instance in the next two pages of the book, saying: "...Abdol Baha continued his services for imperialism as he was serving the interests of Zionism in the same manner. Abdol Baha helped the British and the Indians to dominate over Palestine in the course of the World War I and after the war ended to the advantage of Britain, the British government in a splendid ceremony held on April 27, 1920 at a military headquarter in Haifa, presented him with the decoration, the Imperial House of Britain. Meanwhile, Zionism sensitively responded towards news concerning Bahaism. For instance, at the time of the formation of the Bahai circle, the report was repeatedly broadcast by Israeli radio stations, together with congratulations and felicitations on the occasion of their new year. In return, representatives of international Bahaism appreciated the kind attitude of the Israeli government towards the Bahais..There are other instances proving an amicable tie between Zionism and Bahaism."

Professor Bent al-Shati, on the relation between Bahaism and Zionism says: "Zionism has been unmasked and has mobilized all its forces at the service of Abdol Baha. He has wasted properties of the Jews in order to render financial assistance to a faith which has emerged according to the interests of Israel. It has also mobilized a group of followers of the faith in the Islamic East, where Abbas Afandi had faced the severest Muslim resistance, in order to propagate in favour of the sect and expand the dimension of its domination.

It was at the time of Baha when Zionism was unmasked and revealed its vicious scheme 'from the Nile to the Euphrates' and commissioned Bahaism as one of its collaborators to pave the way for the entry of Judaism into the 'Promised Land'. Abdol Baha then wrote a treatise called Surat-ol Muluk in which he criticized the Turkish monarch under the pretext of making a distinction between the rights of Muslims and those of the Jews. The headquarters of Bahaism on 'Al-Karmal' mountain has become a den for the ring leaders of international Zionism and their mercenaries among whom some had been assigned to major posts in Israeli institutions since the birth of the Israeli regime.

An article printed in **Al-Akhbar Al-Amriya** weekly, the official publication of the international circle of Bahaism in 1951, throws more light on the subject: 'The assistants of Amrollah, introduced members of the Bahai community at the international Bahai center to the Israeli president and his wife. His Excellency the president has talked about his excursion in the gardens of Jabal Karmal and his visit with the beloved Amrollah in the years 1909-1911 and also his meetings with Baha."(Al-Ahram newspaper, dated1973/9/14))

Mr. Taha al-Mowla, a Muslim historian, holds some viewpoints in this connection which has been printed in the 63rd volume of the weekly Al-Alam: "Muslim ulema have cursed Bahaism but the Jews have promulgated the faith. Bahaism has attacked Islam and claims that the era of Islam has come to an end and therefore is trying to sow the seeds of its fabricated religion which is a combination of Judaism, Christianity, Islam and idolatry."

Mr. Khaled Mohammad Khaled, a Muslim thinker, expressed his ideas on Bahaism and its fabricated ideologies as: "My study about Bahaism revealed an ugly profile of the faith. The late Imam Sheikh Mohammad AI-Khezr Hussein had made a survey over the sect and had obtained deep knowledge about it. In one instance he has said; 'This sect is excommunicated from Islam and its followers who claim to be commissioned for prophetic missions and even go far beyond that, and who deny miracles under the pretext of being irrational-and do not believe in the Resurrection Day, Heaven and Hell, who disregard Hajj and even intend to destroy Ka'aba, are apostate. Bahaism is an invention of a 'mind' which had various political inclinations and, therefore, the faith is considered as a deceitful religion."

The prominent Iraqi religious personality **Sheikh Mohammad Hussein Al-Kashef Al-Gheta** in an interview with the weekly Felestine al-Thowra has stated: "-Many years ago we received a pamphlet in Persian which said that a person has come from the Czarist Russia to Tehran who later learnt Persian and converted to Islam. He would instigate people to rise and would teach military techniques to the Babis to make them ready to attack the Iranian army. This man (Dolgroki whose memoir has been recently translated from Farsi and who is himself a translator at the Russian embassy) was later promoted to the rank of minister extraordinary and finally to the post of the ambassador."

And, in order to have a happy conclusion to all the above-mentioned quotations, **Imam Khomeini's** views on Bahaism, printed in the Arabic Kayhan in 1982, are quoted as follows: "Even if we do not have any witness which could serve as a proof to the fact that Bahais are U.S. mercenaries and spies, Reagan's support for them is the best proof to this claim."

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Fatwas for the Bahai Faith from Al Azhar

M BASHEER, JANUARY 2009 FEEDBACK

The following is the statement of Al Azhar which appeared in Al Ahram newspaper in Egypt:

The Fatwa of Al Azhar
(Click for larger image)

Bahaism is an invalid and deceptive sect and one who adheres to it is an unbeliever and an apostate. It is appropriate that a decree be passed with all its resoluteness against any deviator from the religion.
A lot of Islamic research has taken place in Al-Azhar Sharif concerning Bahaism and Bahais. In this statement issued in the name of the Chief of Azhar, the Great Imam, Jaadul Haq Ali Jaadul Haq, he stated that Babism and Bahaism started an innovation in Islam. They were promoted by the people who had gone out of Islam rather they were against all heavenly religions. The person responsible for this (evil) was Mirza Ali Mohammad Shirazi who gave himself the title of Bab (gate) that is to say that he was the unbroken link to the divine truths.

From then onwards, this false sect came to the name as Babism. Then from the successors of the innovator (of Babism, Mirza Ali Mohammad Shirazi) was a man named Husain Ali Noori, who gave himself the title of Bahaullah and called the new sect as Bahaism. After him, the leader of Bahaism and its most famous element was Abbas Effendi who died in the year 1923 and then was Shoghi Effendi Rabbani who expired in 1957.

The end of the first innovator (Mirza Ali Mohammad Shirazi) was execution in 1850 at the hands of the Iranian government of that time. This was in response to the verdicts of the jurists of that time who had pronounced verdicts stating Mirza Ali Mohammad Shirazi to be a heretic and out of the bounds of Islam. Likewise, the Iranian government exiled his successor Mirza Husain Noori to Turkey from where he migrated to Palestine. It was in Palestine where he expired in 1892 and is buried in Haifa.

Babism and Bahaism are the schools of thought that have been blended many philosophies and religions. They do not possess anything that the Islamic nation may need for its rectification and bringing about a unity in it. Rather, they have been acting as agents for and in the service of the Zionists and other imperial forces. Thus it the offspring of that thought and sect that has caused tribulations in the Islamic nation and waged a war against it in the name of religion.

Al-Azhar establishes that :
"Surely Islam has not allowed respect for any other religion other than what Quran has ordered us. Rather it has prevented that there be in a city the practice of any religion other than Islam and then Christianity and Judaism. The reason being that all the other religions are not legitimate and against the public order.

Surely Al-Azhar calls out to those who are responsible for the state of affairs in the Arab Republic of Egypt that they should be resolute in their stand against this deviated group which has rebelled against the religion of Allah and against the public order of this society. They should execute the verdict of Allah against them and promulgate laws to crush them and to defile and defame them and their thoughts. This should be done so as to support and protect all their fellow citizens lest they become apostate by this heretic sect and move away from the straight path of Allah.

Surely it is necessary for all of these people who have harmed the interests of Islam and the country that they should not be seen alive and if this should not happen then they should make sure that they never utter anything against Islam

This matter surely calls for a rapid and active response from the religious authorities and jurists and those responsible with the enforcements and executions of these matters. Let us always remember that Allah has Allah has granted to those in authority (the power of enforcement) what it has not granted to Quran too.

This mischief in Islam should be dealt with concern and attention as it is among the major crimes and sins against Islam. Then let us all rush out to defend the rights of Allah which have been defiled and violated. Let us also rush out to defend Islam, the religion of Allah, regarding which people have been put to trial by the false and vain talks (of these deviated sects). We may consider these actions to be small and insignificant but surely they have a great position near Allah.

O Allah! You bear witness that Al-Azhar has conveyed."

More Fatwas:

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Fatwas for the Bahai Faith from Al Azhar

M BASHEER, JANUARY 2009 FEEDBACK

What does Al Azhar have to say about the Bahai Faith?

- **Sheikh Abdol Majid Salim**, head of the committee for religious rulings and a professor at Cairo's Al-Azhar University, noted in September 1949: "Bahaism is by no means a Muslim sect. Because, this creed is contradictory with the principles of Islam and is a religion which contradicts other divine religions. A Muslim woman is not allowed to marry a Bahai man and if she does so, her marriage is void. Those Muslims who convert to Bahaism are apostate, and marriage, even with a Bahai woman, is null and void."

- **Sheikh Abdol Latif**, an Egyptian Mufti and professor at Al-Azhar University, in an interview with 'Al-Muslemoun' publication, dated 1985/3/9 said: "No doubt, Bahaism, which is an apostasy in view of Islam and whose ideologies are all against Muslims and deny missions of all prophets, especially Prophet Mohammad (S.A.W.), is the worse type of infidelity-"

- **Sheikh Salim Al-Bashri**, also a professor at Al-Azhar University, in an interview printed in volume 692 of the Egyptian daily Misr-al Fatah in 1950, said: "If a Muslim is converted to Bahaism, he is considered an apostate and Islamic rulings for infidels should be applied against him." Another publication, Monar al-lslam has quoted Al-Bashri's comments about Abbas Afandi as saying: "He was an infidel." This same Egyptian Mufti on 1985/3/7 in another daily Al-Wafd said: "Bahai ideologies and teachings are anti-Islamic and their followers are excommunicated from Islam. We have issued our rulings against them."

The Bab and his followers have made odd interpretations of verses of the Holy Qur'an according to their corrupt invitation. He became so powerful in his claims that he would allow himself to change principles of the divine religion according to his wish and would invent new methods of worship for his followers.

The anti-Islamic aspect of the Bahai ideologies, especially Babism, has become quite clear for the Council of Jurisprudence Assembly and thus, the assembly unanimously announces the apostatic nature of Bahaism and Babism and considers the faith as an open war against Islam, and regards their followers absolute infidels.

The assembly, therefore, warns all Muslims in the world against this criminal group and calls on them to resist against followers of this fabricated faith. It also calls on Muslims to beware of the plots of imperialist, countries since they would support Bahaism in order to sow discord among Muslims and deal a blow on Islam.

Signed by the Chairman, Vice-Chairman and eight members of the Council

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Fatwas for the Bahai Faith from Bin Baaz, Saudi Arabia

ISLAM Q&A FEEDBACK

Fatwa given by the great learned Abdul Aziz son of Abdullah son of Baaz (died in 1420 AH)

Question No. 71346:
What is the thought and belief of Bahaiyat? What is the difference between them and other Muslims?

Answer:
Al Bahaiyat and Babiyat are the sects which emerged from the Shaikhiya sect in the year 1260AH/1844 in order to corrupt the belief of Islam and to divide the Muslim community into different parts and to deviate them.

Mirza Ali Mohammed Shirazi laid the foundation of Babiyat. He studied the concepts of Shaykhism and and Sufism at a very young age. In the year 1844/1260 AH, he announced that he was the gate (Bab) to reach the "the reality of Allah". The Bab was instigated by one of the spies of the Jews.

Later on he announced that he was a messenger like Musa, Isa and Mohammed (pbuh). He even claimed that he was superior to them all and in the year 1266 AH, he claimed that Allah has incarnated in him.

Qurratul Ayn: She was a woman who was very good in 'Fasahat ' and 'Balagat' (i.e., she was very eloquent). She stayed in Shiraz to study Saykhism. She was an adulteress and prostitute. Her husband divorced her and her children kept themselves away from her. She married the chief of the Babiyah in a place known as "Badasht" inIran. She announced that the shariat (laws) of Hazrat Mohammed (pbuh) has been abrogated and that it was completed in the year 1852/ 1268 AH.

Bahaiyat: Before Mirza Ali Mohammed Shirazi was killed, he made his successor Mirza Yahya Ali (Known as Subhe Azal) but there was the conflict between him and his brother Mirza Husain Ali. Later on Mirza Yahya Ali went to island known as "Qabras" and died there in 1912 and Husain Ali went to Akka (Palestine) and was killed by one of the follower of his brother in the year 1892 and was buried there.

Belief of Bahaiyat and their Thought

1. They believe in the incarnation of Allah in some of His creatures and that Allah has incarnated in Bab and Bahaullah.
2. They believe that reward and punishment is for soul (Ruh) only.
3. They believe that all the religions are true and that Torah and Injeel are away from changes (tahreef). They believe that the necessity of
4. Tauheed of all the religions is found only in one religion only and that is Baha'iyat.
5. They believe that the book "Aqdas" is written by Baha Husain and that it abrogates all the heavenly books mentioned in the Holy Quran (eg Injeel, Torah).
6. They believe that the Buddha, Brahman were prophets and that they were from the intellectuals of Hind,China and Russia.
7. They believe like Jews and Christians that the Hazrat Isa (as) was crucified.
8. They deny the miracles of prophets and the reality of angels and jinn and they deny heaven and hell.
9. They prohibit veil for woman and believe in mutah (temporary marriage).
10. They believe that the religion of Bab abrogate the shariat of Mohammed (pbuh).
11. They believe that the Qayamat has come with the reappearance of Baha. And that their Qibla is Akka at Palestine (where the grave of Baha exists).
12. They have prayers three times a day in morning, at noon and evening. Each prayer consists of three units (rakat). They consider that ablution (wuzu) should be done with saffron water only and if one does not find the water then he should say five times "Allaho Athar" instead.
13. It is not permissible to pray namaz in congregation except that of Mayyit and in this way they divide the Muslim community into different sects by prohibiting congregation prayers.
14. They consider the number "19" to be holy. Therefore they have kept the number of months as 19 in a year and

each month consist of 19 days.

15. They observe fasts in one month only and that is their most holy month and the last month and it start from 2nd March and end on 21st March. It is wajib for them in this month to keep away from eating from the morning till evening and it is followed by Eid-e-Nawroz.
16. They prohibit Jihad and keeping weapons against unbelievers (ie enemies).
17. They reject that Hazrat Mohammed (pbuh) is the last prophet.
18. They reject that Haj should be done atMecca. According to them Haj should be done to where Baha was buried ie in Akka (inPalestine).
19. They neither consider "Ghusl" after Janabat nor purification after "Najasat" as obligatory. According to them one who marries a Bahai becomes pure.
20. According to them 19% of the wealth should be given as a zakat one time which is a kind of tax.

Attachment of Babiyat and Bahaiyat with the Jews and Christians:

One of the spies of Russia instigated Ali Mohammed Shirazi to claim that he was Bab.

Baha was involved in the attempt to assassinate "Nasiruddin Shah" inIran but the attempt failed and Baha went toRussia where he received complete support. He did not surrender to Sultan of Iran until he did not take promise from him to forgive his death sentence. Baha went to Akka in the year 1285AH/1868 where he received respect from Jews. This became the history for Bahais and it became their holy place.

Some Christians stand behind all these conspiracy.

Bahai prohibit Jihad against enemies and consider it compulsory upon Muslims to surrender in front of the colonialism or imperialism.

Their Publication And Influential Places:

Most of the prominent Bahais are found inIran; some of them are found inIraq,Syria, Lebonan andPalestineand they are found inEgypt (Misr). They are found in Ethiopia, Avgaanda, Zambia and South Africa and Pakistan, and are found in some of the western cities like London,Vienna,France and Sudan and are found in Chicago where they have a big place for worship.

Fatwa of Ulema against Bahais:

Babiyat and Bahaiyat are the sects which are deviated and emerged from from Islam. And most of the fatwa of the muslim scholars have been issued which consider them Kafir (apostates) and described that they have emerged from Islam and it is wajib to be aware of them. Shaikh Salim Bashari Sheikhul Azhar has said in the year 1910 that Bahais are Kafir. Similarly fatwas were released on 30/6/1946 from Misr (Egypt) for divorcing and separating of the woman from her husband who has embraced Bahaiyat since by accepting the Bahai sect he has rejected Islam. Another fatwa is from "Daarul Iftenae Misri" in the year 1968 which states that : "one who accept the religion of Bahai will be away (deviated) from Islam and order to reject such person since he has rejected the Islam.

Fatwa of Shaikh Ibrahim Fyumi Amin: "Surely Bahai sect emerged from Islam and it very dangerous. They shake the political and religious issues of Islam .They consider most of the Ayat of Holy Quran as 'batil'. According to them, Muslims have done changes in the Holy Quran. Similarly they consider the Haj as Baatil and seek for the destruction of Holy Kaaba.

Similarly Sheikh Azhar who was before Shaikh Jaadul Haq gave the fatwa regarding the "kufr" of Bahai and rejected them from Islam. Most of the Islamic discussions bring out the conclusion that: "Babiyat and Bahaiyat are the mixed thought of philosophers and different religions. There is neither any provisions in it for the Muslim community to improve their affairs nor for their reunion. But rather it became clear that they worked for Zionist. Their thought spoils the Muslim community.

Fatwa of Sheikh Abdul Aziz bin Baaz regarding the "kufr" of this party (Bahai) and their emerging from the Islam and it also states that "It is not Jaez (permissible) that they (Bahai) are buried in Muslim graveyard."

Refer another fatwa of al-Shaykh 'Abd al-'Azeez ibn 'Abd-Allaah ibn Baaz .

Source: Islam Q&A

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Fatwas for the Bahai Faith from Bin Baaz, Saudi Arabia

Fatwa given by the great learned Abdul Aziz son of Abdullah son of Baaz (died in 1420 AH)

Praise be to Allah. Shaykh Ibn Baaz (may Allaah have mercy on him) wrote a brief description of Baabism and Baha'ism, which we will quote here. He (may Allaah have mercy on him) said:

This is a brief description of Baabism and Baha'ism.

In their view, the word al-Baab (lit. "the Door") refers to an ignorant Iranian individual who claimed to be a Sufi. His name was 'Ali ibn Muhammad al-Shiraazi. He claimed that he was the door to Baha'-Allaah Mirza Husayn 'Ali, and that he was the messenger to whom revelation came from Baha'.

The Baabis are named after him. Every time he was put under pressure and asked to repent, he repented from Baabism and claimed to be a Ja'fari, one of the Ithna-'Ashari Shi'ah.

The Baabis held a conference one year in the desert of Badasht to announce their views and proclaim glad tidings of the awaited imam whom they claimed had appeared.

The Baabis are not all the same in their beliefs and view of the Baab, as is stated on p. 97 of the book al-Baha'iyyah Tareekhuha wa 'Aqeedatuha wa Sillatuha bi'l-Baatiniyyah wa'l-Suhyooniyyah (Baha'ism, its History and Beliefs and its Connection with Esotericism and Zionism), by the head of the Ansaar al-Sunnah al-Muhammadiyyah organization in Egypt, Shaykh 'Abd al-Rahmaan al-Wakeel (may Allaah have mercy on him).

In their conference there were two groups of Baabis, one of which was led by al-Bashroo'i and al-Quddoos, and the other by al-Baha' and Qurrat al-'Ayn, as it says on p. 98 of this book. Their gatherings were also of two types, one just for the imams (leaders) of Baabism and another for the common folk. The topic of discussion in gatherings of the leaders was Baabism's abrogation of Islamic sharee'ah. Their ultimate view was that the Baab was greater and higher in status than all the Messengers, and that what was revealed to him of religion was more complete and more perfect than any previous revelation or religion.

As it says in pp. 99-100 of the book mentioned, Qurrat al-'Ayn delivered a reprehensible speech in this conference when al-Bashroo'i and al-Quddoos were not present. Al-Baha' was also absent, claiming that he was ill. He was worried about the consequences of her speech and waited to see the reaction of the delegates and whether they would reject her ideas or not. In her speech she clearly stated that the religion of Muhammad was completely abrogated by the new religion (Baha'ism) which had come to the ummah via the Baab, even though only a little of it had come so far and they were now in an interval. The ruling of Islamic sharee'ah no longer applied and it was permissible for the people – indeed prescribed for them – to share their wealth and women.

Al-Wakeel said that this was what was clearly stated by the Baha'i historian in his book al-Kawaakib al-Durriyyah (p. 180, 210). And she clearly stated in her speech that she did not believe in the resurrection.

This Qurrat al-'Ayn was a strong proponent of their views. She issued a fatwa before she got in touch with al-Baha', then when she got in touch with al-Baha' she submitted to him and attributed the fatwa to him.

The Baabis carried out an armed terrorist movement in which they shed a great deal of blood and killed hundreds of people. The Iranian state opposed them and recruited troops to put an end to them, and they achieved that; they killed Baab al-Baab al-Bashroo'i and his companion al-Qudoos in 1265 AH, as stated in the book mentioned – the book of al-Wakeel – then the Shia'h scholars issued a fatwa stating that the Baab was a kaafir and an apostate, and deserved to be executed. The government ordered that he be executed and he was killed in front of the people; before that he was imprisoned in the citadel.

The Shi'ah scholars debated with him several times, and he was exposed and his ignorance and confusion were clearly demonstrated. Among the cleverest questions that were put to him was when he was asked about the defects in Islamic sharee'ah and about the perfection of that which he had brought, and he could not offer any answer, rather he could not even say a word. He was asked to deliver a speech and he delivered a worthless speech that did not deserve to be listened to. Hence the scholars ruled that he was a kaafir and should be executed, and he was executed.

Note: We stated above that the Baab in whom the Baha'is believe was the harbinger of al-Baha' and he is the one who received revelation and conveyed it. So he is like a messenger for al-Baha'. The Baabis believe in al-Baab, who is 'Ali ibn Muhammad al-Shiraazi, the ignorant Sufi who claimed that he was the most perfect human vessel in which the divine reality manifested itself, and that he was the one who created everything by his word. See p. 117. They also quoted him as saying: "On the day of Nooh, I was Nooh; on the day of Ibraaheem, I was Ibraaheem; on the day of Moosa, I was Moosa; on the day of 'Eesa, I was 'Eesa; on the day of Muhammad, I was Muhammad; and on the day of 'Ali, I was 'Ali ... on the day when Allaah causes someone to prevail, I will be the one whom Allaah causes to prevail. I am the last one after whom there will be no one else and I am the first one before whom there was no one else. I am the manifestation of Allaah's proof against the worlds."

How ridiculous are these words that no wise person would utter. (Shar'at al-Baab, p. 119).

The Baab abolished the five daily prayers, Jumu'ah prayer and prayer in congregation, except in the case of the funeral prayer. He stated that purification from janaabah was not obligatory, and that the qiblah was the house in which he was born in Shiraaz, or the place where he was imprisoned, or the houses in which he and his followers lived. These are the places to which his followers were required to go on pilgrimage.

With regard to fasting, it was to be observed from sunrise to sunset, for one Baabi month which lasts for nineteen days. As for zakaah, it was one-fifth of one's property, to be taken at the end of the year and handed over to the Baabi council. There are other ridiculous rulings which you can see on p. 120 of al-Wakeel's book.

Baha'ism

As for al-Baha', who is known as Baha' al-Deen, he was Mirza Husayn ibn 'Ali ibn al-Mirza 'Abbaas Bazrak al-Maazandrani al-Noori al-Iraani. He was born in Tehran in 1233 AH and he was involved in Sufism all his life. He took his myths and stories from his Shaykhs. Then he moved to Baghdad from Tehran as a visitor or in exile, then he moved frequently from Baghdad to other places, then he moved to 'Akka for political reasons and ulterior motives, and because of the many disputes between his Baabi followers and the followers of his brother, Yahya ibn 'Ali ibn Mirza. After all of that and after many developments, al-Baha' made the following claims (see p. 143 of al-Wakeel's book). At first al-Baha' claimed that he was the successor (khaleefah) of the Baab, or the last successor of al-qaa'im (i.e., the hidden Imam); then he claimed that he was the qaa'im himself. Then he claimed to be a Prophet, then he claimed to be divine and that the divine reality only existed in its most perfect form when embodied in him.

Death of al-Baha'

When he was in the prime of his strength and his call was at its strongest, Allaah caused him to develop a fever, from which he died when he was believing in his false claims and ridiculous myths. He died in Dhu'l-Qa'dah 1309 AH. See p. 144 of the essay and footnotes of Abu'l-Fadaa'il. Abu'l-Fadaa'il was one of the propagators of the false sect of al-Baha'.

Al-Baha's methods of propagating his views

He was a Sufi who relied on allusions, symbols and jargon. See p. 147 of al-Wakeel's book.

His books

The most famous of them are al-Ayqaan and al-Aqdas. He wrote the former in Baghdad; it deals with proving that the Baab was the Mahdi and al-qaa'im. It refers to the claims of al-Baha'. He wrote this book in response to questions about the Baab. In this book al-Baha' acknowledged that he was sinning by writing this book. How strange are the actions and evil deeds of this criminal. Glory be to Allaah, how great He is: He insisted that these criminals and liars should fail in their words and deeds. To Allaah be praise for the clarity of the truth and the failure of falsehood. See p. 150 of al-Wakeel's book.

Baha'is hatred towards Muslims

Al-Mirza did not hate any community as much as he hated the ummah of the Final Messenger. It is sufficient for you to know that he accused the earlier and later generations of not having understood anything of the Qur'aan, and he said: "One thousand, two hundred and eight years have passed since the Qur'aan appeared and all these riffraff recite it every morning and until now they have not understood a single letter of its meaning." Then al-Baha' says: "The one who does not drink from our sealed nectar, the seal of which we have broken with our name al-qayyoom has not grasped the light of Tawheed, and he does not know the meaning of the Books of Allaah, and he is one of the mushrikeen."

Note:
In this summary about the Baabis and Baha'is, I have not seen any words that you cannot find in the book of al-Wakeel. It should be noted that some of it comes from the book of Dr Muhammad Mahdi Khaan al-Irani al- Tabreezi, who lived in Egypt, which is called Miftaah Baab al-Abwaab. Some of it was taken from articles written by Muhibb al-Deen al-Khateeb about Baabism and Baha'ism, and some of it is my own words. And Allaah is the Source of strength. May Allaah send blessings and peace upon our Prophet Muhammad and his family and companions. End quote.

Majmoo' Fataawa al-Shaykh 'Abdal-'Azeez ibn 'Abd-Allaah ibn Baaz (7/407-412).

Shaykh Ibn Baaz (may Allaah have mercy on him) also issued another fatwa stating that the Baha'is are kaafirs. He was asked about the views of Baha'-Allaah who claimed to be a Prophet, and also claimed that Allaah was incarnated in him. Is it permissible for the Muslims to bury these kaafirs in the Muslim graveyards?

He replied:
If the beliefs of the Baha'is are as you say, then undoubtedly they are kaafirs and it is not permissible to bury them in the Muslim graveyards, because anyone who claims to be a Prophet after our Prophet Muhammad (peace and blessings of Allaah be upon him) is a liar and a disbeliever according to the texts of sharee'ah and the consensus of the Muslims, and because this is disbelief in the words of Allaah (interpretation of the meaning):

"Muhammad is not the father of any of your men, but he is the Messenger of Allaah and the last (end) of the Prophets"
[al-Ahzaab 33:40]

And because there are mutawaatir reports from the Messenger of Allaah (peace and blessings of Allaah be upon him) stating that he is the Seal of the Prophets and there is no Prophet after him. Similarly the one who claims that Allaah is incarnated in him or in any other creature is a kaafir according to the consensus of the Muslims, because Allaah, may He be glorified, is not incarnated in any of His creatures; rather He is greater and mightier than that. Whoever believes that is a kaafir according to the consensus of the Muslims, and he is denying the verses and ahaadeeth that say that Allaah is above the Throne, and He is above all His creation. He, may He be glorified, is the Most High, the Great and there is none like unto Him or comparable to Him. He described Himself to His slaves as follows (interpretation of the meaning):

"Indeed, your Lord is Allaah, Who created the heavens and the earth in Six Days, and then He rose over (Istawa) the Throne (really in a manner that suits His Majesty)"
[al-A'raaf 7:54]

End quote.

Majmoo' Fataawa al-Shaykh 'Abd al-'Azeez ibn 'Abd-Allaah ibn Baaz (13/169).

Refer another fatwa of al-Shaykh 'Abd al-'Azeez ibn 'Abd-Allaah ibn Baaz

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Fatwas for the Bahai Faith from Iran

M BASHEER, AUGUST 2011 FEEDBACK

Although Ayatollah Boroujerdi rarely asked anything from Mohammad Reza Shah, but he asked him to be serious against Bahaism.

Imam Khomeini too, as a religious leader with a political position did not see the Bahaists merely as an astray sect in that circumstances but considered it as an organization which despite claiming to be non-political, was very political and therefore sought power to materialize their objectives, while from the very beginning the sect had been a tool of colonialist political powers toward undermining the beliefs and disrupting the national identity. The ties between the US policies and Zionism and the ties of the Bahaists with these two as well as their objectives for domination over Iran and the mechanisms they had chosen clarify the secret and advantage of Imam Khomeini's sensitivity toward the Bahaism and the importance and difference of his positions. Therefore, in the opinion of Imam Khomeini, as a person which in addition to being a religious leader had hoisted the flag of fighting colonialism and defending the independence of the country, Bahaism was a tool in the hand of the modern colonialism, weapon of the enemies of the country and a threat to the independence of Iran.

The course of events and objective realities of the history of Iran from 1961 onward confirms the correctness of the knowledge and discernment of Imam. After the victory of the Islamic Revolution Imam Khomeini reiterated that Bahais are the elements of foreigners and in view of the US supports for this sect, described them as spies, stating that "This ..... is not a religion, this is a party. A party which was formerly supported by Britain and now America is supporting it. They are spies too."

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Fatwas for Muslims

IMRAN SHAYKH, SEPTEMBER 2012 FEEDBACK

Question: Kindly elaborate the Faith of the Baha'is and the causes of the deviations of their belief? What is the condition for the one who accepts their Faith unknowingly?

The beliefs of the founder of the Baha'i cult, Mirza Husain Ali "Baha", as per their books and that of Ali Mohammed "Bab" is based on their belief that after their advent, Islam has been abrogated and the era of the messengership of the Prophet Mohammed (pbuh) has ended. This belief is founded on the occultation of the Bab and on accepting that Bahaullah is the same person regarding whom the Bab had prophesized that Allah would make manifest (Man Yuzherahullaho). It is their belief that Allah (swt) has manifested Himself several times on this earth and in the words of Bab himself; Allah has incarnated Himself in the persona of the Bab. As per their new Shariat, it is permissible to marry one's daughter, sister and near relatives. He also announced that dogs, pigs, urine and stool are pure (paak).

None of their beliefs are correct according to the following reasons:

1. The special characteristics of Imame' Zaman (atfs) are narrated in traditions in such a manner that it closes the door (for any person) to make wrongful use of these traditions (to fool others). These special characteristics are not found in Bab and Bahaullah.

2. The issue of the finality of the Holy Prophet of Islam (sawa) is a fact which is established through both, logic as well as through traditions. Holy Quran refers to the Holy Prophet (sawa) as "Khatemun Nabiyyeen" which means the end of the prophethood and messengership of all the previous prophets. Firstly, Islam is such a perfect religion that neither the Holy Prophet of Islam (sawa) fell short in explaining it completely nor is there any person who cannot appreciate its merits and reality. Secondly, Islam is protected from all types of changes and distortions. Hence there is no need for any other religion or thought which claims to either complete Islam or correct it in any manner. Therefore, from this aspect we say that "Islam is such a religion, through whose light, mankind can receive guidance in every era."

3. The concept that Allah has a body and that He has incarnated Himself in the body of a person, in the person of Bahaullah, is wrong and this is as clear as the sun. This belief is the cause of considering the Baha'is out of the fold of Islam and is the cause of considering them as impure (Najis). If a person who had accepted the Baha'i Faith earlier, repents and seeks the forgiveness of Allah, then Allah (swt) will forgive him. It is not necessary to acknowledge this reversion in front of people. It is also not permissible for anyone to disclose such a reversion in front of the people.

A Detailed Reply to the Question

The Baha'i give importance to two books of Mirza Husain Ali "Bahaullah" (founder of the Baha'i Faith) and consider these books to be the "books of laws and revelation" These books are:
1. Iqan : Baha'is believe that this book was revealed upon Bahaullah in Baghdad.
2. Aqdas : They say that this book was revealed upon Bahaullah in Akka.

In addition to the above, there are some other books like Kalamate Maknunah, Haft Wadi , and Kitab Mubin which are attributed to him.

Following points are the extract of these books

The beliefs of Baha are based on the principle that after the advent of Bahaullah and Bab, Islamic laws have been abrogated and the messengership of the Holy Prophet (sawa) has been terminated. As per the belief of Baha'is, this era is now the era of the religion and the messengership of Bahaullah. His book is the protector of all divine books and the one which has abrogated all previous dispensations and previous laws.
Ref: Makatib Abdul Baha Vol 1 Pg 343.

Allah has manifested himself in the body of Mirza Husain Ali (Bahaullah) and will continue to manifest Himself on this earth in future as well. However after Mohammed (sawa), Bab and Bahaullah, Allah will not manifest Himself on this earth for another 1,000 years.
Ref: Khatemiyyat Payamber Islam Pg 72, 75

Bahaullah refers to himself as the "God of Gods" in the book Kitabe' Mubin
Ref: Khatemiyyat Payamber Islam Pg 229, Kitabe' Mubin Pg 323

Bahaullah says in the book Aqdas that "The first thing which Allah has made incumbent upon his creatures is the source of His revelation and the recognition of His light which is nothing other than me who was his successor in managing the affairs of the universe."
Ref : Khatemiyyat Payamber Islam Pg 1.

In the book "Ayyame' Tis'aa" he congratulated himself on his birthday in the following words, "Congratulation to this morning when "Lam Yalid Walam Yulad" was born.
Ref: Khatemiyyat Payamber Islam Pg 50

Bahaullah writes in Iqan, "If Mullah Husain Bushrui would not have been there, Allah would not have been on Arsh."
Ref: Danishmaname Jahane' Islam Vol 4 Pg 733.

Note: Mullah Husain Bushrui was the person under the influence of whose teaching Bahaullah became the lover and believer of Bab.

In the book of Raheeqe' Makhtoom by Ishraq Khavari, it is written, "With the advent of Mohammed (sawa), his prophethood came to an end and therefore the reappearance of Bahaullah was the same as the reappearance of Allah."
Ref: Danishmaname Jahane' Islam Vol Pg 78

Some Religious Laws of Baha'u'llah

It is mentioned in Aqdas that "It is forbidden to marry the wife of one's father but it is permissible to marry the daughter, sister and other relatives."
Ref: Danishmaname Jahane' Islam Vol 4. Pg 253

All things are pure including dog, pig, urine and stool.
Ref: Danishmaname Jahane' Islam Vol 4 Pg 142.

Hajj is obligatory only for men and instead of it one should go to Baite' Aazam in Baghdad and Baite' Nuqtah (house of the Bab) in Shiraz.
Ref: Danishmaname Jahane' Islam Vol 4 Pg 68

Their Kiblah is in the direction of Akka which houses the grave of Mirza Husain Ali (Baha'u'llah).
Ref: Khatemiyyat Payamber Islam Pg 82

In Aqdas it is written that Baha'is don't have the right to protest against any country and that instead of protesting against the country they should pay attention to their own selves.
Ref: Khatemiyyat Payamber Islam Pg 225

The following points are noteworthy regarding the belief of the Baha'is

The beliefs of Baha'is change color according to situations, opportunities and places. For example, in India their belief is similar to that of Hindus i.e., they believe that God has a body and He can incarnate himself in anybody. In America and Europe their belief is that there should be freedom of equal rights for man and woman. In Japan they believe in the number of Gods which is as per the Japanese belief. In any Islamic country they talk about Tauheed (unity of God) and in Christianity they talk about God descending on the earth which is as per the beliefs of Christians.
Ref: Khatemiyyat Payamber Islam Pg 72-85, Farq Wa Mazahibe Kalami pg 343-350

Proof that the Belief of Baha'is is totally Wrong

It is apparent that Mirza Husain Ali (Bahaullah) believed in the occultation of the Bab where as in Islamic books, the characteristics of Imam Mahdi (atfs) have been described in a manner so as to close the door for anybody to make illegal use of it (cannot adopt it to fool others) . Ref: Lutfullah Safi Gulpaigani, Imamat Wa Mahdaviyat Vol 3 Pg 63-70 . Note: In this book, 40 characteristics of Imam Mahdi (atfs) have been mentioned, none of which are possessed by Bab.

Following characteristics are mentioned about Imam Mahdi (atfs) in different books

- The name of his father is Hasan (147 traditions).

- His mother is the chief of the maid slaves and is the best of them. (9 traditions).
- He is the 12th Imam and the last of them.(136 traditions).
- He is the son of Ameerul Momineen (214 traditions).
- He is the son of Fatematuz Zahra (sa) (192 traditions).
- He is the son of Hasan and Husain (as) (107 traditions)
- He is the son of Husain (as) (185 traditions)
- He is the seventh son of Imam Mohammed Baqir (as) (103 traditions)
- He is the sixth son of Imam Jafar Sadiq (as) (99 traditions)
- He is the fifth son of Imam Musa ibne Jafar (as) (98 traditions)
- He is the fourth son of imam Ali Reza (as) (95 traditions)
- He is the third son of Imam Mohammed Taqi (as) (60 traditions)
- He is the successor of the successor of Imam Ali Naqi (as) and the son of Imam Hasan Askari (146 traditions)
- He will have two occultations (10 traditions).

Note :- None of the above mentioned characteristics was possessed by Bab or by Bahaullah and due to this reason scholars and jurists opposed Ali Mohammed Shirazi (Bab).

Mirza Husain Ali (Baha'u'llah) accepted the occultation of Ali Mohammed (Bab) and also accepted that he had brought a new religion and also claimed "Man Yuz Herahullaho" (One whom Allah will manifest) for himself and asserted that Bab brought a new religion for mankind where as all the Muslims accept the finality of prophethood of Hazrat Mohammed (sawa) from both rational and narrative aspects.

Narrative Proofs for the finality of Prophet Mohammed (sawa)

In the Holy Quran, the Prophet of Islam (sawa) is referred to as the "Seal of the Prophets" (Surah Ahzab, verse 40). The word Khatam means to reach the end of anything. That is the reason why the seal which would be inscribed at the place where one would ordinarily sign was called Khatam. This was also the reason why rings in earlier times would carry some inscriptions and hence be used as a seal would be referred to as Khatam. An ordinary ring (without any inscription) used to be called as Fatkhah.
Ref: Aarab Quran Wa Bayyanah V 3 Pg 44, Aqrabul Mawarid Vol 1 Pg 257, Vol 3 Pg 319.

Ibne Kaseer, with reference to the above verse narrates a tradition in his Tafseer (exegesis of the Quran) that the Holy Prophet (pbuh) considered the termination of the prophethood as a sign of his superiority over the previous prophets.

Even in Nahjul Balagha, the Holy Prophet of Islam (sawa) is remembered as the last messenger (Khatamur Rasool) at many places (Sermon 71, 172, 133). In the Holy Quran as well, there are several verses which can be presented as a conclusive proof for the finality of the prophethood of the Holy Prophet (sawa) and the finality of the religion of Islam. Some of these verses are as follows:
1. Verses in which it is mentioned that Islam is for all mankind.
Ref: Surah Furqan, verse 1, Surah 28:34.

2. Verses which assert that Islam is the only true religion.
Ref: Surah 3:85, 61 : 9

3. Verses which state that after the Islam, all religions became null and void without any exception. These verses refute the claim of the Baha'is that Khatemun Anbiya means beauty of Prophets and that Khatam means ring. Their claim is not supported by the books of Lughat (Arabic dictionary) and it also does not conform according to the viewpoint of the Mufassareen (interpreters) of the Holy Quran and the companions of the Holy Prophet (sawa).
Ref: Al Mizan Vol 16 Pg 345

In addition to this, there are traditions narrated by the Holy Prophet (sawa) in which he has said that there will be no prophet after him. In these traditions, the word Khatam has not been used so that Baha'is can make ill use of it by misinterpreting it. For example, the Holy Prophet (sawa) narrated to Hazrat Ali (as) that "you are to me as Haroon was to Musa, except that there is no prophet after me."

Note : Such types of traditions are so numerous that Janab Mir Hamid Husain has collected all such types of traditions in a separate volume of his book Abqatul Anwar .

Rational Proofs for the finality of Prophet Mohammed (sawa)

Man by his innate nature is always in search of Allah (Ref: Baawarha wa Pursish'ha by Mahdi Hadawi Tahrani Pg 17-21). However, it may not happen that whatever religion man selects or whatever beliefs he adopts, they are in line with his innate nature (instinct). Our instinct is a beacon which guides us to the right path. In order to assist it, Allah granted us a "hidden proof" or intellect (aql) and "visible proofs" in the form of prophets and messengers who would narrate for us those things which our intellect would not have been able to comprehend. (Ref: Baawarha wa Pursish'ha Pg 46-58) . The prophets were sent to show us the right and apparent path (Ref: Baawarha wa Pursish'ha Pg 21-24).

All the previous prophets had two limitations in propagation. One was the limited understanding of their people. Prophets could not explain the reality beyond the limited understanding of the people. (Ref : Baawarha wa Pursish'ha Pg 24) and the other was the threat that their book would be changed after them. In the previous nations, when any prophet used to leave this world, his community changed the meaning of the book which was brought by the prophet according to their own interest. (Ref : Baawarha wa Pursish'ha Pg 25.)

Therefore each new religion used to be more perfected as compare to the previous one or in other words, the new religion used to perfect the previous one. The appearance of Prophet Mohammad (sawa) became the cause of the termination of the prophethood of all the previous prophets. Prophets were the Imams of their nation and prophet Mohammad (sawa) is the Imam of all the prophets. Besides this, at the time of Holy Prophet (sawa), people were now intellectually more perfect as compare to the previous nations so as to comprehend recognition in a better way.

Mirza Husain Ali "Bahaullah" not only claimed for a new religion or law for himself, but he also claimed that Allah has incarnated himself in him (this claim is similar to the words of Sufis) and asserted that Allah has body. The deviation and corruption of this belief is so much apparent that we don't find it necessary to reply .

Nevertheless, due to these beliefs of Baha'is, Muslims are forced to acknowledge that the Baha'is deny the fundamentals of Islam. (Ref: Majme Fiqh Islami Pg 84-85). It is clear that the one who denies the fundamental belief of Islam is an unbeliever and unbelievers are impure (najis). (Ref: Tahreerul Wasila by Imam Khomeini Vol 1 Pg 118-119.) One can read in the book of the jurists regarding the impurity of an unbeliever. (Ref: Maleqate Ala Urwatil Wusqa by Mohammed Ali Girami Vol 1 Pg 86-90.)

However it is not necessary for the one who was Baha'i earlier that he reveal it to others. Rather it is not permissible and it is against the will of Allah (swt). It is better that such person should seek forgiveness from Allah (swt) and should compensate for his previous actions so that he become worthy of grace, mercy and forgiveness of Almighty Allah (swt).

Note: This fatwa was sent to me my my friend Omar Farooq Ahrar from Pakistan (You can visit his Facebook page at www.facebook.com/omarfarooq.ahrar). He has sourced this fatwa from www.islamquest.net/ur/archive/question/fa1482

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Fatwas for the Bahai Faith from Malaysia

M BASHEER, MARCH 2012 FEEDBACK

The Bahai Doctrine - Fatwa:

The 14th Muzakarah (Conference) of the Fatwa Committee of the National Council for Islamic Religious Affairs Malaysia held on 22nd-23rd October 1985 has discussed the Bahai doctrine. The Conference decided that the Bahai doctrine is not part of Islam. Muslims involved in this teaching are deemed as apostates. Therefore, Muslims are prohibited from following this teaching and anyone involved in it must denounce it at once and repent.

Ref: www.e-fatwa.gov.my/fatwa-kebangsaan/ajaran-bahai (with translation)

What is the opinion / ruling on Bahai organizations?

Fatwa:

Having examined from every angle and aspect, the Johor State Fatwa Committee, which sat on 13 July 2000 has decided as follows:

1. Bahai teachings are not the teachings of Islam.

2. Muslims who are involved in teaching Bahai (Bahai) are apostates. Thus Muslims are forbidden and prohibited to engage in teaching and those involved should immediately go out and repent.

www.e-fatwa.gov.my/fatwa-negeri/badan-pertubuhan-bahai-bahai

Date of Fatwa: June 1, 2003

Hereby notified that the Fatwa was made and approved by the Mufti of Sabah State Government under section 35 of the Administration of Islamic Law 1992 is hereby published as follows: -

A. That Bahai teachings are deviant teachings. Muslims are involved with can lead to apostasy. Therefore, Muslims are forbidden for involvement with them and those who are involved should immediately go out and repent.

B. That ban covers:

i. such variations, versions, forms, or any branch of the teachings of the (A) above, and including any holdings of ideology, philosophy or system of practices that are not recognized and is contrary to Islamic law and principles of the Sunni;

ii. any publicity material, including any issue of whether printed, written, typed or produced in any other manner and in such form to be read, seen or heard in connection with the teachings of the (A) above.

As such, Muslims are forbidden to practice the teachings, beliefs and teachings of Bahai faith, a member of, lead, lead, giving lectures, educational classes and learning, provide any economic, social, artistic and cultural programs and activities which is intended for starting, spreading and expanding this teaching.

Muslims are also forbidden to possess, store, publish, sell, including distributing films, recordings audia, pamphlets, books, magazines or any other issue, pamphlets and any document, using any form of symbols, figures or signs signs that can associate with the Bahai teachings of Islam.

www.e-fatwa.gov.my/fatwa-negeri/ajaran-bahai

Bahai Teachings

Date of Fatwa: November 2, 1987

Results:

Bahai teachings are not of Islam. Therefore, Muslims are forbidden to follow and practice.

www.e-fatwa.gov.my/fatwa-negeri/ajaran-bahai-0

More Fatwas:

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Rulings And Viewpoints Of Muslim Ulema on Bahaism

MOHAMMED REZA ISFAHANI, AUGUST 2011 FEEDBACK

In this section, for further information of our dear readers, viewpoints and rulings of a number of authorized religious leaders and famous jurisprudents against Bahaism are referred to in order to show how Muslim ulema treat this schism.

Courtyard of Al Azhar, Cairo

Dr. Sheikh Abdolmon'en al-Nahr, a renowned Muslim personality comments on the apostasy and excommunication of the Bahais as follows: "...We know that the Bahais were formerly Muslims but they later abandoned Islam and founded a new creed in order to harm the religion. Therefore, from the very beginning of the advent of this pseudo-religion, religious rulings have been issued against them, either they were Muslims and were converted to Bahaism, or were born of Bahai parents. There is a unanimity of views among Muftis in this conneciton..."
Sheikh Abu Zohrh in the book Tarikh al-Madhaheb al-Islamiya (History of Islamic Sects) described Bahaism as: "A crude mixture which is far from Islamic ideologies..." The Egyptian Mufti in 1971 stated: "If a person is converted from Islam to Bahaism, he is considered an apostate and rulings about apostasy should be enforced against him. His marriage is null and avoid irrespective of whether his wife is a Bahai or not..."

Al Azhar, Cairo

Sheikh Abdolmajid Salim, head of the committee for religious rulings and a professor at Cairo's Al-Azhar University, noted in September 1949: 'Bahaism is by no means a Muslim sect. Because, this creed is contradictory with the principles of Islam and is a religion which contradicts other divine religions. A Muslim woman is not allowed to marry a Bahai man and if she does so, her marriage is void. Those Muslims who convert to Bahaism are apostate, and marriage, even with a Bahai woman, is null and void."
Sheikh Abdol Latif, an Egyptian Mufti and professor at Al-Azhar University, in an interview with 'Al-Muslemoun' publication, dated 1985/3/9 said: "No doubt, Bahaism, which is an apostasy in view of Islam and whose ideologies are all against Muslims and deny missions of all prophets, especially Prophet Mohammad (S.A.W.), is the worse type of infidelity..."

Sheikh Salim Al-Bashri, also a professor at Al-Azhar University, in an interview printed in volume 692 of the Egyptian daily Misr-al Fatah in 1950, said: "If a Muslim is converted to Bahaism, he is considered an apostate and Islamic rulings for infidels should be applied against him."

Another publication, Monar al-lslam has quoted Al-Bashri's comments about Abbas Afandi as saying: "He was an infidel." This same Egyptian Mufti on 1985/3/7 in another daily Al-Wafd said: "...Bahai ideologies and teachings are anti-Islamic and their followers are excommunicated from Islam. We have issued our rulings against their science and Ali is its gate." For this same reason, he called himself Bab (gate) and first claimed that he was the gate to the appearance of the Promised Imam, Mahdi, and later claimed he was Imam Mahdi himself. In the last days of his life, he claimed that he was the God and therefore called himself A'la' (the superior). Later, Mirza Hussein Ali Mazandarani (Baha), who was Bab's contemporary, followed the same path until the time that Bab was arrested and killed for his apostasy. Therefore, Baha announced that he had been chosen as Bab's successor and became the Bahai leader and called himself Bahaoddin. He transgressed all limits in his claims and announced that all religions had served as a prelude to the emergence of his faith, adding that all of them were incomplete and nothing except his religion would complete the previous religions. He also claimed that he possessed divine characteristics and that his name is similar to that of the 'Hallowed' name of the Almighty God. "In the manner that Islam nullified all previous religions. Bahaism would therefore annul Islam" he claimed.

Bab and his followers have made odd interpretations of verses of the Holy Qur'an according to their corrupt invitation. He became so powerful in his claims that he would allow himself to change principles of the divine religion according to his wish and would invent new methods of worship for his followers.

The anti-Islamic aspect of the Bahai ideologies, especially Babism, has become quite clear for the Council of Jurisprudence Assembly and thus, the assembly unanimously announces the apostatic nature of Bahaism and Babism

and considers the faith as an open war against Islam, and regards their followers absolute infidels.

The assembly, therefore, warns all Muslims in the world against this criminal group and calls on them to resist against followers of this fabricated faith. It also calls on Muslims to beware of the plots of imperialist, countries since they would support Bahaism in order to sow discord among Muslims and deal a blow on Islam.
Signed by the Chairman, Vice-Chairman and eight members of the Council.

Now, after a review of the opinions of the Muslim ulema and thinkers about this fabricated sect, we go through viewpoints of Islamic scientists on the faith's connection to Zionism and imperialism and the role imperialist circles played in their support. The great Islamic writer Sattar Mohyedin Al-Khatib, on page 8 of the book Darasat Anal Babiya va Bahaiya (Studies About Babis and Bahais) has written: "Some are of the idea that hands of foreign countries, either Britain or Russia, could be seen behind this religion (Bahaism) and that those are the same hands which have invented Bahaism and Babism. But, in my opinion, this is an exaggerated comment since foreigners are not capable of creating such religious trends. However, they would not hesitate to misuse such sects after their emergence to their own advantage."

Also, on page 41 of the above-mentioned book, Ali Al-Mansour, the consultant of the chairman of the Administrative Court of the Council of Ministers of Egypt, has been quoted as saying: "Bahaism is one of the invented sects which has been excommunicated from Islam and its followers are apostate and there apostasy." The committee of religious rulings of Al-Azhar University has also ruled that, "Bahai faith is unvalid and has no connection with Islam. Any Muslim who converts to Bahaism is an apostate and infidel."

Another Al-Azhar University professor has said, "Bahaism is a political pro-Zionism grouplet."

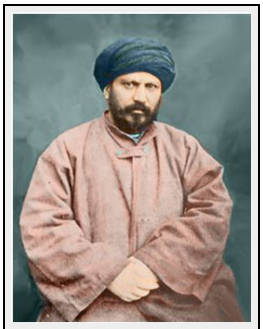
Sheikh Jad-al Haq Ali Jad-al Haq, another Al-Azhar professor, in a statement released in connection with the arrest of two Egyptian groups, one led by a doctor who claimed io have prophetic mission, and the other by a Bahai artist, announced that Muslims should boycott those who have turned away from religion and should not transact with them. "Any help to them or marriage with them is prohibited according to Islam", he added. The statement stipulated that if the two mentioned groups do not repent, they are considered apostates. It further added that Bahaism is a void religion which not only is rejected by Islam but has no connection to Christianity or Judaism. "Rather", the statement continued, "it is a group subservient to international Zionism and is commissioned to implement its vicious schemes in Arab and Islamic countries, the most obvious proof to which is recognition of Haifa as the Qiblah of the Bahais". The sheikh called on the two groups to repent and return to Islam. In his comments printed in the weekly Al-Lawa al-Islamic in 1985, he said: "Bahaism is a false religion which is rejected by Islam."

Al Azhar University, Cairo

Finally, the following is the text of the fourth resolution of the Jurisprudence Assembly of Egypt on Bahaism which is needless of any interpretation. Fourth Resolution; Rulings on Bahaism and its Followers : Praise be upon God, the One and Only, and blessings on his Prophet, the one that has not been followed by other prophets. The Council of the Jurisprudence Assembly has made a survey of Bahaism which emerged in Iran in the second half of the past century and which is presently being followed by a group of people who are dispersed in Muslim and non-Muslim countries. The council has also reviewed the research work which has been conducted by a large number of scientists and writers and those who are fully aware of the real nature of this sect and its emergence, as well as of the biography of its founder Mirza Hussein Ali Mazandarani, born on 12 November 1817 and those of his successors, his son Abbas Afandi, known as Abdol Baha, and finally of their activities. After a lengthy discussion, the council came to the following conclusions:

1. Bahaism is a newly invented faith which is based upon another new sect invented by a person called Bab (Ali Mohammed), born in Shiraz in October 1819. This person in the beginning had tendencies towards Sufism but later invented his sect upon instigations of his misled leader Kazem Rashti, who believed that he had the characteristics of angels. In the beginning, Ali Mohammad would repeat the same claims as his leader did, but, after a while separated from him and claimed that he was the same as Imam Ali Ibn Abi Taleb about whom the Prophet has stated that: "I am the city of execution is a must." picture : Seyyed Jamaleddin Afghani (Assadabadi)

Seyyed Jamaleddin Afghani (Assadabadi), has also expressed his views on page 155 of the weekly Monar al-lsiam as follows: "Bahaism is one of the dangerous religions and has an anti-Islamic philosophy. It is a sect in which the Jews play a big role. In 1842, the Babis announced their separation from Islam and started their fight with Islam and Arabic language."


Seyyed Jamaleddin

Meanwhile, the same publication on page 343 of its 7th volume has quoted Seyyed Rashid Reza, the great Islamic thinker and editor-in-chief of the said weekly as saying: "Bahaism is based on Babism whose foundations are laid on corruption. Therefore, how do you expect Muslims to accept Bahaism and Babism which, like Christianity, attribute divine characteristics to human beings?"

Mr. Abdol Aziz Nashi, a teacher and himself a student of Seyyed Rashid Reza, delivered a speech at the Islamic Guidance Society of Cairo which appeared on page 24 of the book Azva va Haqayeq Anal Babiya val Bahaiya (facts about Babis and Bahais): "...In my opinion, it is a duty shouldered by the scientists, orators and thinkers, as well as all those who are influential among the people, men and women and all those who could read and write, to advise Muslims and warn them against being deceived by Bahaism and against attending their circles or reading their books...Bahais are the most dangerous axes created to uproot Islam."

Dr. Mohammad Nassir on page 59 of the above-mentioned book has commented about the interest of imperialism and Zionism to support this sect and written: "Bahais say that the proof to the emergence of Baha is the influence of his words and expansion of his invitation in the absence of any human liaison but rather through the Divine Will. Such a reasoning is in fact a proof to the selfishness of the Bahais and is quite untrue. The Bahais have been attacked everywhere except for those places where imperialism and Zionism according to their advantages have supported them." As a proof to his statement, he has mentioned an instance in the next two pages of the book, saying: "...Abdol Baha continued his services for imperialism as he was serving the interests of Zionism in the same manner. Abdol Baha helped the British and the Indians to dominate over Palestine in the course of the World War I and after the war ended to the advantage of Britain, the British government in a splendid ceremony held on April 27, 1920 at a military headquarter in Haifa, presented him with the decoration, the Imperial House of Britain. Meanwhile, Zionism sensitively responded towards news concerning Bahaism. For instance, at the time of the formation of the Bahai circle, the report was repeatedly broadcast by Israeli radio stations, together with congratulations and felicitations on the occasion of their new year. In return, representatives of international Bahaism appreciated the kind attitude of the Israeli government towards the Bahais...There are other instances proving an amicable tie between Zionism and Bahaism."

Professor Bent al-Shati, on the relation between Bahaism and Zionism says: "Zionism has been unmasked and has mobilized all its forces at the service of Abdol Baha. He has wasted properties of the Jews in order to render financial assistance to a faith which has emerged according to the interests of Israel. It has also mobilized a group of followers of the faith in the Islamic East, where Abbas Afandi had faced the severest Muslim resistance, in order to propagate in favour of the sect and expand the dimension of its domination. It was at the time of Baha when Zionism was unmasked and revealed its vicious scheme 'from the Nile to the Euphrates' and commissioned Bahaism as one of its collaborators to pave the way for the entry of Judaism into the 'Promised Land'. Abdol Baha then wrote a treatise called Surat-ol Muluk in which he criticized the Turkish monarch under the pretext of making a distinction between the rights of Muslims and those of the Jews. The headquarters of Bahaism on 'Al-Karmal' mountain has become a den for the ring leaders of international Zionism and their mercenaries among whom some had been assigned to major posts in Israeli institutions since the birth of the Israeli regime.

An article printed in Al-Akhbar Al-Amriya weekly, the official publication of the international circle of Bahaism in 1951, throws more light on the subject: 'The assistants of Amrollah, introduced members of the Bahai community at the international Bahai center to the Israeli president and his wife. His Excellency the president has talked about his excursion in the gardens of Jabal Karmal and his visit with the beloved Amrollah in the years 1909-1911 and also his meetings with Baha." (Al-Ahram newspaper, dated 1973/9/14)

Mr. Taha al-Mowla, a Muslim historian, holds some viewpoints in this connection which has been printed in the 63rd volume of the weekly Al-Alam: "Muslim ulema have cursed Bahaism but the Jews have promulgated the faith. Bahaism has attacked Islam and claims that the era of Islam has come to an end and therefore is trying to sow the

seeds of its fabricated religion which is a combination of Judaism, Christianity, Islam and idolatry."

Mr. Khaled Mohammad Khaled, a Muslim thinker, expressed his ideas on Bahaism and its fabricated ideologies as: "My study about Bahaism revealed an ugly profile of the faith. The late Imam Sheikh Mohammad AI-Khezr Hussein had made a survey over the sect and had obtained deep knowledge about it. In one instance he has said; 'This sect is excommunicated from Islam and its followers who claim to be commissioned for prophetic missions and even go far beyond that, and who deny miracles under the pretext of being irrational...and do not believe in the Resurrection Day, Heaven and Hell, who disregard Hajj and even intend to destroy Ka'aba, are apostate.-.Bahaism is an invention of a 'mind' which had various political inclinations and, therefore, the faith is considered as a deceitful religion."

The prominent Iraqi religious personality Sheikh Mohammad Hussein Al-Kashef Al-Gheta in an interview with the weekly Felestine al-Thowra has stated: "...Many years ago we received a pamphlet in Persian which said that a person has come from the Czarist Russia to Tehran who later learnt Persian and converted to Islam. He would instigate people to rise and would teach military techniques to the Babis to make them ready to attack the Iranian army. This man (Dolgroki whose memoir has been recently translated from Farsi and who is himself a translator at the Russian embassy) was later promoted to the rank of minister extraordinary and finally to the post of the ambassador."

And, in order to have a happy conclusion to all the above-mentioned quotations, Imam Khomeini's views on Bahaism, printed in the Arabic Kayhan in 1982, are quoted as follows: "Even if we do not have any witness which could serve as a proof to the fact that Bahais are U.S. mercenaries and spies, Reagan's support for them is the best proof to this claim."

More Fatwas:

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Fatwas for the Bahai Faith

Question: What is the ruling on the Baha'i ideas and beliefs? What is the difference between them and other Muslims?

Answer: Praise be to Allah. Baabism and Baha'ism are a movement that originated from a Shi'ah sect called the Shaykhiyyah in 1260 AH/ 1844 CE, under the protection of Russian, Jewish and English colonialism, with the aim of corrupting Islamic belief and dividing the Muslims and diverting them from their basic aims.

Origins and leading figures:

1 - Baabism was founded by al-Mirza 'Ali Muhammad Rida al-Shiraazi who learned Shi'ah and Sufi knowledge from childhood. In 1260 AH/1844 CE alShiraazi announced that he was the door (al-baab) which led to divine truth. He was encouraged in that by one of the Russian spies. Then after that he claimed to be a messenger like Moosa, 'Eesa and Muhammad (blessings and peace be upon them all), and he even claimed to be better than them. In 1266 AH he claimed that the divine was incarnated in him, and he was sentenced to death.

2 - Qurrat al-'Ayn. She was a very eloquent woman who joined al-Shiraazi in learning the Shaykhi branch of Shi'i knowledge. She was permissive and immoral, and her husband divorced her and her children disowned her. She held a conference with the Baabi leaders in Dasht, Iran, in which she announced the annulment of Islamic sharee'ah. She was executed in 1268 AH/1852 CE. Baha'ism Before al-Shiraazi was killed, he appointed al-Mirza Yahya 'Ali, who was known as Sabh Azl, as his successor, but this was contested by his brother Husayn alBaha'. After conflicts between them in which each of them tried to kill the other, Sabh Azl was expelled to Cyprus, where he died in 1912 CE. Husayn al-Baha' was expelled to 'Akka (Acre) in Palestine, where he was killed by some of his brother's followers in 1892 CE and was buried there.

Beliefs, ideas and rituals of the Baha'is:

1 - Belief that Allah is incarnated in some of His creation, and that Allah was incarnated in al-Baab and al-Baha'.

2 - Belief in the transmigration of souls, and that reward and punishment happen to the soul only.

3 - Belief that all religions are valid, and that the Torah and Gospel have not been altered. They believe that all religion must be united in one, which is Baha'ism.

4 - The Baha'is believe that the book al-Aqdas which was written by al-Baha' Husayn abrogates all the divinely revealed books, including the Holy Qur'aan.

5 - They believe that Buddha, Confucius, Brahman, Zaradasht and other sages of India, China and Persia were Prophets.

6 - They believe- like the Jews and the Christians- that the Messiah was crucified.

7 - They do not believe in the miracles of the Prophets or in the angels and jinn, and they do not believe in Paradise and Hell.

8 - They forbid their women to wear hijab, and they regard mut'ah (temporary marriage) as permissible, and they promote the sharing of women and wealth. It is very clear that this is a religion that strives to destroy moral values and spread permissiveness and immorality.

9 - They say that the religion of the Baab abrogates the sharee'ah of Muhammad (peace and blessings of Allah be upon him).

10 - They interpret the Day of Resurrection as referring to the appearance of alBaha'. Their direction of prayer is the Bahjah in 'Akka in Palestine, where the grave of al-Baha' is located, instead of al-Masjid al-Haraam.

11 - They pray three times a day, and each prayer has three rak'ahs, morning, noon and evening. They do wudoo' with rose water, and if there is none available they regard it as sufficient to say the Basmalah - in the name of Allah, the Most Pure, the Most Pure) five times.

12 - They do not regard it as permissible to pray in congregation except when offering the funeral prayer for the deceased. This makes clear the extent of their efforts to divide the Muslims, as they forbid prayer in congregation.

13 - The Baha'is regard the number nineteen as sacred, and they have nineteen months in their year, each month having nineteen days.

14 - The Baha'is fast during one of the Baha'i months, which is called al-'Ala, which lasts from 2-21 March. This is the last of the Baha'i months. During this month they refrain from eating from sunrise until sunset. Their fasting month is followed by the festival of Nawrooz (Persian New Year).

15 - The Baha'is regard jihad and the carrying of weapons and waging war against kaafir enemies as haraam, in service to the interests of the colonialists, as we shall see below. This confirms what is said about them, that they are a movement that was created by the colonialists, and they are still supporting it up till now.

16 - They do not believe that Muhammad (peace and blessings of Allah be upon him) was the final Prophet; they claim that the Revelation continued after his death.

17 - They regard pilgrimage to Makkah as invalid, so they go on pilgrimage to the place where al-Baha' is buried in Akka, in Palestine.

18 - They do not believe in doing ghusl from janaabah or purification from impure things, because they believe that whoever believes in Baha'ism is pure.

19 - Instead of zakaah they have a kind of tax at a rate of 19% of one's capital, to be paid once.

These are the Baha'is, and these are some of their beliefs, a mixture of some monotheistic beliefs and idolatrous ideas which al-Baha' mixed in a strange way and called it revelation and a holy book. What is wrong with the minds of those who followed him?

The relationship of Baabism and Baha'ism to the colonialists, Jews and Christians

1 - It was a Russian spy who encouraged al-Shiraazi to claim that he was the Baab.

2 - Al-Baha' took part in the attempt to assassinate King Naasir al-Deen, the Shah of Iran, but the attempt failed and the plotters were discovered. Al-Baha' fled to the Russian embassy which granted him full protection, and did not hand him over to the Iranian authorities until they had been given a promise that he would not be executed.

3 - When al-Baha' fled to 'Akka in 1285 AH/1868 CE, he was warmly welcomed by the Jews who took care of him. From that date, 'Akka became a centre of Baha'ism and became a holy place for them.

4 - They were supported by some of the Christians. In one of the Arab states where there is a Baha'i presence, there is the head of the movement and his lawyer, who are both Christians.

5 - Reports indicate that the Israeli ambassador in one of the Arab countries visited one of their strongholds and met their leaders, and urged them to join in some political activities by forming a group or party and putting up candidates for parliament and getting involved in other political activities so as to affect the decision making process. They also promised to make it easy for them to visit Israel and perform pilgrimage to the grave of al-Baha'.

6 - This group has a number of representatives in the offices and organizations belonging to the United Nations, where there are nearly seven people. After learning all this, you should not be surprised to find out that the Baha'is regard jihad against the enemy as haraam, and they say that the Muslims must submit to colonialism and occupation, and that in his books al-Baha' supported the Zionist migration to Palestine.

Spread and influence of Baha'is

The greatest number of Baha'is are found in Iran, and there are a few in Iraq, Syria, Lebanon and Palestine. They also have a presence in Egypt and a few followers in Ethiopia, Uganda, South Africa and Pakistan. They also have a presence in some western countries and cities, such as London, Vienna, Frankfurt and Sydney. Their largest place of worship is in Chicago. The ruling on them and the scholars' fatwas concerning them From the above, it is clear that Baabism and Baha'ism are among the misguided sects that are beyond the pale of Islam.

A number of fatwas have been issued by Muslim scholars stating that they are kaafirs and that they are beyond the pale of Islam, and that we must beware of them. Shaykh Saleem al-Bashri, the Shaykh of al-Azhar, issued a fatwa in 1910 CE stating that the Baha'is are kaafirs. A ruling was issued on 30/6/1946 CE by the Shar'i courts in Egypt stating that a woman whose husband embraces Baha'ism is divorced and must be separated from him because he is an apostate from Islam. In 1947 CE the Fatwa Committee in al-Azhar issued a fatwa stating that the one who embraces Baha'ism is an apostate. This was in addition to a fatwa issued in 1939 CE by the Egyptian Daar al-Ifta' stating that the Baha'i is an apostate.

There is another fatwa issued by the Egyptian Daar al-Ifta' in 1968 CE, in which it says: Whoever embraces the Baha'i religion is an apostate from the religion of Islam, and the ruling on the apostate in Islam is that he should be asked to repent and Islam should be presented to him, and his doubts should be discussed if he has any. If he repents, all well and good, otherwise he should be executed according to sharee'ah. End quote from Fataawa Daar al-Ifta' (6/2138).

In 2003 CE, the Islamic Research Council in al-Azhar issued a fatwa in which it says: The Baha'i school of thought and its ilk are a lethal intellectual epidemic which the state must to its utmost to eradicate.

Shaykh Ibraaheem al-Fayyoomi, the head of the Islamic Research Committee, confirmed that the Baha'is are a sect that is beyond the pale of Islam and that has rebelled against Islam, and it is one of the most dangerous forces that are opposed to Islam. It developed under the care of the Zionist colonialists and is still supported by the enemies of Islam.

The former Shaykh of al-Azhar, Jaad al-Haqq (may Allah have mercy on him) issued a fatwa stating that the Baha'is are kaafirs and apostates from Islam, which was approved by the Islamic Research Committee. In it he said: Baabism or Baha'ism is a system of thought mixed with philosophy and various religions, and there is nothing new in it that the Muslim ummah needs to set its affairs straight and unite it, rather it is clear that it (Baha'ism) is working in the interests of the Zionists and colonialists, and it is akin to ideas and ways that have been inflicted on the Muslim ummah as an act of war against Islam in the name of religion.

In the answer to question no. 88689, we have quoted the fatwa of Shaykh 'Abd al'Azeez ibn Baaz (may Allah have mercy on him), stating that this is a sect of kufr and beyond the pale of Islam, and it is not permissible for them to be buried in the Muslim graveyards.

And Allah knows best.

Source: Islam Q&A

More Fatwas:

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Fatwas for the Bahai Faith from Shaykh Tantawi Al Azhar

M BASHEER, JANUARY 2009 FEEDBACK

Shaykh of Al Azhar Mohammad Tantawi (Click for larger image)

The Shaikh of Al Azhar, Mohammad Tantawi, emphasized that the Bahai group in Egypt to be considered as "outside the folds of Islam and the teachings of the Heavenly religions". He termed it as a deviant group which should not spread its venom in the Islamic societies.
Shaikh Tantawi added that surely Bahaism is diametrically opposite to the Islamic Shariah and it is just not possible for anyone to consider Bahaism as a religion. This is because it is outside the folds of Islam and the teachings of the Heavenly religions. He also stressed that there should be no mention of the word Bahai as religion for any Bahai on his Personal Identity Card as that would mean acknowledging Bahaism as a religion. Just as the Interior Ministry refused to accord Bahaism as a religious entity on the Personal Identity Card.

The Fatwa of Al Azhar (Click for larger image)

Shaikh Tantawi also pointed out to the judgment rendered by the Administrative Court granting permission to two Bahais to either leave the column of Religion in their Identity Cards to be either blank or to write "Others" in the column.
The late Sheikh of Al Azhar Jad al Haq Ali Jad al Haq had emphasized in 1986 in an edict which was renewed by the Islamic Research Group in 2003 that Bahaism has no connection with the Divine religions. Rather it is a newly innovated religion which manifested itself in the end of the nineteenth century A.D. and was graced and favored by the English imperialist forces with the aim and intention to weaken the Islamic unity and refute the Islamic injunctions. He also mentioned that the Bahais take as their Qibla, the city of Akka in Palestine instead of the Holy Kaba. They also do not believe in the Day of Qiyamah and neither do they believe in Holy Prophet Mohammad (pbuh) as the Messenger of Allah.

(July 2008)

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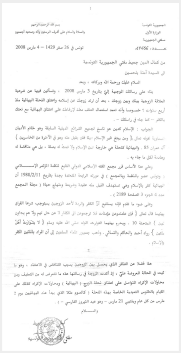
Fatwas for the Bahai Faith from Tunisia

M BASHEER, JANUARY 2009 FEEDBACK



The Fatwa of The Shaykh
(Click for larger image)

Islam is a religion that abrogates all previous religions, and it is the seal of religions as God says: "Whoso desired any other religion than Islam, that religion shall never be accepted from him, and in the next world he shall be among the lost"
(Ref: Chapter of Ale Imran, verse 85)
Baha'i as a creed [or a sect] is out of Islam and has nothing to do with Islam, rather it is contradicting and destroying whatever Islam has brought.

Knowing this, the International Islamic Fiqh Academy [Islamic Theology Council] of the Organization of Islamic Conference (Tunis is a member in the Academy and the organization), at its fourth meeting in Jeddah on 11th February 1988, decided that Baha'i is a disbelief in Islam and is aiming at undermining its doctrine, laws, and a way of life (the academy magazine, Issue no. 4, Volume 3, p.2189).

In the above context it is known that if one of the spouses is infidel or apostate, it obligates the separation. God said:" if ye ascertain that they are Believers, then send them not back to the Unbelievers. They are not lawful (wives) for the Unbelievers, nor are the (Unbelievers) lawful (husbands) for them."
(Ref: Chapter of Al-Mumtahina verse 10)

Inheritance between them is prohibited as well. Prophet Muhammad said: "No Inheritance between people of two different religious communities" (Narrated by Ahmed, Hakem, and Al-Nesaee). The majority of Muslim scholars concluded that what is meant by the two religious communities is Islam and Kufr.

Adding to this, there is disharmony between the spouses of contradicting beliefs, and this is proofed in this case shown to me. In her letter the wife reasserted what she is subjected to in terms of taunting, of continued coercion to embrace the husband's creed (Baha'i), and of coercion attempts for her to follow the special rituals of this creed [sect] (like fasting for example; for the Baha'is it starts on march 2nd and ends on March 21st every year- which is the Persian feast of Nawrouz).

Tunis, 04 March 2008

More Fatwas:

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, Bahaullah, Bab, Shoghi, Effendi, Haifa, Acca, Abdul Baha, Islam

IMRAN SHAYKH, DECEMBER 2004

FEEDBACK

All references taken from the official Bahai version
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Annulment of Islam by Bab and Baha

Islam, the last religion from Allah was perfected by Allah (Surah Anam: 3). However the Bahai leaders thought that Islam was not in keeping with the times and contrary to the rulings of Allah went ahead and annulled it. (May Allah curse them). This point should be made clear to all Muslims that Bahais have made fun of Islam, have rejected it as per their whims and fancies.

The annulment of Islam by Bab

Bab initially claimed to be the deputy of Imam Mahdi. Later he claimed to be Imam Mahdi himself. Not only that he claimed to be a divine prophet with a shariat (law). Hence his only option was to annul Islam and to impose his views upon the people. Here are some excerpts.

- Bab assumed the exclusive right of annulling the whole Quranic dispensation.
  (page 7)
- Bab gave the injunction in Khasail-e-Sabih to alter the sacrosanct formula of the adhan (page 12)

Here again is the proof that Bab was a Muslim. Initially he introduced himself as the Bab of Baqiatullah (the gate of Imam Mahdi) in the adhan. But he did not annul the adhan nor the prayers until he brought his own so called shariat.

- Bab cited certain passages of Quran when there was infraction of the rules of grammar i.e., when Quran was grammatically incorrect (page 18)

This is ridiculous. Among the miracles of Quran is its complete harmony with rules of Arabic grammar and prose. Arabic literatteurs till date are indeed amazed at how an Ummi prophet could bring such a brilliant piece of work. It is indeed laughable how an ignorant Persian like the Bab could point out mistakes in the Quran. Bab could not even the conjugate a simple word like 'kala' (Read the trial of Bab as reported in Traveller's Narrative), let alone point out mistakes in the Quran.

- The book - Bayan at once abrogated the laws and ceremonials enjoined by the Quran regarding prayer, fasting, marriage, divorce and inheritance. (page 20)
- Bayan interpreted in a masterly fashion (different than others), the meaning of certain terms frequently occuring in the sacred books of previous dispensations such as paradise, hell, resurrection, the return, the balance, the hour, the last judgement and the like (page 20)
- The laws (of Bab) were designed to abolish at a stroke the priviledges and ceremonials, the ordinances, and institutions of a superannuated dispensation (page 41)
- The conference at Badasht proclaimed the annulment of the old order. (page 16)
- One day (at Badasht) in His (Baha's) presence, when illness had confined Him to bed, Tahirah regarded as the fair and spotless emblem of chastitiy and the incarnation of the daughter of the Holy Prophet, Holy Fatima (sa) appeared suddenly, adorned, yet unveiled, before the assembled companions, seated herself on the right hand of the affrightened and infuriated Quddus, and tearing through her fiery words the veils guarding the sanctity of the ordinances of Islam sounded the clarion-call and proclaimed the inauguration of the new dispensation (page 25)
- On that day, the 'bugle' mentioned in the Quran was sounded , the 'stunning trumpet-blast' was loudly raised and the catastrophe came to pass... The trumpeteer was a lone woman (Tahirah), the noblest of her sex in that dispensation, whom even some of her co-religionists pronounced a heretic. The call she sounded was the death knell of the 1200 year old law of Islam (page 25-26)
- His followers, under the actual leadership of Baha, their fellow disciples were themselves in the hamlet of

Badasht, abrogating the Quranic law, repudiating both the divine ordained and the man-made precepts of the Faith of Mohammed and shaking off the antiquated system (page 26)

The annulment of all previous religions by Baha (including that of Bab)

- Baha says :"If all who are in the heavens and the earth be invested on this day with the prowess and attributes destined for the Letters of the Bayan, whose station is ten thousand times more glorious than the Letters of the Quranic Dispensation and if they one and all should, swift as the twinkling of an eye, hesitate to recognise My revelation, they shall be accounted in the sight of God of those that have gone astray and regarded as 'Letters of Negation". (page 63)
- The revelation identified with Baha, abrogates unconditionally all the dispensations before it (page 64)
- A revelation (of Baha's) hailed... as the consummation of all dispensations within the Adamic cycle..., signalizing the end of the Prophetic Era and the beginning of the Era of Fulfillment (page 64)

Thus now Prophet Mohammed (saw) is not the last prophet, but it is Baha. This was the so-called annulment of the religion of Islam at the hands of the Bahais.

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, Bahaullah, Bab, Shoghi, Effendi, Haifa, Acca, Abdul Baha, Islam

IMRAN SHAYKH, DECEMBER 2004

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All references taken from the official Bahai version
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The Position of Bab

- Bab was the "Point around whom the realities of the Prophets and the Messengers revolve". (page 3). This implies that he was their centre.
- "Bab styled Himself as the Primal Point from which generated all created things. (Page 7) (i.e. He is the source of all created things.)
- "Bab claimed to be no less than the mouthpiece of God Himself promised by the prophets of the bygone ages" (page 9)
- "The first Huruf-al-Hayy (Letters of the Living) generated from the Primal Point (Bab) are the company of angels arrayed before God on the Day of His coming...These luminaries that have, from everlasting, bowed down and will everlasting continue to bow down before the Celestial Throne (Arsh).... These elders sitting before God on their seats" (page 10).
- "The city of Shiraz where Bab was born is 'The House of God'" (page 11)
- "God had from time memorial entered into a covenant with Prophets of all ages regarding the revelation of the Bab." (Page 22).
- "The Point of the Bayan Himself (Bab) believed in Him Whom God shall manifest before all things were created" (pages 23 and 62). Thus there were initially only three personalities, God, He whom God shall manifest, and Bab. And then began the entire process of creation.
- "Bab had covenanted with all living things regarding Baha" (page 62), i.e he existed before all created things. What right does Bab have over the creation that he takes a covenant from them. As we find in Quran only God can take a covenant from the creation. Is Bab claiming to play God?
- "Baha says that Bab was the point from Whom God has caused to proceed the knowledge of all that was, and shall be" (page 40) (i.e. whatever knowledge that was, is and will be has come from Bab. But Bab and Baha themselves were so ignorant that they could not write a single simple Arabic sentence correctly. (Traveller's Narrative) How does Baha explain that?
- "Baha claims that Bab's rank excels that of all Prophets."(page 40) i.e. Bab was superior to Baha only if we assume that Baha was a Prophet. But did'nt Baha claim to be God?
- "Bab claimed that he was the great announcement (Naba-il-Azeem, Chapter 78), the Flame of the supernatural light (noor) that glowed over Sinai (incident f Hazrat-e-Musa and Allah), and concerning whom a separate covenant has been established with each and every prophet and his advent at once fulfilled the promise of all ages and ushered in the consummation of all revelation" (page 40). This clearly means that Bab was the last prophet of God. i.e. he was Khatamin Nabiyyeen. But later in history we find Baha claiming the same position for himself. (Bahaullah: Prophet or God?)
- "He the "Qá'im" (He Who ariseth) promised to the Shí'ahs, the "Mihdí" (One Who is guided) awaited by the Sunnís, the "Return of John the Baptist" expected by the Christians, the "Ushídar-Máh" referred to in the Zoroastrian scriptures, the "Return of Elijah" anticipated by the Jews, Whose Revelation was to show forth "the signs and tokens of all the Prophets", Who was to "manifest the perfection of Moses, the radiance of Jesus and the patience of Job" had appeared, proclaimed His Cause, been mercilessly persecuted and died gloriously. The "Second Woe," spoken of in the Apocalypse of St. John the Divine, had, at long last, appeared, and the first of the two "Messengers," Whose appearance had been prophesied in the Qur'án, had been sent down. The first "Trumpet-Blast", destined to smite the earth with extermination, announced in the latter Book, had finally been sounded. "The Inevitable," "The Catastrophe," "The Resurrection," "The Earthquake of the Last Hour," foretold by that same Book, had all come to pass. The "clear tokens" had been "sent down," and the "Spirit" had

"breathed," and the "souls" had "waked up," and the "heaven" had been "cleft," and the "angels" had "ranged in order," and the "stars" had been "blotted out," and the "earth" had "cast forth her burden," and "Paradise" had been "brought near," and "hell" had been "made to blaze," and the "Book" had been "set," and the "Bridge" had been "laid out," and the "Balance" had been "set up," and the "mountains scattered in dust." The "cleansing of the Sanctuary," prophesied by Daniel and confirmed by Jesus Christ in His reference to "the abomination of desolation," had been accomplished. The "day whose length shall be a thousand years," foretold by the Apostle of God in His Book, had terminated. The "forty and two months," during which the "Holy City," as predicted by St. John the Divine, would be trodden under foot, had elapsed. The "time of the end" had been ushered in, and the first of the "two Witnesses" into Whom, "after three days and a half the Spirit of Life from God" would enter, had arisen and had "ascended up to heaven in a cloud." The "remaining twenty and five letters to be made manifest," according to Islamic tradition, out of the "twenty and seven letters" of which Knowledge has been declared to consist, had been revealed." (page 40)

- "While writing a commentary on the verse 'All food was allowed to the children of Israel', Baha wrote a tablet identifying the children of Israel as Bab and his flowers.(page 116-117). A new aspect to Bab's personality. Also please note that no food was unlawful for the Babis.

Until now, we have seen Bab as God himself or as a prophet of God. Not as a simple prophet, but as the mightiest of them all. You may have noticed that the Bahais, whenever they refer to Bab and Baha and any other prophet, they write his pronoun in block alphabets, a feature usually used to refer to God. Thus they can always go back and forth from man to God and vice-versa.

Anyhow, now Shoghi brings some new dimensions to Bab's personality.

- "Bab claimed to be the Promised Qaem, the Sahebuzzaman" (page 7).
- "Bab assumed the rank that excelled even that of Sahebuzzaman" (page 11). This is a clear contradiction. The ball is now left in the Bahai court to explain which is right.
- "He claimed to be the Gate of the Hidden Imam." (page 11)
- "Bab claimed to be the precursor of the one incomparably greater than Himself." (page 11)
- "Bab claimed to be the inheritor of the earth and all that is therein." (page 11)
- "Bab claimed to the Qaem, promised to the Shiahs." (page 40)
- "Bab claimed to be the Mahdi, awaited by the Sunnis" (page 40)
- "Bab claimed to be the return of John the Baptist (Hazrat-e-Yahya) expected by the Christians" (page 40)
- "Bab claimed to be the Ushidar-Mah, referred to by the Zoroastrian scriptures." (page 40)
- "Bab claimed to be the return of Eliah" (page 40)
- "Bab claimed to be the perfection of Moses, the radiance of Jesus and the patience of Job (Hazrat-e-Ayyub)." (page 40)
- "Bab claimed to be the Second Woe spoken of in the Apocalypse of St. John the Baptist." (Page 40)
- "Bab accomplished the cleansing of the sanctuary prophesized by Daniel and confirmed by Christ." (page 40)
- "Bab claimed to be the manifestor of the remaining 25 letters of knowledge out of the total 27 as per the traditions in Islam." (Page 40) However a study of his writings shows that he was not aware of even two letters that the people of his time knew.
- "Bab claimed to be the One by whose advent the Day of Resurrection had taken place."(page 40)
- "Bab claimed to be the 'Man Child' mentioned in the book of revelation, destined to rule the world with a rod of iron" (page 40). It is ironical that Bab did not know even the most basic rules of Arabic grammar!

Thus the million dollar question is that: **WHO WAS BAB?** I believe that no one call tell with precision simply because

no one, not even Bab himself knows the answer. Mind you all these claims are only those which have been recorded in this single book. Allah alone knows how many more positions he may have claimed for himself. To know more about Bab, please refer to my articles on The Bab.

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, Bahaullah, Bab, Shoghi, Effendi, Haifa, Acca, Abdul Baha, Islam

IMRAN SHAYKH, DECEMBER 2004 FEEDBACK

All references taken from the official Bahai version
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The Position of Bahaullah

Bahaullah seems to have suffered from a disease now called Schizophrenia, i.e., he had a dual personality. The effect of this disease was so severe that even Bahaullah was unable to fully comprehend who he really was. This affliction also affected the quality of his so-called "revelations".

As the book on page 138 candidly states, "Baha has written with reference to the Central Theme of his revelations that at one time we spoke in the language of the law-giver (God), and in another in that of the truth seeker and the mystic (human)". When the central theme of his revelation is so funny and foolish, one can very well comprehend what the revelation must be like, full of absurdity and contradictions. And this is exactly what happened.

Anyhow, as in the case of Bab, we have Baha in various dimensions and facets. Broadly we classify it into 2 major aspects. On one hand we have the magnanimous Baha who is Divine, and at the same time non-Divine, and still the occupant of an outstanding station, on the other hand we have the meek, lamenting, helpless, sorrowful, thrashed, stripped and exiled and accursed Baha. If such are the attributes of God, then atheists truly need to be saluted for the non-belief in God.

We shall now deal with each of these aspects in detail

The Divine And/Or Mighty Positions of Baha

Baha himself affirms that the day of revelation was what every prophet had announced and for which the soul of every prophet had thirsted (page 7)

Bab believed in 'Him whom God shall manifest' before all creations were created and did his glory before all who are in the heavens and the earth (page 23). Baha claimed to be the one 'whom God shall manifest'. This implies that the first two creations were Bab and Baha.

- Bab said "in the year nine you will attain the presence of God" (page 23). Shoghi has claimed that this prophecy was fulfilled by the advent of Baha. Thus Baha is God, isn't this what you mean Shoghi?
- Baha asserts regarding his revelation and that of Bab thus "That so brief an interval should have separated this most mighty and wondrous Revelation (Baha) from Mine own previous Manifestation (Bab) is a secret that no man can unravel and a majority such as no mind can fathom" (page 59)

We have Bab and Baha, both of whom are apparently manifestations of the same personality. Now if Baha was Bab, then Bab was Baha. The the Babi Faith is the Bahai faith and vice-versa. Then the execution of Bab was in effect the martyrdom of Baha and Baha's death was in fact that of Bab's.
The various positions of Baha cannot be gauged by a human mind. They are innumerable and very confusing.

Baha is the One whom innumerable followers already recognize as the Judge, the Lawgiver, the Redeemer of all mankind, as the Organizer of all planets, as the Unifier of the children of men, as the Inaugurator of the long awaited millenium, as the Originator of a new universal cycle, as the Establisher of the most great peace', as the Fountain of the most great justice, as the Proclaimer of the coming of age of the entire human race, as the Creator of the new world order and as the Founder and as an Inspirer of a world civilisation (page 60).

- To Israel He (Baha) was neither more nor less than the incarnation of the Everlasting Father (page 60). In other words he was God himself. Note the words, 'neither more nor less' used here. Actually the word more serves no purpose, as none knows a position higher than God (as yet). But the words 'no less' indicate that Baha was not less than God.
- To the Christians, He (Baha) was Christ returned in the glory of the Father (page 60). Again here we find proof of Baha's divinity.
- To the Shiah Islam, He (Baha) was the return of Imam Husayn (page 60).

But Shiahs believe in the actual return of Imam Husayn, in the same body and the same physical features as before his martyrdom. And they expect to see him as a grown-up person and not as one who has been born.

- To the Sunni Islam, He (Baha) was the advent of the Spirit of God i.e., Jesus Christ (page 60). Again we believe that Jesus will descend from the sky at Masjid-e-Aqsa and not that he will be born in a Mirza family in Iran.
- To the Zoroastrians, He (Baha) was the Promised Behram (page 60)
- To the Hindus, He (Baha) was the reincarnation of Krishna (page 60)
- To the Buddhists, He (Baha_ was the fifth Buddha (page 60)
- Baha was styled the Lord of Lords (Rabbul Rab), the Most Ancient Name (Ism-e-Azm), the anciant beuty, the preserved treasure, the most great light, the most great ocean, the supreme heaven, the great announcement, the speaker on Sinai....(page 60).
- We all know that it was God Almighty who spoke to Prophet Musa (Moses) on the Sinai. Thus Baha is God Almighty himself. Also since Baha is self sufficient, he is God as only God is sellf Sufficient.
- To Him (Baha), Isaiah had alluded as the everlasting Father.. the One who will come with a strong hand (page 60). But Baha himself was thrashed, cursed and exiled. This means that the prophecies are not for Baha.
- Of Him, David had sung in his Psalms, acclaiming Him as the 'Lord of the Hosts' and the 'King of Glory.' (page 60).
- Ezekiel called Him as the 'Lord who shall be king over all the earth'. (page 60)
- Joel and Zephaniah referred to Him as the 'Day of Jehovah' (page 60)
- Daniel and Ezekiel had both acclaimed His Day as 'the day of the Lord' while Malachi described it as 'the great and dreadful day of the Lord' (page 60).
- "To Him did Zoraster allude by the World Saviour 'Shah Bahram'." (page 61)
- "He alone is meant by the prophecy of Gautam Buddha regarding 'a Buddha named Maitreya, the Buddha of Universal fellowship'." (page 62)
- "To Him the Bhagvad Gita of the Hindus had referred to as the 'Most Great Spirit, the Tenth Avatar and the Immaculate Manifestation of Krishna." (page 61) Again in all these Bahaullah is referred to as God, the Almighty.
- "To Him Christ referred to as the Comforter, the Son of Man who shall come in the Glory of His Father." (Page 61) thereby implies Divinity.
- Saint Paul alluded His day as the times of restitution of all things which God has spoken by the mouths of all His Prophets since the world began (page 61)
- "To Him Muhammad (PBUH) had alluded in his book (Quran) as the Great Announcement and declared this Day Allah (Subhanahu) will come down overshadowed with clouds", the Day wherein "the Lord shall come and the angels rank in rank. His advent has been mentioned in the 'Heart of Quran' (Surah Yaseen) as the third Messenger sent down to strengthen the two who had preceded Him. His Day is glorified as the Day of Judgement (Qiyamat). The Day when mankind shall stand before the Lord of the World and all shall come to Him in humble guise... the Day wherein accounts shall be taken." (Page 61)
- All the signs mentioned above are regarding Qiyamat and do not allude to Bahaullah's advent. Also on page 54 Bab claims to be the 'Great Announcement'.
- Shaykh Ahmed-e-Ahsai said 'I can appoint no time. His Cause will be known after Him'. (Page 62) The Bahais interpret statements to suit their own motives, with absolutely no regard to what the person actual meant. They have twisted everything very conveniently to suit their objectives. The Bahai shrewdness and deceit is indeed amazing. Shaykh Ahmed-e-Ahsai has said that His Cause will be known 'after a while' which in Arabic is called as

'HIN'. Now Bahais calculated the Hin to be number 68. Thus they say that the Cause of Bahaullah was in 1268. But where has Shaykh Ahmed-e-Ahsai mentioned 1268.' It could very well have been 1368 or 1468 or 6851. Moreover the Cause of Bahaullah was known among the people only on April 22, 1863, i.e. 1279 A.H., when Bahaullah declared his mission in the Garden of Ridvan. Hence the prophecy does not refer to Bahaullah.

- "Syed Kazim Rashti said 'Verily I say, after the Qaem, the Qaiyyum will be manifest.'" (page 62) Qayyum being among the titles of God, the Almghty, the Bahais consider Bahaullah God on the basis of the saying of this heretic.
- Bab had referred him as 'The Preserved One of Allah'." (Page 62) This title by no means refers to Bahaullah. It refers to the Mahdi. (Noorul Absaar page 172 by Shiblanji & Al Fusoolul Muhimma chapter 12 by Ibne Sabbagh Maliki) This fact has been also been testified by Bab in 'Sahifae Adaliyya'.
- "Bab had said that He had made a covenant with all created things regarding Him (Bahaullah)." (Page 62) This would mean as mentioned before that Bab was God.
- "Bab says that His (Bahaullah) Days are the Days of God Himself." (Page 63)
- 'The Revelation of Bahaullah signaled the end of the Prophetic Era and marked the Era of Fulfillment' (Page 64)

So Bab is not the Last Prophet. Then was it Bahaullah ? or was it Abbas Affandi ? Bahais must refer to Badae-ul-Aasar vol. 2, where Abbas Affandi is termed as 'the Prophet of the East'.

- Bahaullah says, "I am He who fears none though all those who are in the Heavens and Earth rise against me... This is my hand, which God has turned white for all to see. This is My Staff, were We to cast it down, it would, of a truth, swallow up all created things." (Page 107)

It seems that the only reason Bahaullah did not throw his staff was that it would have swallowed him also. Or is it that Bahaullah was never created but eternal? Is he God?

- 'Bahaullah says that he fears none but God and that he speaks at God's bidding.' (Page 111) But Bahaullah is God. Then why does he fear his own self? Also it implies that if he is God then he speaks at his own bidding.
- "When the exiles disembarked at Acca, the people had gathered to behold the 'God of the Persians'." (Page 118) Again implying that he is God.
- 'Bahaullah in Kitab-e-Aqdas bids King William I to hear His Voice, the voice of God Himself.' (Page 131) Again proclaiming divinity.
- Bahaullah says "No by God, the Lord of the Mighty Throne, My Signs have encompassed the earth and my power enveloped all mankind'." (page 139) Implying that he is God.
- Mrs. Hearst says about Abbas Affandi "..for surely He is the son of God and the spirit of the Father abides in Him" (Page 162) Thus we now have both the father and son as Gods. So this is a little like the Christian Trinity where you have the Father (Bahaullah), the Son (Abbas Affandi) and the Holy Ghost (Bab).
- 'Bahaullah was exiled to Baghdad and He immortalized it as the City of God.' (Page 70)
- 'Mirza Aga Jahan, his servant was designated as Khaadimullah (Servant of God).' (Page 73)

The Ungodly Side of Bahaullah

Given above were the lofty positions assumed by Bahaullah. We shall now examine another aspect where this Bahai God is insulted, thrashed, humiliated abused, reviled, exiled - most unbecoming of even the pagan Gods, let alone the Bahai God. Indeed one who elevates himself to the position of Godhood and Prophethood, deserves nothing less, if not more.

We shall also see the lamenting God. The miserable side of the Bahai God, Bahaullah is exposed below

- 'Bahaullah was bastinadoed in the namaz khana of the mujtahid of Tabriz until his feet bled.' (Page 46)
- 'The mob besieged the Governor's residence, pelted him with stones and hurled in his face the foulest

invectives.' (Page 46)

- 'From Niyavaran he was conducted "on foot and in chains with bared head and bare feet exposed to the fierce rays of the midsummer sun".' (Page 48)
- 'Bahaullah says about Siyah-Chal "..our fellow prisoners numbered nearly 150 souls, thieves assassins and highway men...no pen can depict that place nor any tongue describe the loathsome smell ... God alone knows what befell us in the most foul and gloomy place".' (Page 48)
- 'Abdul Baha says "A heavy chain was placed around His neck by which He was chained to 5 other Babis. His clothes were torn to pieces and also his headdress. He was kept there for 4 months".' (Page 48)
- 'Abdul Baha saw his father when He came out so ill that He could hardly walk, His head and beard unkempt, His neck galled and swollen from the pressure of a heavy steel collar, His body bent by the weight of the chains.' (Page 48)
- Bahaullah says about Siyah-Chal "My God! My Master! My Desire! Thou has created this atom of dust (i.e. Bahaullah) My throat was clasped with chains and my body subjected to the abasement of the dungeon....how many nights during which the weights and the fetters allowed Me no rest. Both bread and butter have been forbidden for this servant....and they summoned this servant out of Persia at this time when the cold is so intense that one cannot even speak, and ice and snow so abundant that it is impossible to move." (page 69)
- "God Himself, He (Bab) calls upon as a witness to His sighs and lamentations, His powerlessness, poverty and destitution, to the injuries He sustained, and the abasement He suffered. So grievious has been My weeping" He says that "I have been prevented from making mention of Thee.." So loud has been the voice of My Lamentation that every mother mourning for her child would be amazed and would still her weeping and her grief... I have borne what no man has borne in the past and no one will bear in the future.. Oceans of sadness have surged over Me.... such is My Grief that my soul nearly departed from My Body... The wrongs which I suffer have blotted out the wrongs suffered by My First Name (the Bab) from the Tablet of Creation." (Page 75)

These so-called 'lamentations' are grossly exaggerated, especially when he claims that none in the past have suffered thus and none in the future will suffer more. This is so very typical of Bahaullah. Any number of people before as well as after him have undergone greater trials and tribulations. Bahaullah was so distressed at having spent a few days in the Siyah-Chaal. He fought no battle like the early Muslims did at Badr, Ohad, Khyber, Khandaq, etc. Compared to the struggles of the early Muslims against the infidels, Bahaullah's life can be described as comfortable. This was about those before him. Even those after him have endured greater ordeals. Hapless Jews who survived Hitler's concentration camps have narrated tales of horror that make Bahaullah's lamentations seem laughable.

Anyway, there are some more noteworthy 'lamentations'

- 'He says "Woe to me ! Woe to me ! ..All that I have seen from the day on which I first drank the pure milk from the breast of my mother until this moment has been erased from My Memory, in consequence to that which the hands of the people have committed." (Page 75)

So the Bahai God was sustained by his mother's milk in infancy, much like me, my friends, my colleagues and the rest of the 99% world population. The only difference being that we have not claimed Godhood like Bahaullah for the simple reason that anyone who can not survive without his mother's milk can never be God, only an imposter. That's exactly what Bahaullah was. Quran says "Allah is needless". Self-sufficiency is the basic criterion for Godhood and mother's milk is in grave violation of that criterion. Besides he claims to have had his memory erased. So we have a Bahai God suffering from amnesia. More and more as one reads about Bahaullah the more one gets the impression that this God was nothing but a laughing stock.

- 'He says "Noah's flood is the measure of the tears I have shed".' (Page 75)

Another one of his exaggerations. If his tears matched Noah's (PBUH) deluge then there should have been another flood.

- 'He says "Abraham's fire is but an ebullition of My Soul, Jacob's grief is but a reflection of My Sorrows and Job's

afflictions a fraction of My Calamity".' (Page 75)

- 'He says "From the beginning of the foundation of this world until the present day, such malice and hatred have in no way appeared nor will they be witnessed in the future".' (Page 75)
- 'He says "From my eyes there rained tears of anguish and in my Bleeding Heart surged an ocean of agonizing pain. Many a night I had no food for sustenance and many a day my body found no rest".' (Page 77)

Regardless of how hungry he was, at least he did not succumb to his hunger. Thousands of people across the world die of hunger every minute. They have suffered more than him and are therefore more worthy of being worshipped. And since when did God need nourishment and rest. Quran says about Allah "Fatigue and sleep overcome him not"

- 'Abdul Baha says, "During the period Bahaullah lived in poverty. His garments were those of the poor and the needy. His food was that of the indigent and the lowly".' (Page 79)
- 'He says "They expelled us from Constantinople with an abasement that no abasement on earth can compare. Neither my family nor those who accompanied Me had any protection against the cold in that freezing weather".' (Page 102)

Bahaullah seemed to have this penchant for describing all his tribulations as unparalleled in the history of mankind. The only thing unparalleled about him is the preposterousness of his talks.

- He says "The cruelty inflicted by my oppressors have bowed me down and turned My Hair white. Should thou present thyself before My Throne, thou would fail to recognise the Ancient Beauty for the freshness of His Countenance is altered and its brightness has faded by reason of the oppression of the infidels" (Page 107)
- 'Bahaullah was banished to the penal colony of Acca.' (Page 113)

God banished!!! Ha!

- He says regarding the prison of Acca:- "From the foundation of the world until the present day a cruelty such as this has neither been seen nor heard." (Page 118)

Another one of his 'never-in-the-past-never-in-the-future' tirades

These were some instances that reveal how Bahaullah was humiliated, tormented, anguished and made to suffer intensely. All these only go to show that Bahaullah was a mere mortal, like me, my friends, my colleagues and the rest of the inhabitants of the world. Then how can such an individual claim Godhood ? Such afflictions can affect a creature of God never the Almighty God Himself.

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, Bahaullah, Bab, Shoghi, Effendi, Haifa, Acca, Abdul Baha, Islam

IMRAN SHAYKH, DECEMBER 2004 FEEDBACK

All references taken from the official Bahai version
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The Errors in This Book
Shoghi has committed great blunders in God Passes By. He has written many things wrongly which when seen against their 'reliable' Bahai books clearly brings out the fallacies. We present here some of them.

- Bab claimed to be the Promised Qaem in his first meeting with Mulla Husayn (page 9)

That's totally false! He made no such claim. Instead he only claimed to be the Bab of the Promised Qaem. The famed Bahai scholar Ishraq Khawri mentions in his famous book 'Rahiqe Makhtoom' quoting 'Tafsire Surahe Yusuf' of Bab, 'then surely God decreed that this book (Tafsire Surahe Yusuf) be revealed by Muhammad b. Hasan b. Ali b. Muhammad b. Ali b. Musa b. Jafar b. Muhammad b. Ali b. Hussain b. Ali b. Abi Talib upon his servant (i.e. Bab), so that it may be proof of Allah upon His creatures."

This clearly shows that the much touted 'Tafsire Surahe Yusuf' as per Bab's own admission was revealed to him by none other than Muhammad b. Hasan, the awaited Mahdi of the Shi'ites. Then indeed after having claimed servitude of Muhammad b. Hasan it is extremely foolish on Bab's part to claim the position of the awaited Mahdi of Islam.

- He (Bab), both on his father's side and mother's side was of the seed of the illustrious Fatimah (page 10) i.e., both his parents were Sayyid.

They were not! His mother was a Sayyid whereas his father was a Mirza. Hence he was a Mirza else even he would be called a Sayyid.
Moreover as quoted by Browne in his notes in the book 'A Travellers Narrative', when in the debate at Tabriz. Bab was asked his name, he replied, Mirza Reza.
Does Shoghi know his Bab's name and genealogy better than Bab himself? It seems so!

- Mulla Mohammed Marmaghani who had penned the death warrant of Bab did not meet face to face with the Bab (page 36)

What a lie! Shoghi himself mentions on page 18 regarding the examination of Bab at Tabriz that Mullah Mohammed Marmaghani, the one-eyed white bearded renegade... reprimanded Him as a perverse and contemptible flower of Satan.
E. G. Browne in his notes to the book, 'A Travellers Narrative' has mentioned the full details of the debate between Bab and Marmaghani, how Bab was completely defeated by him (Traveller's Narrative)

- The Babi dispensation has preserved the integrity of the Faith of its Author (page 36)

This is not true at all. Look at the various claims by Bab.

To Mulla Husayn he said that he was the Bab of Imam Mahdi (as), He later denied Babiyat in Masjid-e-Vakil, he then claimed to be the Promised Qaem in the examination at Tabriz, he later claimed to be a prophet with a shariat, and in the later stages of his life, he claimed to be God himself.Bahaullah from Iqaan saying that these persecutions refer to the persecutions of the Babis. But what he has deliberately not mentioned is for whose followers is it meant?

The hadith says that "And I will complete that by his (Imam Hasan Askari (as)'s son M-H-M-D, the mercy to the world. Now was Bab the son of Imam Hasan Askari (as)? No
Was his name M-H-M-D? No
Then does this hadith refer to him? No
Then why do Baha and Sahoghi say so??

- Shoghi quotes Abbas Quli Khan saying that "whoever had not seen Karbala, would if he had seen it (the battle of Tabarsi), not only have comprehended what took place there (in Karbala), but would have ceased to consider it "

(page 54)

- The dispensation of Baha signalised the end of the Prophetic Era (page 40)

Actually the dispensation of the Holy Prophet (saw) signalised it. He was the last prophet sent by Allah. Anybody else coming after him as an apostle or a prophet would be an imposter, be it Bab, Baha or for that matter anybody else.

- Shoghi quotes a forged tradition from Holy Prophet (saw), "Blessed is the man that visited Akka, and blessed is he that visited the visitor of Akka" (page 116)

Actually there is no such tradition in any authentic Muslim book of traditions. Moreover Bahaullah confirmed this tradition as correct.

- Shoghi quotes a prediction regarding the companions of Qaem and says "All of them (the companions of Qaem) shall be slain except One who shall reach the plain of Akka" (page 116)

This prophecy does not refer to Baha.
First of all it refers to the followers of the Qaem and we have proved before that Bab is not the Qaem. Hence it is not for Baha. Even if we believe the Bahais that Babi was the Qaem, then it is mentioned that all the companions of the Qaem will be slain except those who enter Akka.

Can the Bahais swear by Baha and say that of all the companions of Bab, only Baha was not slain and the rest of them were slain. Was Azal slain? Was Nabil slain, No they were not. Infact Nabil died after Baha.

Therefore this prophecy is not for Baha. This prophecy will be fulfilled when the true Qaem, i.e., Imam Mahdi (as) will arise.

- The successor of Bab was not named. (page 23)

Another screw-up by Shoghi,! Later on during the course of the article you will see that Shoghi admits that Mirza Yayha Noori was the legitimate successor of the Bab.

The admissions made by Shoghi in God Passes By

Newton says that every action has an equal and opposite reaction.

In the previous part we have seen how Shoghi Effendi has tried to write some wrong things to build the Bahai cause and by the grace of Allah we have succeeded in exposing them.

But that is not all! Shoghi himself has laid The Bahai Faith bare and naked. He has made glaring admissions which if properly analysed by an unbiased reader will prove the fallacies of the Bahai Faith. God alone knows how many such blunders have been made by him. Here we shall try to analyse some of these.

- Bab ordered in Khasail-e-Sabih to alter the sacrosanct formula of Adhan (page 10). He was summoned to Masjid-e-Vakil in Shiraz and was so violently struck that his turban fell to the ground (page 12).

One should refer to "The Dawn Breakers" compiled by the same author for a detailed study of this episode. Actually Bab had introduced his name in the Adhan as the Gate of Baqiatullah. This led to a disturbance in Shiraz. Bab was summoned and when struck on the face began to recant and disowned Babiyat. He ever cursed those who called him as Bab. (Dawn Breakers - page151)

- Manucher Khan, the governor of Isfahan was Georgian by origin and Christian by birth. (page 14) (Actually he was a Russian spy sent to create disturbance in Iran). He requested Bab to expound and demonstrate the truth of Mahdi's specific mission. To this request Bab readily responded. In less than 2 hours and in the space of 50 pages, Bab wrote such an exposition that it prompted Manucher Khan to declare his faith in the prophet of Islam. (page 14)

Now here lies the mystery.
We have seen Shoghi state that Bab annulled Islam and brought a new shariat (set of laws). Then how come we have people going to Bab, asking him about the authenticity of Islam, Bab obliging them and even converting them into the

Islamic faith?? What is going on here? Is Shoghi crazy? Well the obvious answer is that Mirza Ali Mohammed initially claimed to be the Bab of Imam Mahdi (as) and hence a devout Muslim. All his other claims (tall ones too!) came later.

- Manucher Khan gave him a brief respite of 4 months at his residence, the Imarat-e-Khurshid. He expressed his desire to consecrate all his possessions valued at 40 million francs to the furtherance of the cause of the Faith. He declared his intention of converting Mohammed Shah to the Faith and of obtaining the royal assent to the marriage of one of his sisters with the Bab (page 15)

Thus Manucher incited Bab to carry on with his ideas and assured him full support. The result was the chaos in Iran which Manucher and the Russians had originally desired.
Thus Bab was fooled and enticed by the wily Manucher.

- Bab was bastinadoed at the hands of Shaykhul Islam of Tabriz (page 46)

Here Shoghi has very cleverly stated that Bab was whacked at Tabriz, but the entire facts are missing. Hence for a person ignorant of the facts, it serves only one purpose - to misguide.

- Actually after the upheavals caused by the Babis, Bab was summoned to Tabriz. There in the court he proclaimed himself to be the Promised Qaem. (page 20). He had a debate with Mulla Mohammed Marmaghani in which he (Bab) was badly insulted and defeated. (See E. G. Browne's Notes on The Traveller's Narrative). Those present there pronounced him to be mad. Hence he was not put to death but was only bastinadoed. After some beatings Bab recanted and sought forgiveness from Imam Mahdi (as) and the present audience. He took back all his claims and wrote an apology which is present in 'Kashful Ghita' written by noted Bahais scholar A. F. Gulpaigani.

Bab's examination by the Ulama of Iran in Tabriz is studied one will have doubts about Bab having any position at all. This debate is reproduced in full below from pages 278-290 of the Traveler's Narrative)
"The chief persons who took part in this examination of the Bab were: Nasirud-din Mirza, now King, then Crown Prince of Persia who was at that time 16 years old, and on whom the government of Azarbaijaan had just been bestowed; Haji Mulla Mahmud entitled Nizam-ul-Ulama, the young Prince's tutor; Mirza Mohammed Mamakani entitled Hujjatul Islam, an eminent Shaykhi divine; Haji Mirza Murtaza Kuli Marandi entitled Ilmul Huda; Haji Mirza Ali Asghar, the Shaykhul Islam and (according to the present work) Mirza Ahmed and Imam-Juma. Shortly after these had assembled the Bab was brought in, and (according to the Musalman, and not the Babi accounts) was motioned a seat of honour. The following dialogue then ensued:

Haji Mulla Mahmud (H. M. M): 'The command of His Imperial Majesty, the King is that you should set forth your claims in the presence of the doctors of Islam, so that the truth or falsehood thereof may be established. Although I myself am not amongst the learned and only occupy the position of an attendant, I am free from prejudice and my conversation will not be without importance. Now I have three questions to be asked of you. Firstly are these books in the fashion and style of the Quran, of Epistles and of Prayers, and disseminated through all parts and regions of Persia yours, and did you compose them or do men (wrongly) attribute them to you'.

Bab: 'They are from God'

H. M. M: 'I am no great scholar: if they are yours, say so and if not, don't'

Bab: 'They are mine'

Two things can be inferred from this sentence.
1. The steadfastness of Bab: We have seen that the true prophets of God are always steadfast in their claims. Even the Bahais believe so. In fact, steadfastness is such a virtue that according to the famous Daleel-e-Taqreer of the Bahais, it is a necessary condition for a person claiming to be a prophet. But Bab within a matter of a few seconds, changed his stand. Initially he claimed his words to be from God, but when he was asked sternly, he admitted that he himself had composed them

2. Bab's claim of being God: Initially Bab claims his words to be from God, then suddenly claims them to be his own. Then either he is lying or claiming to be God. Will someone please clarify.

H. M. M: 'The meaning of your saying they are from God is that your tongue is like the Tree on Sinai (The Burning Bush. Refer Quran 27:7-9 and 28:29-30)

"If to say 'I am the Truth (i.e., God) be right in a tree,
Why should it be not right in some favoured man"

Bab: 'Mercy be upon you'

H. M. M: 'They call you the Bab. Who gave you this name and where did they give it? What is the meaning of Bab? and are you content with this name or not'?

Bab: 'God gave me this name'

H. M. M: 'Where? In the House of the Kaaba, or in the Holy House (Jerusalem) or in the Frequented House'? (Refer Quran 3:4 and explanation in the commentaries)

Bab: Wherever it was, it is a divine name'

H. M. M: 'In that case of course you are content with a divine name. What is the meaning of Bab?'

Bab: 'The same as the word Bab in the tradition
"I an the city of knowledge and Ali is the Bab (Gate)"

This is blatant heresy exhibited by the Bab. Here he claims that Allah gave the title of Bab to him. Shoghi Affandi in God Passes By says that Bab himself claimed the title of Bab. In fact in no Bahai books will one find any reference that states that Allah gave the title of Bab to Mirza Ali Mohammed.

Secondly the cheek of Bab is laugh-worthy. He has made an attempt to compare himself to the incomparable Ali, son-in-law and brother of the Holy Prophet (PBUH).

H. M. M: 'Then you are the Gate of the City of Knowledge'?

Bab: 'Yes'

H. M. M: 'Praise be to God! For forty years have I journeyed seeking to meet with one of the Gates and it was not granted to me. Now praise be to God you have come to me in my own country, even to my very pillow! If it be so, and I can but assure myself that you are the Gate, give me, I pray, the office of shoe-keeper'

Bab: 'Surely you are Haji Mulla Mahmud'?

H. M. M: 'Yes'

Bab: 'Your dignity is great; surely great offices should be bestowed upon you'

H. M. M: 'I only want that office and it is sufficient for me'

The Prince: 'We too shall leave and deliver over this throne to you who are the Gate'

Here the Bab is made an object of ridicule with H. M. M asking him to appoint him as Bab's shoe-keeper and the Prince offering Bab his throne.

H. M. M: 'As the Prophet or some other wise man hath said, "Knowledge is two-fold - knowledge of bodies and knowledge of religions"

I ask then in medicine, what occurs in the stomach when a person suffers from indigestion? Why are some cases amenable to treatment? And why do some go on to permanent dyspepsia or syncope (swooning), or terminate in hypochondriasis'?

Bab: 'I have not studied medicine'

Here Bab displays his abundance of ignorance by claiming ignorance of medicine. However there is a greater truth in the sentence. Not only here, but even in some subsequent parts 9f the debate, Bab admits his schooling. It is a clear proof that Bab was not Ummi. He did not posses Divine knowledge and whatever he knew was limited to what he had learnt at school.

The Prince: 'If so be that you are the Gate of Knowledge, yet say I have not studied medicine, this is quite incompatible with your claim!'

H. M. M: (To the Prince) 'It is of no consequence, for this is but the art of the veterinarian and is not included among sciences; so that herein is no incompatibility with Bab-hood'

H. M. M: (To the Bab) 'Theology consists of the sciences of Principles (Usool) and Applications (Furu'). The science of Principles has a beginning and a conclusion. Say then: are (the divine attributes of) Knowledge, Hearing, Seeing and Power identical with the (Divine) Essence, or otherwise'?

Bab: 'Identical with the essence'

H. M. M: 'The God is multiple and composite; the (Divine) Essence and (Divine) Knowledge are two things (like vinegar and syrup which have yet become identical; (God is) compounded of (the Divine) Essence plus Knowledge, of (the Divine) Essence plus Power and so on. Besides this, the (Divine) Essence is without 'Opposite, without Antithesis', But Knowledge which is identical with the (Divine) Essence has an opposite which is ignorance. Besides these two objections, God knows, the Prophet knows, and I know; we (therefore) partake in knowledge. We also have a ground of distinction; for the knowledge of God is from Himself, while our knowledge is from Him. Therefore God is compounded of a 'ground of distinction' and a 'ground of identity'. But God is not composite'

Bab: 'I have not studied Philosophy'. (At this the Prince smiles but preserves silence)

Another example of Bab's knowledge being limited to his academics.

H. M. M: 'The science of Applications is elucidated from the Book and the Code (traditions), and the understanding of the Book and the Code depends on many sciences such as, Grammar, Rhetoric and Logic. Do you who are the Bab conjugate Kala'?

Bab: 'What Kala'?

Kala in Arabic means 'He said'. It an often used word in the Arabic language. However Bab by saying 'what Kala' displays total ignorance of the existence of such a word. Later on being told some of the conjugations, he admits to have studied it in childhood, but has forgotten. Please note, the key word here is studied. Besides, it is a strange case of amnesia, that too from a person claiming to be a prophet. God alone knows what he remembered or forgot at some other stage of his 'prophethood'.

H. M. M: 'Kala, yakulu, kawlan' (begins to say the past tense after the fashion of a school boy - kala, kaala, kalu, kaalat, kalata, kulna....) then addressing the Bab says, 'Do you sat the rest'

Bab: I learnt it in childhood but I have forgotten it'

H. M. M: 'Give the derivatives of Kala'

Bab: 'What derivatives'?

H. M. M: (after giving some of the derivatives) - 'Now you say the rest'

Bab: 'I told you, I have forgotten'

H. M. M: 'Explain this verse of the Holy Quran: "it is He who maketh you to behold the lightening, a fear and a hope" (reference: Quran 13:13),

and also tell me what is the construction of 'Khaufan' wa 'Ta áaman' (words used in the verses literally translated as Fear and Hope)

Bab: 'I don't remember'

Bab cannot explain even one verse of the Holy Quran, yet Shoghi expects us to believe his statements in 'God Passes By' that Bab wrote commentaries on the verses of the Quran.

H. M. M.: 'What is the meaning of this tradition
"Laánallahul uyuna fainna zalomatil ainal waahidatan"

(May God curse the eye for verily they have acted unjustly towards the one eye)

Bab: 'I don't know'?

It is difficult for a reader to decide at this stage of the debate what should be commented upon - the patience of the interviewer or the total ignorance of Bab.

H. M. M: 'Explain the meaning of this tradition of what passed between Mamun, the Caliph and Imam Reza, His Highness, the Eighth Imam:
"Mamun Said: 'What is the proof of the right to the caliphate of thine anscestor Ali ibn abi Talib'? He (Imam Reza) replied, 'The sign of ourselves'. Mamun said, 'if it were not for our wives!'. Imam Reza said, 'If it were not for our sons!' Then Mamun was silent."

'What was the nature of the argument employed by Imam Reza, and what is the point of Mamun's objection, and the reply of Imam Reza thereto'?

Bab: 'Is this a tradition'?

H. M. M: 'Yes' (cites authorities) 'The circumstances under which the Surah-tul-Kawthar was revealed, as is well known, the following; "His Highness, the Holy Prophet was passing by. Aas said, 'this person is a childless man!'. Shortly afterwards he died leaving no children. His Highness, the Prophet was grieved, and so this surah was revealed for his consolation. Tell me now what was the nature of the consolation which it contained"?

Bab: 'Were these indeed the circumstances under which it was revealed'?

H. M. M: 'Yes' (cites authorities)

(The Bab asks for time to think)

H. M. M: 'In the days of our youth, we used, according to the dictates of our age, jestingly to repeat this sentence of Allamah (title used by Shiahs for one of their theologians Hasan ibn Yusuf ibn Ali of Hilli), whereof I desire you now to explain me the meaning;

"Eza dazal ur rajolo alal khunsa wal khunsa alal unsa wajabal ghuslo alal khunsa doonar rajolo wal unsa"

'Why should this be so?'

Bab: (after reflecting for a while) 'Is this sentence from Allamah?'

The audience: (unanimously) 'Yes'

H. M. M: 'Suppose this is not Allamah's, but mine, do you nevertheless explain its meaning. After all you are the "Gate of Knowledge!"

Bab: 'I cannot think of anything'

H. M. M: 'One of the miracles of the Arabian Prophet is the Quran and the miraculous character thereof is derived from its 'fasagat' and 'balaghat'. What is the definition of 'fasahat' and 'balaghat'?
(fasahat and balaghat both signify in general eloquence, but the former especially denotes correctness of diction and chasteness of style, the latter moving and affecting language which reaches the hearts of the hearers or causes the speaker to reach his object (See Lane's Arabic-English Lexicon)

Bab: 'I don't know' (the audience displays signs of anger and impatience)

H. M. M: 'If you were in doubt between two and three (inclinations or rakahs in prayer), what would you do?'

Bab: 'I would assume two'

Mulla Mohammed Mamakani (M. M. M.): 'O impious one! You do not even know what to do in cases of doubt in prayer and yet you claim to be the Bab!'

Bab: 'I would assume three'

M. M. M: 'Evidently if it is not two, you must say three'

H. M. M: 'Three is also wrong. Why did you not ask whether it was in the morning or evening prayer that I was in doubt, or whether it was after the inclination or before inclination, or after the completion of the two prostrations?'

M. M. M: 'You ought to give thanks, for had he said, "I would assume two", (in as much as engaging in an indubitable duty demands fulfilment of that indubitable duty) what would you have done then?'
(To the Bab), 'Did you write 'The first to believe in me was the light of Mohammed and (the light of) Ali' 'Is this expression yours or not?'

Bab: 'Yes, it is mine'

Here Bab implies superiority for himself over Mohammed (PBUH) and Ali (PBUH). The underlying meaning of this statement is also one of divinity of Bab which he claims for himself.

M. M. M: 'then in that case, you were the leader and they were the followers, and you must be superior to them?'

Haji Murtaza Kuli Marandi (H. M. K. M): ': 'The Lord of the Universe has said, "And know that whenever you seize anything as a spoil, to God belongs a fifth thereof, and to His Apostle..." (Quran 8:42), while you in your Quran (referring to the Bayan) say "a third thereof". On what authority and why?'

Bab: 'A third is a half of a fifth. What difference does it make?'
(the audience laughs)

I guess even we should laugh! Are the Bahais paying attention??

H. M. K. M: 'In how many ways is nine divisible?'
(the Bab gives no reply)

H. M. M: 'I am not tied down to words; show me a miracle suitable to your claims, so that I may become your follower, and on my submission, many will set their footsteps with the circle of devotion to you, for I am well known as learned, and the learned man will never follow the ignorant'

Bab: 'What miracle do you desire?'

H. M. M: 'His Majesty, the King Mohammed Shah is sick. Restore him to health'

The Prince: 'Why go so far? Are you not present? Let him exert an influence over your being and restore you to youthfulness, so that you may ever continue in attendance on our stirrup. We too, on witnessing the accomplishment of this miracle will resign this throne to him'

Bab: 'It is not in my power'

A miracle is the final proof that a true prophet displays to prove his prophethood. After failing miserably in answering the above questions, one would expect Bab to at least perform a simple miracle to redeem himself of the humiliation. But it was not meant to be. Is then Bab a true prophet??

H. M. M: 'Then honour is not rendered without reason. O dumb in the realms of words and dumb in the realms of ideas, what virtue do you then possess?'

Bab: 'I can recite eloquent words'
(recites)

"Praise be to God who created the heavens" (pronouncing the last word with final fat-ha)

This is the sentence most frequently recited by a Muslim. But Bab makes a mistake even in reciting this.

The Prince: (smiling) 'That which forms its plural in Alif and Taa is pointed with kesra alike in the objective and dependant cases' (this sentence is from the well-known versified Arabic Grammar called the Alfiyya, and will be found on page 19 of Dieterici's edition of that work (Leipsic, 1851).

Bab: 'My name Ali Mohammed corresponds with "Rabb" (Lord)'
(The sum of the letters in Ali Mohammed is 202 which is also the numerical equivalent of Rabb)

H. M. M: 'Every Ali Mohammed and Mohammed Ali corresponds to Rabb. Besides then in that case you should claim

to be the Lord, rather than the Bab'

Bab: 'I am that person for whose appearance you have waited a 1,000 years'

H. M. M: 'That is to say, you are Mahdi, the Lord of the Religion?'

Bab: 'Yes'

Bab claims to be the promised Mahdi. Earlier he claimed to be the prophet. Whew! Is he confused or is he simply lying or then is he just insane??

H. M. M: 'The same in person, or generically?'

Bab: 'In person'

H. M. M: 'What is your name and what is the names of your father and mother? Where is your birthplace and how old are you?'

Bab: 'My name is Ali Mohammed; my mother was named Khadija, and my father Mirza Reza the cloth seller; my birth-place is Shiraz; and of my life behold, 35 years have passed'.

Bab explicitly states that his father was a Mirza. But Shoghi in his book 'God Passes By', states that Bab father was a Sayyid.

H. M. M: 'The name of the Lord of the Religion is Mohammed; his father was named Hasan and his mother Narjis; his birthplace was Samarrah; and his age is more than 1,000 years. There is the most complete variance. And besides I did not send you'

Bab has claimed to be the promised Mahdi even when none of the criteria fitted him.

Bab: 'Do you claim to be God?'

H. M. M: 'Such an Imam is worthy of such a God'

Bab: 'I can in one day write 2,000 verses. Who else can do this?'

H. M. M: 'When I resided at the Supreme Shrines, I had a secretary who used to write 2,000 verses a day. Eventually he became blind. You must certainly give up this occupation, or else you too will go blind'.

- Bab lauded the 12 Imams (page 21)

Here the Bahais are caught! Shoghi, must reveal who are the 12 Imams or at the least tell us the name of the 12th Imam. Surely he is the Mahdi. If Bab lauded the 12 Imams it means that he was following the Shi'ite 12 Imams and not the 12th Imam himself. Then how did Bab become Mahdi himself is another discussion altogether.
The truth is that he initially claimed to be the bab or gate of the 12th Imam which is why he lauded the 12 Imams to prove his proximity and relation with them.

The Bahais will never be able to justify the lauding of the 12th Imam. Thus if Bab is false then Baha is also falsified automatically and thus The Bahai Faith is proved false. Ponder over this O ye who have intellect!!

Bab fixes the date of the promised revelation...

- Baha himself says "In no age or dispensation has the manifestation made mentioned in such detail and in such explicit language of the Manifestation destined to succeed Him (as Bab has done) (page 22).
- Bab refrained from appointing an interpreter of His teachings (page 23). But Baha in Iqaan has abundantly interpreted Bab's teachings to suit his own purpose.
- Bahaullah was the leader of the Bahais in the event of Badasht. He designated a new name for every believer gathered there without they knowing who had bestowed it. It was Bahaullah who brought the meeting to its final and dramatic climax. (page 25)

Thus whatever indecencies occurred at Badasht and whatever annulment of Islam happened at Badasht, it was due to

Bahaullah, and he kept secret his role there.

- By her conduct Taherah appeared in the eyes of her scandalized beholders to have defamed herself, shamed the Faith and sullied the important countenance she symbolised. Fear, anger, bewilderment swept their souls, and stunned their facilities. Abdul Khaliq Isfahani, aghast and deranged at such a sight, cut his throat with his own hands. Spattered with blood, he fled away from her face. A few, abandoning their companions renounced their Faith. Others stood mull and transfixed before her. Quddus, mute with rage, seemed to be only waiting for the moment when he could strike her down with the sword he happened to be then holding in his hand (page 25).

Need we say more!!
The questions posed by the common people to the Babis:
What of the signs and prodigies that must usher in the advent of the Qaem?

What of the major and minor occultations?

What about the cities of Jabulqa and Jabulsa?

How are we to explain the sayings of Husain ibn Ruh and what interpretation should be given to the authenticated traditions ascribed to Ibn-e-Mahaziyar?

Where are the Men of the Unseen who will are transverse in a week the whole surface of the earth?

What of the conquest of the East and the West which the Qaem has to effect after his appearance?

Where is the one-eyed Anti-Christ and the ass which he is to mount?

What of Sufyani and his dominion?

Are we to account as a dead letter, the undoubted and unnumbered traditions of the Imams, or are we to extinguish with fire and sword this brazen heresy that has dared to lift its head in our land? (page 36)

How valid are these questions. Shoghi has mentioned these questions but has not mentioned their replies. He has vaguely said that the Babis wrote treatises and commentaries in reply to these questions.

This itself proves that the Babis had no answer to these questions. And certainly knowing them, there would have been no way in which these questions could be answered.

- Bab believed in the legitimacy of the Imams and in the spiritual sovereignty of the Sahibuzzaman (as) (page 28)

The question to be asked to Shoghi is that who is Sahibuzzaman? Previously it has been proved that Sahibuzzaman is another title of Mahdi. This shows that Sahibuzzaman was different than Bab and implies that Bab acknowledged the superiority of the Imam and only claimed to be the deputy of Mahdi.

- The Babi war cry in the battle of Tabarsi and even in the other wars was Yaa Sahibuzzaman! (page 30, 34).

Having proved that Sahibuzzaman is the title of Mahdi, it means that the Babis were fighting for the cause of Mahdi. As mentioned earlier (refer part of Qayyamul Asma), the Babis believed in the deputyship of Mahdi, they were fighting on his behalf to prepare the advent for his reappearance.

- Baha says regarding the uprising of the Babis - "Hath the world since the days of Adam witnessed such tumult, such commotion (page 54)

The uprising took place after the death of the Bab. It has come in numerous traditions and also in many ayats (verses) that Mahdi (as) by his advent will usher in peace and equality in this world. Here we find that Bab has not fulfilled this prophecy. Rather the opposite has occurred. Thus Bab can never be Imam Mahdi (as).

- Some Babis apostatised and joined the ranks of the enemy (page 72).

This speaks volumes of the truthfulness of the Babi Faith. The falsehood of the Faith became evident to some and they were lucky enough to retreat, else with Bab and Baha they would be now in the deepest pit of Hell.
What, we may well inquire at this juncture were the nature and implications of the Bahai revelation, manifesting itself

so soon after the declaration of the Bab, abolished in one stroke what that faith had so newly proclaimed and upheld...?

Even Shoghi could not understand this predicament. Bab came 1,200 years after the Holy Prophet. Even though he wrongly claimed to be a prophet and revealed a shariat which apparently abrogated Islam, yet there was perceptible difference between the two. Baha rose only 13 years after the Bab. What were those changes in social conditions that prompted a change in shariat and rendered it obsolete? If Shoghi cannot answer this then no Bahai can.

Another proof that Baha is a false prophet

It is a common belief that it is Allah who sent the Messengers with laws to the people. He is the sole authority to decide when a new law is to be introduced and through which prophet. Thus a prophet has no say in the matter to introduce or abrogate any laws unless directed by Allah. But in the above passage the discussion of Allah's involvement in the change of law is absent. It appears that as if Baha did this on his own authority without the permission of Allah. It is small wonder that so many fallacies are available in the Bahai Faith as in any other man-made religion.

- Bab extolled Him (Baha) as 'Remnant of God (Baqiyatullah) (page 62). Actually it did not mean Baha, but it meant Mahdi.
- Baha retired for 2 years to the mountains of Kurdistan (page 70).
- Attired in the garb of a traveller, coarsely clad, taking with him nothing but His Kashkul (alms bowl) and a change of clothes, and assuming the name of Darvesh Mohammed, Baha retired to the wilderness so far removed from human inhabitation that only twice in a year, it was visited by peasants. Alone and undisturbed.... (page 76)

Mr. Shoghi, why did Baha go to Kurdistan? If at all he had to go to Kurdistan, why did he have to change his name, attire and last of all start begging? In the absence of any reasoning, we are forced to assume that he had gone there under the pretext of creating some mischief. Or, is it that he had already created some mischief in Baghdad, and was thus forced to assume such attire to flee from the authorities? A few questions are in order. Are Bahais allowed to change their name and identity whenever they wish? Besides if the place where Baha was staying was actually as isolated and desolate, then why did Baha change his name at all?

- In Qazvin according to Nabil, the remnant of the community had split into 4 factions, bitterly opposed to one another and prey to the most absurd doctrines and fancies. Baha found in Baghdad no more than a single Babi while only a handful of Babis remained in Kazmain (page 72)

So much about Bahai unity. When Bahais themselves cannot be united then how can they claim to unite the people of the world. Secondly the paragraph shows that the Babi-Bahai doctrines are very absurd in themselves.

- Baha advised his servant "Khadimullah" (servant of God) - 'Hear not the idle talk of the people of Bayan, they pervert the meaning of every word. (page 74).

Here Baha condemns the Babis even though he was one himself.
Actually some of them were themselves claiming to be the Promised One of the Bayan like Mirza Asadullah Dayan, who was killed by the order of Baha. Others proved that Baha is not the Promised One of the Bayan. Hence Baha condemned them. Also read: The Origin of Bahaism, The Traveller's Narrative

- Baha was represented as a usurper, a subverter of the laws initiated by Bab, and the wrecker of His Case. His (Baha's) epistles, interpretations, invocations and commentaries were being covertly and indirectly criticised, challenged and misrepresented. (page 75)

How true! It was indeed so. Baha had usurped the successorship of Azal. He abolished The Babi Faith. His writings contain many errors. Hence all the above statements are true.
Baha says that from the beginning of the foundation of the world....until the present day, such malice, envy and hate have in no way appeared or will they ever be witnessed in the future.

This goes to show that Bab was not Mahdi as he had not brought peace and equality to this world. If Bab not Mahdi,

then Islam is not over yet. Thus, no new prophet can come, thus Baha is false.

- According to Abdul Baha, no less than 25 persons declared themselves to be the Promised One foretold by the Bab (page 80)

If 25 people claimed to be the Promised One, why only Baha was considered to be true. Or did he elect and select himself? Will Shoghi or Abbas or any other Bahai give us the names of those who were turned down and only Baha survived. What did Baha possess that no other Bahai leader had, which made him the leader of the Bahais. I appeal for an independent appeal of the truth, a Bahai principle into the truth. If the Bahais fail to do so, then it is clear that Baha is an usurper and did not deserve to be a leader of Bahais.

- The Revelation of Baha was not immediately succeeded by a declaration (page 81)

Why? This is only a Bahai conspiracy to fit Baha into some of the prophesied dates.

- It would be no exaggeration to say that the Bahai community under the name of the re-risen Babi community was born and was slowly taking shape, through its creator (Baha) still appeared in the guise of, and continued to labour as, one of the foremost disciples of the Bab (page 81)

This means that Baha in disguise (read deceit) wrested the Babis into control. He then abolished The Babi Faith and announced his own authority. Isn't this true, Shoghi? Please admit Baha is a cheat, fraud and a usurper.

- The provisions of the Bayan were regarded as binding and inviolable (page 84).

Then dear Shoghi, why did Baha abrogate it and present his own set of laws?

- Baha says "no one in this world can claim any relationship with Me except those who in all their deeds, and their conduct follow Me" (page 86) Thus to be a true Bahai, one must:
  1. Always have a conflict with their brethren (as Baha did)
  2. Disguise themselves as dervishes (as Baha did)
  3. Change their names (as Baha did)
  4. Outstage and cheat their peers for material gains (as Baha did)

All the Bahais should use the above points as a checklist to see whether they fulfill the necessary qualifications to be Bahais.

- The enormous expansion in the scope of Baha's writings after His return from Sulaymania is yet another distinguishing feature (page 87)

This explains the mystery of Baha's exile. Actually Baha was aware of the existence of Sufis in Sulaymania. Being an ignorant person, he knew that he would have to learn something from the Sufis. Hence he disguised himself as a Sufi dervish. There he learnt the Sufi ideology and returned back. No wonder, his writings bear a Sufi flavour. If this is not the case can Bahais explain the sudden improvement or "expansion" in Baha's knowledge.
Baha calls Shaykh Abdul Hasan, a priest as 'a scoundrel, the schemer, the wicked one, the depraved one from whom originated and will return all infidelity, cruelty, and crime' (page 90). So much for the morality of Baha!.

- Shaykh Abdul Hasan began through the circulation of dreams, which he first invented and then interpreted to excite the passions of a superstitious and highly inflammable population (page 90).

This is beating the Bahais at their own game, i.e., dreams because a scrutiny of their religion reveals that it is based on dreams only (refer Baha's first revelation)

- Baha was accused of meditating in conjunction with various leaders in Persia, as insurrection against the sovereign (page 91).

No doubt of that!

- The Eid-e-Rizwan is the holiest and most significant of all Bahai festivals, the festivals commemorating the

declaration of his mission to his companions (page 96).

If it was only then that they came to know of his mission, then what was it that they believed him to be earlier. Any comments, Shoghi?

- There was a gap of 10 years between the birth of the Bahai's revelation at Siah Chal and the announcement to Babi disciples (page 66, 96).

Why this "adjustment" time? What was he doing during that period? What then did his followers think him to be?

- Baha's revelation took place in the garden of Najibiyah, subsequently designated by his followers as Ridhwan, (page 96).... With this declaration, Bab's own prophecy regarding the Ridhwan had been literally fulfilled (page 96).

This is a classic example of Bahai deceit. The garden was originally called Najibiyah. Subsequently the Bahais named it Ridhwan, and claimed that it was the fulfilment of Bab's prophecy.

Shoghi writes regarding the event of Ridvan:

- "The exact circumstances attending that epoch-making Declaration we are scantily informed. The words that Baha actually used at that occasion, the manner of His declaration, the reaction produced, its impact on Mirza Yahya, the identity of those who were privileged to hear Him are shrouded in an obscurity which historians will find difficult to penetrate (page 97)

Did the event occur at all? When such minute details of Baha's life are available then why did this event escape attention? Or is it that the actual events are too shameful for the Bahais to narrate?
Mirza Yahya says about the event of Ridvan:

- "Had I not chosen to hide myself, had I revealed my identity, the honour accorded to him (Baha) would have been mine too" (page 99)

- On page 97, Shoghi says that the effect of Ridvan on Azal is not known and on page 99 he quotes Azal's views on it!

Azal's views on the subject are interesting. Rather the honour could have gone to anybody, such was the condition of the Babis at that time.

- According to Abdul Baha, people condemned and vilified the exile as a mischief to all the world, as destructive of treaties and covenants, as baleful to all lands and as deserving of every chastisement and punishment (page 101)

How true! This is the real Bahai picture!

- Mirza Yaha was the half-brother of Baha, the nominee of the Bab and the recognised chief of the Babi community (page 103)

- Baha wanted Azal to go back to Persia (page 104) so that he may have no problem in conveying the message of his leadership to the Bahais.

- Azal left the writings of the Bab in Baghdad and proceeded to Mosul in disguise (page 104)

Where are the writings now?

- It was in this period, (Adrianopole), that Allaho Akbar was replaced by Allaho Abha.... and the title of 'People of Bayan" was replaced by 'People of Baha" denoted by followers of Baha (page 111/112)

Who gave him this authority?

- The neighbours of Baha at his departure kissed his hands (page 114)

- Baha prohibited kissing of hands (page 135)
- The changes of impiety, atheism, terrorism and heresy were openly and without restraint flung at the face of the Bahais (page 120/121)

Wherever the Bahais go, their mischief follows them only resulting in them being thrown out from that place.

- Baha says: "We verily have come to unite and weld together all that dwelt on the earth (page 137)

But he failed, since he could himself not be united with his own brother, nor could he foster unity between his sons. Even his sisterwas distraught with him. (give link to amma's letter)

- Mirza Mohammed Ali, the Prime Mover of Sedition, succeeded in bringing n his side almost the entire family of Baha as well as a considerable number of those who formed his immediate entourage...even Mirza Aqa Jan who served Baha for 40 years went over to the side of Mohammed Ali (page 155)

This shows the truth of his claims, i.e., Abdul Baha was wrong. Thus Shoghi was wrong and currently all Bahais are in the wrong. only the people of Mohammed Ali's side are the true Bahais.

- When Baha was asked about his name, he replied "Bahaullah"

This is a lie! His name was Mirza Hussain Ali Noori. How can a prophet lie, or can Bahai prophets lie?

- Sayyid Ismail Zabih used to sweep the approaches of the house where Baha was dwelling...unable to contain the ocean of love that surged within his soul, he one day, on the banks of the river, ;lay down with his face towards Baghdad, severed his throat with a razor, laid the razor on his breast and expired. Baha extolled Zabih as "King and beloved of Martyrs". No blood has till now been poured upon the earth as pure as the blood he shed (page 87)

So we see that Baha actually praises suicide. He should have condemned it, but did not. Not only that he went to the extent of calling Zabih's blood as the purest to have ever spread on the ground. Surely then Zabih's blood is superior to Bab himself and to that of Mulla Husayn Bushrui, or Yahya Durabi or of Quddoos, or any another "martyr" in the cause of the Bahai faith

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, Bahaullah, Bab, Shoghi, Effendi, Haifa, Acca, Abdul Baha, Islam

IMRAN SHAYKH, DECEMBER 2004 FEEDBACK

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The Position of Mirza Yayha - Subhe' Azal

After reading a lot about the lofty positions of the proponents of The Bahai Faith, lets look at the life of the avowed enemy of Baha, his own brother Mirza Yahya Nuri. Since he is an enemy of The Bahai Faith, it is but natural that pleasant things will not be written about him. However we will only analyse how low Shoghi Affandi can actually fall in actually slandering his own ancestral blood.

Actually, Shoghi seems to be quite confused about the position of Azal or is it that he is deliberately fooling to save the face of The Bahai Faith. Liars have a weak memory and thus we find a lot of contradictions in his words.

Was Mirza Yahya Nuri the successor of the Bab?

Here Shoghi is in a dilemma. History proves that Mirza Yahya Nuri was actually the successor of the Bab. If Shoghi admits it, in a single strike of the pen, he will nullify the claims of Bahaullah, and the religion of The Bahai Faith, if he doesn't, then he faces the problems of answering historians like ourselves.

Let us view the various versions of Shoghi regarding Bab.

- The Bab never named a successor or a vicegerent (page 23)
- Bab nominated Mirza Yahya on the advice of Baha (page 23)
- When His (Bab's) nominee (Mirza Yahya) roamed the mountains and the plains of the neighborhood of Rasht. (page 45)
- The nominee of the Bab was the credulous and the cowardly Mirza Yahya (page 72)
- Mirza Yahya claimed to be the successor of the Bab (page 73)
- Mirza Yahya was the provisionally appointed centre of Babism (page 81)
- Mirza Yaha was one of the half-brothers of Bahaullah, the nominee of the Bab, and the recognised chief of the Babi community (page 103)

Thus even though he tried a lot to hide it, Shoghi has to admit that Mirza Yayha was infact the successor of the Bab. Hence the claim of Baha was void and without merit.

The Character and Deeds of Mirza Yayha

Shoghi has tried to malign the character of Mirza Yahya. Its is not that Mirza Yahya Nuri was a nice man, he may have been evil but Shoghi has bent over backwards to malign him. His main motive to slander the character of Mirza Yahya was to build a ground for the successorship of Baha amongst the Babis after the demise of Bab.

However he has not realised that the successor of Bab should be as crafty and vile as him. The fact that Baha could manage to overcome the crafty Mirza Yahya shows the high level of craftiness found in him.

- Mirza Yayha was credulous and cowardly (page 72)

The Various Disguises of Mirza Yayha

- Mirza Yayha, a bewildered fugitive in the guise of a dervish, with a kashkul (alms bowl) in his hand, roamed the mountains of Rasht (page 45)
- With Bab no longer in the midst of his followers, his nominee (Mirza Yahya) either seeking a safe hiding place or wearing the disguise of a dervish or of an Arab wandering from time to time (page 73)
- Mirza Yahya after the execution of the Bab sustained such a violent shock that his faith almost forsake him. Wandering for a time in the guise of a dervish, he by his behaviour, had so severely tasted the loyalty of his fellow believers in Nur, that they too wavered in their convictions, some of them going so far as to throw in their

lot with the enemy. He subsequently proceeded to Rasht and concealed himself in the province of Ghitan until his departure to Kirmanshah, when in order to better screen himself, he entered in the services of a certain Abdullah Qazvini, a maker of shrouds and became a vendor of his goods... He then proceeded in the garb of an Arab by way of Mandalij to Baghdad. He established himself there in the street of the charcoal makers, situated in a dilapidated quarter of the city, and placing a turban upon his head and assuming the name of Haji Ali, he embarked upon his newly chosen profession (page 73)

- Mirza Yahya has even after the return of Baha from Sulaymania, either chosen to maintain himself in an inglorious seclusion in his own house or had withdrawn whenever danger threatened to such places at Hillah and Basra. To the latter he fled disguised as a Baghdadi Jew, and became a shoe merchant. (page 114)
- The conduct of Mirza Yahya who prided himself on his high sounding titles of Mirat-ul- Azaliyah (Everlasting Mirror), of Subh-e-Azal (Morning of Eternity) and of Ismul Azal (Name of Eternity).. were by now assuming such a character that the prestige of the faith was being directly involved or its future security seriously imperiled (page 73)
- Mirza Yahya dispatched Mirza Mohammed Mazandarani, one of his supporters, for the express purpose of murdering (Asadullah) Dayyan (page 79)
- Dayyan however was murdered by Khadimullah, the servant of Bahaullah (page 79)
- Mirza Yahya ordered that the cousin of the Bab, Mirza Ali Akbar, a fervent admirer of Dayan, be secretly put to death (page 79)
- Mirza Yahya along with a band of ruffians used to snatch at night, the turbans from the heads of wealthy pilgrims who had congregated at Kerbala, steal their shoes, rid the shrine of Imam Hussain of its diwans and candles and seize the drinking cups from the water fountains. (page 79)

The Decline of Mirza Yayha and His Subsequent Deeds

- It was the period of exile of Baha during which the prestige of the community's nominal head steadily declined from the scene. (page 81)
- When Mirza Yahya heard about the claim of prophethood by Baha and his honoring by the people, he remarked to Sayid Mohammed, Had I not chosen to hide myself, had I revealed my identity, the honour accorded to him (Baha) would have been mine too. (page 99)
- Mirza Yahya stained the annals of his faith with indelible infamy. His corruption in scores of instances, of the texts of Bab's writings, the blasphemous addition he made to the Adhan in which he identified himself with Divinity, his condemnation to death of all the mirrors of the Bab's Dispensations, his dastardly hand in the murder of Dayan, his foul deed in bringing about the murder of Mirza Ali Akbar, the Bab's cousin, his unspeakable repugnant violation of the honour of the Bab himself (illicit relations with the Bab's wife) were to be thrown into yet more into lurid light by further acts, the perpetration of which were to seal irretreivably his doom.(page 104)
- Mirza Yahya made desperate designs to poison the Baha and his companions... he invited Baha to his house where one day, having smeared his cup with a substance which he had connocted, he succeeded in poisoning him sufficiently to produce in him an illness which lasted no less than a month and which was accompanied by severe pains and high fever, the aftermath of which left Baha with a shaking hand that lasted till the end of his life.(page 104-105)
- Mirza Yahya poisoned the well which provided water for the family and companions of Baha (page 105)
- Mirza Yahya asked Ustad Mohammed Sulayman, the barber to assasinate Baha while he was attending to Him. (page 105)
- Baha made Aqa Jaan read out a part of the revelation to Mirza Yahya and asked him to reply it. The reply however was a counter declaration specifying the hour and the minute in which he had been made the recipient of an independent revelation, necessitating the unqualified submission to him of the people of the Earth, both of

the East and the West. (page 105). Now whom do we believe??

- Mirza Yahya sent one of the wives to the Government house to complain that her husband had been cheated of their rights and that her children were on the verge of starvation. (page 106).
- Mirza Yahya challenged Baha for a debate, which never took place. (page 106-107)
- So great was the conflict between the two brothers that Baha was banished to the penal colony of Acca and Mirza Yahya to Famagusta in Cyprus (page 113).

The episode of Mirza Yahya and Bahaullah also throws light on the Unity or rather Disunity between the brothers. Unity is one of the teachings of The Bahai Faith, i.e., Bahais advocate Universal brotherhood between the people. But if two blood brothers, and both of which are in leadership positions could not maintain brotherhood and unity between themselves, then how can they preach it to the world. This shows the fallacy of their claims and the deception of their religion.

Baha says "No one in this world can claim any relationship to Me except those who in all their deeds and in their conduct follow My example (page 85)

Thus if anyone has good relations with his brother, then he is not a Bahai as per the teachings of Baha. It is thus incumbent upon all Bahais to sever relations with their brothers if they want to be in the Faith and be acknowledged as a servant of Bahaullah.

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, Bahaullah, Bab, Shoghi, Effendi, Haifa, Acca, Abdul Baha, Islam

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The Role of Foreign Powers in the Origin and Growth of the Bahai Faith
Here we shall bring from this book the Bahai connection with the imperialistic powers and how each has helped the Cause of the Faith.
Refer the incident of Manucher Khan in the earlier portion of this article

- In the morning (following the killing of the Bab), the Russian Consul in Tabriz, visited the spot (of the killing) and ordered the artist who had accompanied him to make a drawing of the remains of the Bab as the lay beside the moat (page 38)
- The Czar of Russia, a contemporary chronicler had written, had even shortly before Bab's martyrdom, instructed the Russian Consul in Tabriz to fully inquire into the matter and report the circumstances of starting a Movement (page 39)
- A Russian poetess produced a drama called the "Bab" (page 39)
- Baha after the assassination attempt on the Shah went and stayed in the house of his brother-in-law Mirza Majid, who at that time was acting as a secretary to the Russian Minister Prince Dolgourki and whose house adjoined that of his master. The Shah was informed of this and he, greatly amazed, dispatched his trusted officers to the region, demanding that the accused (Baha) be forthwith delivered into his hands. Refusing to comply with the wishes of the royal envoys, the Russian Minister requested Baha to proceed to the house of the Grand Vizier, to whom he formally communicated his wish that the Trust of the Russian Government was being delivered into his hands should be insured. (page 47-48)
- The persistent and decisive invention of the Russian Minister Prince Dolgourki who left no stone unturned to establish the innocence of Baha in the Shah assassination case. (page 66)
- The Russian Minister as soon as he was informed of the Imperial decision (to take Baha wherever he desired), expressed his desire to take Baha under his protection and offered to extend every facility for His removal to Russia...Baha mentions this in His epistle to the Czar of Russia, Nicholaevitch Alexander II, "One of my ministers extended me his aid". In yet another illuminating testimony Baha says, "When this Wronged One was sore-afflicted in prison, the ministers of the highly esteemed government (of Russia) - may God Exalted and Glorified be He - assist them! My freedom was gained through the solicitude and the endeavour of His Excellency The Minister...His imperial Majesty, The Most Great Emperor - may God Exalted and Glorified be He - assist him!.. extend to me foe the sake of God his protection. On 1st Rabiuss Saani, 1269 AH, Baha along with some of the members of His family and escorted by an official of the Imperial bodyguard and an official representing the Russian legation, set out on his three months journey to Baghdad.
- Sultan Abdul Malik of Iraq refused to countenance the requests of the Persian Government either to deliver Baha to their representatives or to order His expulsion from the Turkish territory. (page 84)
- Baha had friendly intercourse with the officials including the governor of the city (of Baghdad) (page 74)
- Colonel Sir Arnold Burroughs Kemball, consul-general of the British Government in Baghdad and offered Baha protection of the British citizenship, called on him in person, undertook to transmit to Queen Victoria any communication He might wish to forward to her. He even wished to arrange for the transfer of His residence to India, or to any other place agreeable to Him (page 83)
- The Turkish Government had fixed as allowance for the maintenance of the exiles and their families. (page 106)
- In Surah-e-Muluk (a tablet), Baha asserts his innocence and the loyalty to the Sultan (Abdul Aziz) and his ministers. He assures him of his prayers to God on his behalf. (page 109)

- Baha was accused of having conspired with the Bulgarian leaders and certain ministers of European powers to achieve with the help of some thousand followers the conquest of Constantinople. (page 113)
- Some of the consuls of foreign powers called on Baha and expressed their readiness to intervene with their respective Governments on his behalf. Baha expressed his appreciation for their cooperation as he himself says, 'The consuls of that city (Adrianople) gathered in the presence of this youth at the hour of his departure and expressed their desire to aid him. They, verily, evinced towards us manifest affections'. (page 114)
- A European General was granted audience along with the Governor to meet Baha. (page 122).
- Abdul Baha visited Beirut at the invitation of a forum Grand Vizier of Turkey. His associations with the civil and ecclesiastical leaders of that city, his several interviews with the well-known Shaikh Muhammad Abdu served to enhance immensely the growing prestige of the community and spread abroad the fame of its most distinguished member. (page 122)
- The community prospered in Ishqabad in Russian Turkistan assured of the goodwill of a sympathetic Government enabling it to establish a Bahai cemetry and to purchase and thereon structures. (page 123).
- Through his intervention with the civil and military authorities, he succeeded in obtaining the freedom of his followers in Akka and in enabling them to continue to earn, without interference, the means of livelihood. (page 166)
- The Spanish Consul a kinsman of the agent of an Italian steamship company in his love for Abdul Baha and his anxiety to avert the threatening, had gone so far as to place at his disposal an Italian freighter, ready to provide him a safe passage to any foreign port of his choice. (page 169)
- At the invitation of the Lord Mayor of London, Abdul Baha had breakfast with him at the Mansion House. (page 178)
- Persian princes and noblemen and ex-ministers the Turkish Ambassador in Paris, an ex-Vali of Beirut, Turkish Pashas and ex-ministers and Viscount Arakawa, Japanese Ambassador to the court of Spain were among those who had the privilege of attaining his presence. (page 178)
- In America, Secretariat of State, Ambassadors, Congressmen... and other eminent people attained his presence. Among them were the Dutch, British and Swiss Ministers in Washington,, the Turkish Ambassador in that city and the Prince of Egypt. (page 181)
- The edifice (of Mashrikul Azkar at Ishraqabad) the foundation of which was laid in the presence of General Krupatkin, the Governor General of Turkistan who had been delegated by the Czar to represent him at the ceremony. (page 188)
- The Oriental Pilgrim House, erected on Mount Carmel by a believer from Ishqabad, soon after the embodiment of the Babi remains for the convenience of visiting pilgrims, was granted tax exemption by the civil authorities, the first time such a privilege has been conceded since the establishment of the Faith in the Holy Land. (page 192)

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, Bahaullah, Bab, Shoghi, Effendi, Haifa, Acca, Abdul Baha, Islam

IMRAN SHAYKH, DECEMBER 2004 FEEDBACK

All references taken from the official Bahai version
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The Writings of Bab, Baha and The Companions
All the prophets of Allah received revelation from Him. Allah is the source of all revelations. Thus it is said that the Divine books were revealed by Allah on the Prophets. For example the Torah was revealed on Moses, the Bible on Jesus Christ and the Quran on Prophet Mohammed (PBUH). In all the above cases we saw that books were revealed on the prophet, and not by the prophet. But the Bahais do so. According to the Bahais the book Bayan was revealed by Bab, Iqan by Baha and so on....

But first a fairy tale...if you want to know the source of Bahai revelations, then read on...

- The so called revelations came to Baha when he was imprisoned in the dungeons of Tehran, an abominable pit.....His feet in stocks, his neck weighed down by the mighty chain, surrounded by miscreants and criminals of the first order.....at so great an Hour and under such appalling conditions, the "Most Great Spirit", as designated by Himself, and symbolized in the Zoroastrian, Mosaic, the Christian and Mohammedan Faiths as the sacred Fire, the Burning Bush, the Dove and the angel Gabriel respectively, descended upon and revealed itself, personated by a 'Maiden' to the agonised soul of Baha.
- In his Suratul Haykal he thus describes those breathless moments when the maiden symbolizing the "Most Great Spirit" proclaimed the mission to the entire creation. While engulfed in tribulations, I heard a most wondrous, a most sweet vice calling above my head. Turning my face I beheld a maiden, the embodiment of the remembrance of the name of my Lord suspended in the air above me. So rejoiced was she in her soul that her countenance shone with the ornament of the good pleasure of God, and her cheeks glowed with the brightness of the All-Merciful. Between heaven and earth she was raising a call which captivated the hearts and the minds of men. She was imparting to both My soul and outer being tidings which rejoiced my soul and the soul of God's honoured servants. Pointing with her finger unto My head, she addressed all those in Heaven and all those on Earth saying, 'By God! this is the beauty of God amongst you and the power of his sovereignty within you, could you but understand (page 65)
- Baha says "whenever I chose to hold my peace and be still to the voice of the Holy Spirit, standing in My right hand aroused me, and the Most Great Spirit appeared before My face and Gabriel overshadowed me and the Spirit of Glory stirred within My bosom, bidding me arise and break My silence. (page 65)
- (Baha) sang the praises of that Maiden who personified the Spirit of God within him. (page 77)
  This was the state of the "Maiden" who was the source of Baha's revelation.

The tall claims of Baha's revelation

- During the first 2 years after His (Baha's) return from Sulaymania, the unrecorded message that streamed from His lips averaged in a single day and night, the equivalent of the Quran (page 88).
  Guess the sufis must have really taught Him something!!
- On the express orders of Baha, hundreds of thousands of verses, mostly written by His own hand were obliterated and cast into the river. Mirza Aqa Jaan says that "not once or twice but innumerable times I was commanded to repeat this act (page 88)
  These writings must have been really absurd or heretic in nature, hence Baha thought it better to dispose them off lest they become the cause of revealing his ignorance or the falsity of his claims!!
- The Iqan was revealed in the space of 2 days and 2 nights (page 88).
  Going by the speed of Baha's revelations, the Iqan should have been twice the size of the volume of Quran. but it found to be of hardly 100 pages in its Persian text. Why so less Baha? Why did your speed decline? Or is it that you ran out of ideas?
- Mirza Baqir Shirazi transcribed no less than 2000 verses every day. He laboured during six to seven months.

Every month the equivalent of several volumes would be penned by him and sent to Persia. About 20 volumes in his fine penmanship he left behind for Mirza Aqa Jan. (page 108)

- Baha says, "Such are the outpourings ..... from the clouds of Divine Bounty that within a pace of an hour, the equivalent of a 1000 verses have been revealed. So great is the grace vouchsafed in this day that in a single day and night, were an amanuensis capable of accomplishing it to be found, the equivalent of the Persian Bayan would be sent down from the heaven of Divine Holiness"(page 108)
- Baha says "I swear by God! In those days the equivalent of all that has been sent down aforetime unto the Prophets has been revealed. That which has already been revealed in this land (Adrianopole), secretaries are incapable of transcribing. It has therefore remained for the most part untraced (page 108) These were some of the happenings of Baha about the Revelation.

The writings of Bab

Baha has safely mentioned that the source of his writings was the Holy Spirit in the form of the Maiden. He has also mentioned the various forms in which the Holy Spirit was appearing in front of the previous prophets. But he has not mentioned how the Holy Spirit appeared in front of Bab. Does Baha by this omission want to say that there was no divine revelation for Bab? Or did Allah reveal the verses to Bab directly without any channel or medium? In that case Bab would be called a greater Prophet even greater than Baha. Is that not so?

Strangely even Bab did not mention as to how he received the Revelation. Or is it that he revealed his own verses upon himself??

In any case....,

- Mulla Ali Bastami says that from the pen of his master (Bab) within the space of 48 hours, verses had streamed that equalled in number to those of the Quran. (page 11)
- The revelation of Bab's commentary on Surah Kausar was no less than 2000 verses (page 12)
- Bab wrote a commentary on the first letter of Surah Asr in verses that equalled in number a third of the Quran (page 14)
- Bab claimed (in the court of Tabriz) to be able to reveal within the space of 2 days and 2 nights, verses equal to the whole of the Quran (page 18)
- In the magnitude of the writings emanating from His (Bab's) pen and the diversity of the subjects treated in those writings, the revelation stands totally unparalled in the annals of any previous religion (page 19)
- Baha says "The verses that have rained from this cloud of Divine mercy have been so abundant that as yet none has been able to estimate their number. Scores of volumes are now available. How many still remain beyond our reach. How many have been plundered and have fallen into the hands of the enemies, the fate of which is still not known (page 19)
  Not even by Baha?? How strange for a God to be ignorant!!
- The Kitabur Ruh written by Bab comprised of 700 surahs (page 20)
- In the fortress of Mah-ku, Bab wrote 9 commentaries of the Quran.(page 20).
  Yet despite his prodigious speed Bab could not complete the Bayan which was to be just one book with 19 chapters!

Qayyamul Asma

Now let us talk about the most famous book penned by Bab, and that is Qayamul Asma. On the night of 5th Jamadiul Awwal (22nd May 1844) Mirza Ali Mohammed Bab met Mulla Husayn Bushrui. To him he presented the claim of being the special deputy or Bab (Gate) of the awaited Imam Mahdi (as). When Mulla Husayn asked for a proof in support of this claim, Bab wrote a commentary on Surah Yusuf which forms the opening of the book. This commentary as found in Raheeq-e-Makhtoom was supposedly revealed by Imam Mahdi (as) to Bab. This convinced Mulla Husayn that Mirza Ali Mohammed was indeed the Bab of Imam Mahdi (as).

Thus Qayyamul Asma is very important regarding the claims of Bab because in it we find the first claim of Mirza Ali Mohammed and that is being the Bab of Imam Mahdi (as). This book is very important in the annals of Bahai history and it can be gauged by the following passages of God Passes By:

- The declaration of the mission of the Bab was marked by the "first, greatest and the mightest of all books in the Babi dispensation (Qayyamul Asma), the celebrated commentary on the Surah of Yusuf, the first chapter of which, we are assured, preceeded in its entirety in the course of that night of nights from the pen of its divine revealer. The description of this episode by Mulla Husayn as well as the opening pages of that book attest the magnitude and force of the mighty revelation. He claimed to be the Herald (Bab - Gate) of One immeasureably greater than himself (Imam Mahdi as) (page 9)
- Mulla Husayn says that on the night of 22nd May 1844, Mirza Ali Mohammed revealed the verses of Qayyamul Asma. (page 8)
- Bab has revealed what Baha characterised as the "first, greatest, and the mightest of all books in the Babi dispensation", the celebrated commentary of Surah Joseph, entitled Qayyamul Asma (page 9)
- It was this book Qayyamul Asma which the Babis universally regarded during almost the entire ministry of the Bab as the Quran of the people of Bayan, whose first and most challenging chapter was revealed in the presence of Mulla Husayn on the night of its Author's declaration.....a single passage of which had captured the imagination and entranced the soul of Hujjat and whose contents had set afire the intrepid defenders of the Fort of Shaykh Tabarsi and the hereos of Nayriz and Zanzan (page 20)

Thus we see that Qayyamul Asma is respnsible for the conversion of Hujjat and three Babi uprisings. Thus all those who were on Bab's side were supporting the claim of Babiyat (special deputship) of Imam Mahdi (as) and not one believed him to be Imam Mahdi himself. But did Bab himself call himself as the Gate of Imam Mahdi (as) ?? Yes, and even Shoghi says so. It is amazing but atlast the truth has come out from the people of falsehood.

- Shoghi says about Babism on page 11 of God Passes By; A Faith whose founder (Bab) did not content Himself with the claim of being the gate of the Hidden Imam....
- In Qayyamul Asma, Bab extolls the virtues and anticipates the coming of the "Remnant of God", "Most Great Master" (page 19)

Actually, the "Remnant of God" in Arabic is termed as "Baqiyatullah". This word is used in Quran for Imam Mahdi and is among his famous titles. This fact can also be found in the introduction to the book Dawn Breakers translated by Shoghi Effandi and is considered an important book by the Bahais.. Thus even the Bahais accept that Baqiyatullah is a title of Imam Mahdi (as).
But here Shoghi has a completely different story to tell. He says that by Baqiyatullah, is meant Baha. Now what makes Shoghi make such a preposterous claim?

- Shoghi on page 45 says that, "Baha alone was the object of the cryptic allusions, the glowing eulogies, the fervent prayers, the joyful announcements and the dire warnings recorded in Qayyamul Asma.
  Here again he has substituted Baha for Imam Mahdi (as). Another blunder committed by Shoghi.
- On page 11, Shoghi says that Mirza Ali Mohammed claimed to be the Gate (Bab) to the Hidden Imam.
- On page 8, Shoghi says that in his first meeting with Mulla Husayn, Bab claimed to be the Promised Qaem.

Now, if Bab claimed to be the Promised Qaem which is not true, in the very first meeting with Mulla Husayn, which was the beginning of his declaration, when did he claim to be the Gate of the Hidden Imam??
The Bahais cannot answer these questions, but we can!! Bab only claimed to be the Gate of the Hidden Imam initially, it was only after the event of Badasht, that he declared himself to the Promised Qaem.

Thus the book Qayyamul Asma is a death trap for the Bahais and they have since discontinued its publication.

The capabilities of Quddus in interpreting Quran

- Quddus wrote a commentary of the Surah of Samad, thrice as voluminous as the Quran itself (page 30).

- Quddus wrote a commentary of the Surah of Samad, 6 times as voluminous as the Quran itself (page 46).
  What a great screw-up and that too in the same book with a few pages separating the two references! Surely liars have weak memories.
- Baha alone was the one alluded to by Quddus, who upon his arrival at the Fort of Shaykh Tabrasi, uttered as he had dismounted and leaned against the shrine, the prophetic verse "The Remnant of God - Baqiatullah is better for you if you are believers". (page 46)

Again the Bahais say that Baqiyatullah means Baha. But we have proven before that it means only Imam Mahdi (as). Quddus was calling people towards the deputyship of Mirza Ali Mohammed so that through Bab they could reach the holy presence of Imam Mahdi (as). In no utterances of Quddus can it be proved that Quddus was referring Baha as Baqiyatullah.
A point to ponder: Bahais say that Bab brought a new religion to abrogate the religion of Islam and the book Quran. Now, if Bab annulled the Quran and Islam, then why did Bab, Baha and Quddus and others of their ilk write commentaries on the Quran. Surely no wise man would write a commentary of an annulled book, leave alone a prophet. Secondly there is no instance of a prophet having written a commentary on the divine book of his predecessor. Did Jesus Christ write a commentary of the Torah, and did Holy Prophet write a commentary on the Bible?? No!

Then why did Bab and the others do so? Simply because they were Muslims. Bab had never claimed to be the Promised Qaem initially. The claim came only at the end of his mission. In fact he only claimed to be the Bab of the Promised Qaem, and thus he and his followers wrote extensive commentaries to justify their claims of being learned Muslims and receiving help of Imam Mahdi (as).

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, Bahaullah, Bab, Shoghi, Effendi, Haifa, Acca, Abdul Baha, Islam

WWW.SECTSOFBAHAIS.COM, JANUARY 2009 FEEDBACK

The "Guardian-groups" have a very interesting history! Basically, there are three groups which each believe they have a Guardian, and one group that awaits a Guardian:

1. Orthodox Baha'is (followers of Joel B. Marangella)
2. Baha'is Under the Provisions of the Covenant (followers of Neal Chase)
3. Baha'is Loyal to the Guardian (followers of Jacques Soghomonian)
4. Tarbiyat Baha'is (followers of Rex King et al)

Majority of these groups believe that Charles Mason Remy was the Second Guardian of the Baha'i Faith.

Charles Mason Remey

Mason Remey claimed that he was the Second Guardian of the Baha'I Faith because:

1. Shoghi Effendi appointed him as President of the International Baha'i Council, and called it the "embryonic" International House of Justice.
2. The President of the Universal House of Justice was to be the Guardian.
3. Thus, Shoghi Effendi wanted Charles Mason Remey to be the next Guardian by his appointment as President of the IBC (which would become the UHJ).
4. Mason Remey was the adopted son of 'Abdu'l-Baha (spiritually if not legally), and thus a adopted Aghsan (Branch).
5. 'Abdu'l-Baha prophesied that Mason Remey would be the next Guardian by saying, "Ere long thou shalt be a sign of guidance unto mankind".

At the death of Shoghi Effendi, while he was in London, his widow put out a telegraph stating that the Guardian was "very ill"; knowing he was in fact deceased.

When the Hands later met in Haifa to open the safe, they broke the seal, and they found no Will and Testament. Later that night, one of the Hands (a Persian) later told other Persian Hands that the Guardianship was "BADA" (i.e. God changed His mind on the matter), and that the Guardianship was over for all time. At first the American and British Baha'is were appauled by such a doctrine, but they later recanted, and all (including Remey) signed a document stateing that the Guardian left no successor, so the Hands would now be the HEAD of the Faith.

Years before, Remey claimed that he had been approached by a number ofthe Hands who said, "The Guardian wants you to succeed him should he die without a son!" Remey probably believed that these same Hands would come forward and nominate him as 2nd Guardian. This did not happen.

Instead, Ruhiyyih Khannum (widow of Shoghi Effendi) and the Persian Hand who came up with the new "BADA" doctrine of the Guardianship, and a few others, DISBANDED the International Baha'i Council, and formed a new institution called the "Custodians". These were be 9 Hands who would run the Faith. This included Ruhiyyih Khannum and some "hand picked" Hands who would support her and her decisions. For all practical purposes, Khannum "ruled" the Baha'i Faith from that point until her death.

Mason declared he was the 2nd Guardian, and was declared a Covenant-Breaker by the Custodians. The NSA of France and about 5,000 individual Baha'is followed Mason Remey. For the next few years the Hands went around "declaring" anyone who would not renounce Remey. The Remeyites started their own group called "Baha'is Under the Hereditary Guardianship". Rex King was nominated "Secretary General" in the United States; which at that time had perhaps 1500 to 2000 members.

Leland Jensen (a Knight of Baha'u'llah) was elected a Member of the NSA. King and Jensen were at each other all the time. Jensen eventually resigned because of King, and later became a follower of Donald Harvey (Mason's successor). King was excommunicated by Mason Remey for being "satan". What King did to deserve this I don't know. He apparently "pissed off" quite a few Baha'is because during his tenure as Secretary-General of the "Orthodox Baha'i

NSA" half of the NSA resigned as MOST of the "Orthodox Baha'is" either resigned, returned to the "Haifan" organization, joined Leland Jensen's group,or went completely inactive.

Rex King then formed his own group called "Baha'i: Orthodox Community"in Las Vegas, New Mexico. They said that Remey was not "Guardian" but rather merely a "Regent", and that the IBC was a "Council of Regents"to rule the Faith until a true descendant of Baha'u'llah would come forward and become Guardian (the Regents would declare him such). King appointed himself the next Regent, and his own family members fellow "Regents". This group later named themselves "Baha'i: Tarbiyat Community".

The largest of the Guardian groups today are the "Orthodox Baha'is" who support Joel Bray Marangella.

Mason appointed Donald Harvey as his successor in 1967; a man not among the 9. Joel B. Marangella said that this appointment (of Harvey) was invalid since, by that time, Remey had "gone senile" and didn't know what he was doing. Marangella also said that since Remey"activated" the IBC (9 men) in 1965, Joel became the "Third Guardian"at that time; since Remey "abdicated" his Guardianship

Dr. Leland Jensen (founder of the Baha'is Under the Provisions of the Covenant) accepted Donald Harvey as Remey's successor until Harvey excommunicated him (for claiming to be Jesus returned and the "Establisher" of the Baha'i Faith...a position actually superior to Guardian). Then Jensen declared that Pepe Remey (Mason's adopted son) was the Guardian, but Pepe denied this; finally telling Jensen's followers that Jensen was false, corrupt, and a liar. Some of Jensen's followers discovered these letters from Pepe Remey and then left Jensen and followed Jacques Soghomonian. Neal Chase, a firm disciple of Jensen, was in communication with Pepe Remey, and Pepe Remey (being an old man by this time) once referred to Chase as "my son" (or on several occassions). This made Chase to claim that Pepe was his spiritual father; just as 'Abdu'l-Baha was the spiritual father of Charles Remey, calling him "my son". So, while Pepe Remey said "I am NOT the Guardian of the Faith, Jacques Soghomonian is the Guardian", Neal Chase said, "Oh, well, of course Pepe Remey was the Guardian, and he called me 'son' so I'm his successor and the third Guardian of the Baha'i Faith". The current Baha'is Under the Provisions of the Covenant have 5 "Communities"

Jacques Soghomonian was (like Joel B. Marangella) a member of the NSA of France when Mason Remey declared he was the 2nd Guardian. The NSA of France accepted Mason as the 2nd Guardian. The Custodians (the 9 Hands who ran the Faith after Shoghi Effendi died) declared the NSA of France to be "defunct" and changed the locks on the doors and confescated the H.Q.

The current group that follows Jacques Soghomonian (Baha'is Loyal to the Guardian) has about 50 members worldwide.

The paper "Charles Mason Remey and Those That Followed Him", written on behalf of the Universal House of Justice, says that Donald Harvey died without appointing a successor. This is not accurate. Harvey appointed Jacques Soghomonian as his successor. This was known by all : Leland Jensen, Pepe Remey, etc.

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, Bahaullah, Bab, Shoghi, Effendi, Haifa, Acca, Abdul Baha, Islam

WWW.SECTSOFBAHAIS.COM, JANUARY 2009 FEEDBACK

Those who believe that the Guardianship ended with Shoghi Effendi and at present UHJ is the true leader.

This is the major Bahá'í sect .They believe that Guardianship became BADAH (God changed His Planned) and their will be no more Guardians after Shoghi Effendi.

At the death of Shoghi Effendi, while he was in London, his widow put out a telegraph stating that the Guardian was "very ill"; knowing he was in fact deceased.

When the Hands later met in Haifa to open the safe, they broke the seal, and they found no Will and Testament. Later that night, one of the Hands (a Persian) later told other Persian Hands that the Guardianship was "BADA" (i.e. God changed His mind on the matter), and that the Guardianship was over for all time. At first the American and British Baha'is were appauled by such a doctrine, but they later recanted, and all (including Remey) signed a document stateing that the Guardian left no successor, so the Hands would now be the HEAD of the Faith.

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In 1963 the Hands meet together in Haifa and they elected nine member council called as Universal House of Justice to look after the affairs of the Bahá'ís. This UHJ is elected every five years.

Website: http://www.bahai.org

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Islam versus The Bahai Faith - Tawheed

IMRAN SHAYKH, JULY 2010 FEEDBACK

Visit any Bahai forum, website or pick up any beginner's book on the Bahai Faith, it is sure to have a discourse on how the Bahai Faith is the Universal Religion which unites in itself all major religions of the world viz. Islam, Christianity, Judaism, Hinduism, Buddhism.

While I do not wish to embroil myself in a debate on other religions, especially Judaism for its evident superior principles and laws than the Bahai Faith, I am still trying to fathom after so many years how the Bahai Faith bears any resemblance to Islam.

Why I believe Judaism is superior to the Bahai Faith

While there are more differences between Islam and the Bahai Faith than can be listed, I will take my readers through the fundamental disparities between the two faiths.

Belief in God - Tawheed

Even after reading several original books of the Bahai Faith (as opposed to the distorted translations) and engaging in repeated dialogues with learned Bahais, I am yet to comprehend how the Belief in God according to the Bahai Faith bears any resemblance to Islam.

My fundamental question at the beginning and in the aftermath of these dialogues remains the same:

Does the Bahai Faith espouse a belief in One God (monotheism) or multiple gods (polytheism)? Does God have god-like characteristics (omnipotence, ominiscient) or man-like weaknesses? Can God be comprehended or is he incomprehensible?

My confusion stems from the fact that Bahais giving varying answers depending on who is posing the question.

Religion	Concept of God
Islam	One God - Allah, the Unique. Cannot be fathomed by His creation and bears no similarity to any creation. Has no partners/ son.
Christianity	Trinity of God (the Father), Jesus (His son) and Holy Ghost.
Judaism	One god, who is creator of everything.
Hinduism	Multiple gods (polytheism), god assumes avatar of man and has man-like traits and frailties.
Buddhism	No absolute creator god.
Zoroastrianism	Dualism - god of good and god of evil
Bahai Faith	One god who cannot be known and manifests Himself in an avatar across eras very similar to the concept of God in Hinduism who assumes avatar of man.

To the Bahai

There exists only one God, who is creator of all things. His omnipotence and omniscience is indisputable. God is too subtle to be comprehended by man's limited intellectual faculties. The god regardless of how we call him – Allah, Brahma, Jehowah, Jesus/Father/Spirit, Buddha is the same.

The only problem with the Bahai concept of God, as I will explain in the ensuing sections, is that the other faiths that supposedly belong to the same origin as the Bahai Faith do not have the same concept of God. Many believe in more than one God, some believe that God has man-like attributes and weaknesses and can be comprehended.

There is no reconciliation forthcoming from the Bahais in the wide disparities between the Bahai Faith on the one hand and Islam, Christianity, Buddhism, Hinduism on the other hand, except to glib over it as if these differences are too insignificant to merit any intelligent debate.

To the Hindu

The Bahai Faith's belief in God is about the plurality of gods. So if in the Hindu pantheon there are said to be 333 million Gods, the Bahai Faith agrees with this completely. So there are two faiths that maintain such a belief – Hinduism and the Bahai Faith. Note that the point over here is not to criticize or praise polytheism, the point is to underline that the Bahai Faith maintains that plurality of Gods is a reality.

Of course, it does not end there. Every concept of divinity that defines Hinduism inevitably forms part of the Bahai doctrine. So God assumes the form of man (or manifests Himself as the Bahais claim) and descends on earth (Lord Rama, Lord Krishna), marries, has children, etc.

Clearly, the Bahai F aith advocates belief in multiple gods (polytheism) as a fundamental belief. Moreover, concept of God closely resembles human traits of hunger, thirst, lust, anger, etc. Notice how different this belief is from the original belief of the Bahai Faith in God – one God, incomprehensible by man, with no traits similar to man.

To the Christian

The Bahai Faith's belief in God closely resembles the Holy Trinity. So like the Christians the Bahais too believe in God (Father), Jesus (His Son) and the Holy Ghost.

Akin to Christianity, the Bahais believe that God is One (monotheistic) but shares His divinity with His Son and the Holy Ghost. He can at will take the shape of man (Jesus) and live among the people as one of them. God assumes the shape of man, he is afflicted with human frailties, emotions, hunger and thirst is overcome by a bunch of rabid fanatics who finally put him on the cross where He dies to rise again.

The moot point is that the Bahai Faith advocates monotheism of Christianity while at the same time embracing the polytheism of the Hindu Faith. Moreover, the monotheism is unique in that it allows God to have a partner/equal in the form of a son as also a Holy Ghost. Again, all this runs contrary to the belief of the Bahai Faith that God is One and indivisible and does not have human qualities so a son is ruled out and He is Supreme in His divinity so that rules a trinity.

To the Jew

The Bahai Faith advocates monotheism. Although the Bahais dare not propagate their faith to the Jews of Israel under the terms imposed by Israel in exchange for Haifa, the fact remains that the Bahai scriptures mention that Bahai Faith is the natural consequence of Judaism and is in fact superior to it.

Once again, we find the Bahai Faith advocating the monotheism of Judaism after accepting the polytheism of the Hindu Faith.

To the Zoroastrian

The Bahai Faith advocates belief in two gods – a god of evil – Ahriman and a god of goodness – Ahura Mazda. The two gods are constantly in conflict, which in a way serves to maintain equilibrium between god and evil in the world.

While the Zoroastrian belief in two gods – duality is the anti-thesis of the Bahai belief in one god, it does not prevent the Bahais from claiming that the Bahai Faith is a natural progression of Zoroastrianism. In fact, many Zoroastrians have converted to the Bahai Faith as Iran, the country of origin of the Bahai Faith, is home to a large number of Zoroastrians.

Even a casual observer will find the link between two faiths practicing contradictory beliefs of unity and duality incredible. Just like he will find links between faiths practicing monotheism, polytheism, trinity altogether inconceivable.

To the Buddhist

The Bahai Faith advocates the concept of God in Buddhism despite the fact that Buddhism does not believe in a God. Buddhism has no place for an absolute creator god. In fact it is debatable whether Buddhism is a religion at all, since it resembles a spiritual philosophy that pursues an empirical approach to the truth.

Of all the religions that the Bahai Faith professes to resemble, Buddhism is the least resembling of the Bahai Faith. But that does not seem to pose a problem to the Bahai Faith as the non-godlike nature of Buddhism is considered similar

to the monotheistic nature of the Bahai Faith. Just like the monotheistic nature of the Bahai Faith is similar to the polytheistic nature of Hinduism.

To the Muslim

For some reason, a faith which claims to be a universal religion that combines in itself all world religions, Bahai scriptures focus disproportionately on Islam leading one to believe that Islam and Muslims were always the focus of the Bahai Faith and other religions were a mere afterthought to disguise their true intentions.

The comparisons I have drawn thus far between the Bahai Faith and other religions make it amply clear that there is no way the concept of God in Islam can in anyway reconcile with that of the Bahai Faith.

1. Every Muslim confesses to the dual testimony – There is no God except Allah. Muhammad is the messenger of Allah. If there is no God except Allah, Who has been described in various places in the Holy Quran as being unique, without parallel, unseeable but All-Seeing, unknowable but All-Knowing, how can Buddhism, Christianity, Hinduism, Zoroastrianism have anything to do with Islam since their concept of God bears no resemblance to Allah even after accounting for all twisted interpretations advanced by the Bahais to make all these Gods appear one and the same?
2. Islam believes that God exists. But Bahais espouse the Buddhist belief that a spiritual creator does not exist.
3. Islam believes in unity of God – monotheism and there is no place for duality of Zoroastrians or the trinity of Christians or the polytheism of Hinduism. The Bahais however, maintain that their Faith is the confluence of all religions notwithstanding the diversity in the belief in God.
4. Islam believes in a God that has no equal and was neither born nor gave birth (Surah Tawheed, verses 1-4). Bahais espouse the Christian belief that Jesus was the son of God.
5. Islam believes that God can see everyone but none can see Him (Surah Anaam, verse 103). Bahais espouse the belief of Hinduism and Christianity that God can assume physical form and can be seen.
6. Islam believes that God is unlike anything else (Surah Tawheed, verse 4 and Surah Shura, verse 11). So He cannot possess any attribute similar to any created thing. Bahais advocate the belief of Hinduism and Christianity that God possesses man-like traits.
7. Islam believes in a God that communicates with His creatures through messengers and prophets who were mortals like other creatures (Surah Kahf, verse 110). The Bahai Faith believes in a God that manifests Himself regularly and acquires immortal traits despite possessing man-like attributes (body, soul).

The disparities are too many to be listed. Suffice to say that the widest chasm between the Bahai Faith and Islam relates to the belief in God. There is no way the two religions can reconcile their beliefs on Godhood as I have shown and this puts paid to the claim that the Bahai Faith is a natural progression of Islam.

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Independent Investigation of Truth

IMRAN SHAYKH, MAY 2014 FEEDBACK

The independent search after truth is investigating the truth and abstaining from imitations

"The independent search after truth" is one of the most important of the twelve Baha'i principles. Abd al-Baha introduced this as the first of Baha'u'llah's principles. Although in another instance Abd al-Baha refers to the Oneness of Humanity as the first principle: "His first teaching is the Oneness of the World of Humanity."
(Ref: Abd al-Baha, Khatabat (Tehran), vol. 2, p. 5)

Baha'i's say that any individual must investigate and seek after the truth. They must listen with their own ears, see with their own eyes, and contemplate without the influence of any love or hatred. "When humans attain the rank of [religious] maturity they must investigate and think about [the things] the servants [of God] grasp - without [the influence] of love or hatred - whilst they have trust in God, and [they] must hear and see with their own ears and eyes."
(Ref: Abd al-Hamid Ishraq Khawari, Payami Malakut (New Delhi: Mu'assisiyi Mazbuat Amri Hind, 1986), p.11 (citing Baha'u'llah).

Abd al-Baha says:
Man must independently seek the truth and abandon imitations. The nations of the world each have their own imitations and each is different (from the others). The imitations have caused war and conflict, and as long as these imitations remain, the unity of the human world is not possible. Thus, one must seek the truth so that with its light, these darkness' disappear. For truth, is only one. It does not accept plurality or division . . . These imitations, have made the human world dark. These imitations have caused war and killings. These imitations have caused hatred and enmity. Thus, we must seek the truth so that we can be freed from all of the hardships and [our] insights can be awakened and we can find way to the Divine Kingdom.
(Ref: Abd al-Baha, Khatabat (Tehran), vol. 2, pp. 144-145)

Put more simply: Since different nations imitate different issues and do not head towards a single truth, they will always be at war with each other. They should put aside these imitations and independently search for the truth so that all problems are solved.

He says, those who are fair will examine, research, and inquire. This examination and inquiry will result in their guidance . . . they say: "We will go and see, and we will investigate the truth."
(Ref: Abd al-Baha, Khatabat (Egypt), vol.1, pp. 189)

Of course, it is clear that seeking the truth is very important, but what it is more important than seeking what is right, is accepting it. This means if a truth is found, it must be accepted, or else, based on Abd al-Baha's words, the slogan of seeking the truth will not solve any problem.

With this point in mind, we will commence on analyzing the principle of "The Independent Search After Truth, Unfettered by Superstition or Tradition.

- Is Independent Search of Truth an innovation of the Bahais?
- Were the Founders of Baha'ism, Truth Seeking and Truth Accepting?
- Is this principle correct from a rational and logical perspective?
- Conclusion

The articles have been based on the book "Avaze Dohol" - the Beating of the Drum by Masoud Basiti, Zahra

Moradi.

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Independent Investigation of Truth

IMRAN SHAYKH, MAY 2014 FEEDBACK

Abdul Baha confesses that seeking the truth is not an innovation of Baha置值lah and all prophets invited the people to investigate the truth

Are the Baha段痴 the first ones to have brought these principles forward to the ears of the world?
The Bahai principle of Independent Investigation of Truth is not new. It is in reality an innate principle which has already come in the books of various religions.

It is clearly evident that this principle is not a particular initiative or special innovation of The Bahai Faith. Rather, all schools of thought and all of the Divine Religions call up on people to seek what is right, say what is right, and accept what is right. We will refer to just a few examples below so that the lack of originality of this principle can be revealed to all.

In the Avesta, the Holy Book of the Zoroastrians, it has come that:
Hear with your ears the best things; look upon them with clear-seeing thought, for the decision between the two Beliefs, each man for himself before the Great consummation, bethinking you that it be accomplished to our pleasure.
(Ref: Avesta, , Translated by L. H. Mills, vol. 1, Ahunavaiti Gatha, Yasna, chap. 30, verse 2, citing Sacred Books of the East (American Edition, 1898), http://avesta.org/yasna/yasna.htm#y30)

In the Torah, the Holy Book of the Jews, we read that:
Thus saith Jehovah, stand ye in the ways and see, and ask for the old paths, where is the good way; and walk therein, and ye shall find rest for your souls.
(Ref: The Old Testament, The Book of Jeremiah, chap. 6, verse 16 (American Standard Version)

It is mentioned in the Bible:
Prove all things; Hold fast that which is good; Abstain from every form of evil.
(Ref: The New Testament (American Standard Version), Thess. 5:21-22)

The Holy Quran says:
. . . so give good tiding to My servants. [Those] Who listen to speech and follow the best of it. Those are the ones God has guided, and those are people of understanding.
(Ref: Quran (Sahih International) 17-18)

It is interesting that Abdul Baha also confesses to the fact that this principle is not new:
His Highness Moses spread the truth as did his Highness Jesus and his Highness Abraham and his Highness the Messenger (meaning the Prophet Muhammad) and his Highness the Bab and his Highness Baha置值lah. They all established and spread the truth.
(Ref: Abdul Baha, Khatabat (Tehran), vol. 2, p. 5)

He also says:
From the teachings (principles) of his Highness Baha置值lah, the first is seeking the truth, and the foundation of all the Prophets . . . is truth, and the truth is one. His Highness Abraham was the harbinger of truth. His Highness Moses was the servant of truth. His Highness Christ was the establisher of truth. His Highness Muhammad was the propagator of truth. His Highness A`la (meaning the Bab) was the herald of truth, and his Highness Baha置值lah, was the light of truth.
(Ref: Ibid, p.55)

He also mentions:

The foundation of the divine religions is one. It is one truth, it is one spirit, it is one light, and it does not have a multitude. Among the foundations of the divine religion is seeking the truth [so] that the whole of humanity seeks the truth.
(Ref: Abdul Baha, Khatabat (Egypt), vol. 1, pp. 66)

- Independent Search of Truth: Introduction
- Is Independent Search of Truth an innovation of the Bahais?
- Were the Founders of Baha段sm, Truth Seeking and Truth Accepting?
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The articles have been based on the book "Avaze Dohol" - the Beating of the Drum by Masoud Basiti, Zahra Moradi.

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Independent Investigation of Truth

IMRAN SHAYKH, MAY 2014 FEEDBACK

Did the Bahai's leaders try to spread, seek, and accept the truth, or did they try to hide and deny it? In order to seek the truth, one must initially investigate and probe, and then by relying on knowledge and reason, find the truth and try to act upon it.

However, not only did Bahaullah not give permission to Bahai's to investigate, read, and listen to the words of the critics of Bahai Faith, but he also declared the authority of reason to be invalid and declared acknowledging Bahai Faith to be the criterion of being knowledgeable..

This is what Bahaullah says about reason: Know that from now on, that which has reached your reason or will reach it, or is perceived by the reasons of [those with intellects] superior or inferior to yours, none are the criterion for recognizing the truth and will never be.
(Ref: Bahaullah, Badi` (Tehran: n.p., n.d.), p. 286. What Bahaullah says here is in contrast with what his son Abdul Baha says: "If you seek divine recognition (`irfan ilahi) . . . refer to intellectual and written (naqli) arguments," Abdul Baha, Makatib (n.p. [probably Tehran]: Mu'assisiyi Milli Matbu`at Amri, 134 Badi`), vol. 8, pp. 119 -120)

He also says about knowledge: If today, someone grasps all of the knowledge on earth but stops at the word 'yes' (meaning does not become a Bahai), the Lord will not pay attention to him (ladi l-Haqq madhkur na) and he will be considered as the most ignorant amongst the people.
(Ref: Bahaullah, Iqtidarat wa chand lauh digar, (n.p.: n.p., n.d.), p. 111)

Put more simply: If a scholar pauses and hesitates about acknowledging Bahai Faith, he is considered among the most ignorant of the people.

Does this statement from the founder of Bahai Faith agree with the notion of accepting and seeking the truth?

Do Bahais tell their audience that their Prophet considers non-Bahai's to be ignorant? Of course not!

Instead, Abdul Baha strongly advises the missionaries to be careful of their behavior so that they can have more influence on their audience. He says: The divine principles in this luminous era are such that one must not insult anyone or attribute them to ignorance [by saying] that you do not know and I know. Rather, one must view everyone from a respectful perspective and must speak and argue from the viewpoint of seeking the truth. [They must say] come, there are several issues at hand, so let us seek the truth, and see how and why [it is so]. The missionary must not consider himself wise and others as ignorant. This thought will result in arrogance, and arrogance causes a lack of effectiveness; instead, one must not see any merit in himself and must speak with the maximum extent of kindness, humility, and humbleness. This kind of expression will be effective.
(Ref: Abdul Baha, Makatib (Egypt: Matba`at al-Kurdistan al- `Ilmiyya [Published by Faraj-Allah Dhaki al-Kurdi], 1328 AH), vol. 1, pp. 355)

How is it that Bahaullah calls non-Bahai's ignorant but his son Abdul Baha cautions missionaries away from insults and calling people ignorant?

Or when Abdul Baha uttered the call of seeking the truth, had he forgotten that Bahaullah had ordered the seekers of the truth to refrain from hearing and reading the writings of others, whether they are knowledgeable or ignorant?

Did Bahaullah not state that: The wayfarers of the path of belief and the seekers of the cups of certainty must keep themselves clean and pure from all other values (shu'unat `ardiyya). This means they must keep their ears from hearing the words and keep their hearts from assumptions related to the words of glory and keep their soul from superficial causes and keep their eyes from seeing perishable words . . . for if a servant wants to follow the words, actions, and deeds of the servants - whether they be knowledgeable or ignorant - and make them a criterion for recognizing God [Haqq] and His friends, then they will never enter the Paradise of satisfaction (ridwan ma`rifat) of the Lord of Glory.
(Ref: Bahaullah, Iqan, 1st ed. (Hofheim [Germany]: Mu'assisiyi Matbu`at Bahai Alman, 1998), pp. 2 - 3. Because of

obvious flaws in the official Bahai translation, we have translated this section ourselves and have not used the official Bahai translation. - Ed.)

Put more simply: Those who seek faith and certitude must protect their ears eyes, heart, and soul from the words of others - whether those other people are knowledgeable or ignorant.

Is it part of the principle of "seeking the truth" to refrain from listening to the words of others - even those who are knowledgeable? Isn't listening to the sayings of others one of the necessities for seeking the truth? How is it that the Jews, Christians, and Muslims must put aside the words of their forefathers and seek the truth with open ears and eyes, but Bahai's are not allowed to listen to anyone's words?

Abdul Baha says: The followers of Moses (i.e. Jews) have imitations (taqalid), Zoroastrians have imitations, Christians have imitations, Buddhists have imitations, and every nation has imitations [and] thinks that its imitations are correct and the imitations of others are invalid. For example, the followers of Moses believe that their imitations are correct and the imitations of others are invalid. We want to find out which [imitations] are correct. [Obviously] not all imitations are correct. If we stick to an imitation it will prevent us from correctly investigating other [religions] imitations. For example, a Jewish person cannot understand that other [religions] are correct because he believes and sticks to the imitations of Judaism. Therefore, he must put aside the imitations and seek the truth and [think that] perhaps others might be right. Thus, until imitations are not put aside, the truth will not become manifest.
(Ref: Abd al-Hamid Ishraq Khawari, Payam malakut, p.17 (citing Abdul Baha))

Unfortunately, this is a prescription that has only been prescribed for non-Bahais. Bahaullah forbids his followers from hearing any sort of criticism about Bahai Faith; even if their critics criticize them using strong evidence and documents:

[Bahaullah says,] "All of the Lovers of God (i.e. Bahais) must avoid anyone from whom they perceive the smell of hatred towards the 'Beauty of the Glory of Abha' (jamal `izz abha which refers to Bahai Faith or Bahaullah), even if they [argue by] speaking of all the verses and by clinging to all the books." Then he, glorified be his name, said, "They should protect themselves with perfect protection, lest they fall to the trap of their deceptions and tricks. This is the advice of the Pen of Fate (qalam taqdir)." And in another speech he states, "Rejecting such individuals has been - and will be - the closest way [of achieving] divine satisfaction, for their breath spreads like poison."
(Ref: Abd a l-Hamid Ishraq Khawari, Ganjiniyi Hudud wa ahkam, 3rd ed. (Tehran: Mu'assisiyi Milli Matbu`at Amri, 128 Badi`), chap. 70, p. 450.)

Bahaullah has ordered Bahai's not to speak with the critics of Bahai Faith. Why indeed?!

How can one claim to seek the truth, when they do not have permission to read and hear the words of the critics of Bahai Faith?

If someone is seeking the truth, shouldn't he have permission to study the criticisms made of Bahai Faith?

Why should a researcher of the truth not use the books that criticize Bahai Faith and not have the right to speak with anyone about the challenges facing Bahai Faith?

Abdul Baha instructs the Bahai's: The Hands of the Cause of God must be ever watchful and so soon as they find anyone beginning to oppose and protest against the Guardian of the Cause of God, cast him out from the congregation of the people of Baha and in no wise accept any excuse from him. How often hath grievous error been disguised in the garb of truth, that it might sow the seeds of doubt in the hearts of men!
(Ref: Abdul Baha, The Will and Testament of `Abdu'l-Baha [sic] (US Bahá'í Publishing Trust, 1990), p. 12, http://reference.bahai.org/en/t/ab/WT/wt-1.html)

Ironically, the same Abdul Baha that gives the order to expel his coreligionists says: Kindness brings about life, separation brings about death.
(Ref: Abdul Baha, Khatabat (Egypt), vol.1, p. 153)

Which seeker of truth will not be stricken with questions, doubts, and misgivings in the beginning of

this journey?

If someone had a question regarding an issue and for finding a truth, and embarked on research and analysis, must they be considered an apostate and kicked out of one's community?

Is the meaning of seeking the truth in the Bahai creed, closing the door of research from the truth seeker and preventing his or her questioning and protests?

Bahaullah says: No pleasure has been created in the world greater than listening to the verses [brought by Bahaullah] and understanding their meanings and not objecting to or questioning any of the words and comparing them with the words of others.
(Ref: Bahaullah, Badi` (Tehran: n.p., n.d.), p. 145)

This saying of Bahaullah clearly contradicts the first and most important principle of the Bahai faith. By this account, the leaders of Bahai Faith want their followers to be like sheep that close their eyes and ears to anything other than the words of Bahai Faith and only listen to their utterances and refrain from comparing them with any other words.

In another instance Bahaullah says: Become blind so that you see my face, become deaf so that you hear my pleasant tone and voice, become ignorant so that you get a share of my knowledge, and become poor so that you can take an everlasting portion from the sea of my eternal riches. Become blind means [see] nothing but my beauty and become deaf means [hear] nothing but my words and become ignorant means [have no knowledge] but my knowledge, so that with a pure eye and clean heart and fine ear you come to my sanctified realm.
(Ref: Bahaullah, Ad`iyyi hazrat mahbub (Egypt: Published by Faraj-Allah Dhaki al-Kurdi, 1339 AH), pp. 427 - 428)

Bahaullah has ordered Bahai's to become blind, deaf, and ignorant, so that they do not see, hear, or understand anything other than he deems fit! The Quran - the same book that Bahaullah had adhered to for years - had already warned about having such beliefs: Say: "Are the blind and seeing equal? Do you not contemplate?"
(Ref: Quran 6:50)

What kind of truth seeking is this that requires oneto become blind, deaf, and ignorant, and only entrust their heart to the claimant of truth, so that they enter his sanctified realm?

Is this decree anything but a clear contradiction of the principles which the Bahais preach with pride?

We already mentioned at the beginning of this topic that Bahaullah even considers the authority of reason and intellect to be invalid: Know that from now on, that which has reached your reason or will reach it, or is perceived by the reasons of [those with intellects] superior or inferior to yours, none are the criterion for recognizing the truth and will never be. Mbr<(Ref: Bahaullah, Badi` (Tehran: n.p., n.d.), p. 286)

By this account, whoever seeks the truth should not listen to anything, should not see anything, and should not think, learn, or ponder. Is it by this formula that one becomes a true Bahai!?

When all of the standards, measures, and criterion to discover the truth are taken away from a person, how and with what tools can they perceive the truth about Bahai Faith?

What kind of truth-seeking formula is this that does not put any toolset at the service of a person, and in the end, ultimately expects belief and certainty? What kind of truth-seeking do the followers of Bahai Faith pride upon themselves and their religion? In Bahai Faith, it is taught that every individual must personally choose their beliefs after reaching the age of religious maturity (15 years for both girls and boys).
(Ref: A question [was asked] about the age of religious maturity; answer: maturity is in the fifteenth year and both women and women are the same regarding this matter," `Abd a l-Hamid Ishraq Khawari, Ganjiniyi Hudud wa ahkam, chap. 1, p. 14.)

Bahaullah says: When humans attain the rank of [religious] maturity they must investigate . . . and [they] must hear and see with their own ears and eyes.
(Ref: Abd al-Hamid Ishraq Khawari, Payam malakut, p.11 (citing Bahaullah))

Those that preach these beliefs with great enthusiasm to non-Bahai youth, never tell their audience that the tools and

criterion to determine the truth will be taken away from them. They never mention that soon they must become blind and deaf. They must not think nor criticize. Thus, they turn away from intellect, reason, and understanding and follow the path of those which they zealously criticized.

Such beliefs are not strange when one considers that Bahai Faith is in essence born out of Babism which itself is utterly against seeking the truth and knowledge. For example, one of the Bab's orders was the destruction of all non-Babi books.
(Ref: This is the name of one the chapters in Bab's Bayan Farsi: "Chapter six of the sixth unit which is about destroying all books but those that have been written or will be written about this order (meaning the Bab's creed).")

Furthermore, the Bab ordered: Teaching a book other than the book of Bayan is not allowed unless it has in it what is related to theology (kalam). [Teaching] those [sciences] which have been invented such as logic (mantiq), principles [of Jurisprudence] (usul), and other [sciences], is not permitted for those who have faith.
(Ref: Ali Muhammad Bab, Bayan Farsi, unit 4, chap. 10)

The book Bayan, which was written by the Bab is considered the divine book of the Babis. This book was initially written in Arabic and was later written with more explanation and detail in Farsi. The Arabic version was supposed to be revealed in 19 units and 19 chapters but was only completed to the eleventh unit. The Farsi version was more incomplete than the Arabic and was written until the tenth chapter of the eleventh unit.

As we saw, the Bab had ordered that nothing be taught other than his own books and had ordered for the destruction of most other books. The Bab did not suffice with this order. He ordered that anything non-Babi be destroyed, whether it be places of worship, graves, or even people , so that one world would remain with only one leader and only one religion called Babism!

The Bab ordered that all non-Babi books, graves, places of worship, and non-Babi people be destroyed! In addition, he forbade the teaching of non-Babi books. Bahaullah also affirmed the Bab's decrees.

The world would have been a strange place if no books had remained in it other than the Bab's and his admirers. The instructions and orders of the Bab were so inhumane, illogical, and violent that the Bahai's themselves have not been able to justify and explain them. When approached by questions regarding this matter, they respond by saying Babism has been abrogated and what orders the Bab gave or how he thought have nothing to do with Bahai Faith. Bahaullah considers his own book the Aqdas as the abrogator of the Bayan:

The book of Aqdas abrogates all the decrees of the book of Bayan . . . everyone's [religious] source is [now] the book of Aqdas not the book of Bayan. The decrees of the Bayan are [now] abrogated.
(Ref: Asad-Allah Fazil Mazandarani, Asrar al-athar khususi, (n.p.: Mu'assisiyi Milli Matbu`at Amri, 124 Badi`), vol. 2, p. 106)

But this is while Bahai's still consider the Bab to be the Starting Point (nuqtiyi aula) and missionary of the Manifestation of God. They celebrate his birth, rush to visit his shrine, and consider visiting his home (in Shiraz, Iran) to be like performing the Islamic Hajj. (Hajj is a special Islamic pilgrimage that every Muslims is required to perform in the city of Mecca at least once in their lifetime.) So how is it that they deny having any relation to the Bab, and declare Babism to be abrogated?

The reason for such contradicting attitudes is that when it is to the advantage of Bahai Faith to deny the words of the Bab, Bahaullah says that the book of Bayan has become abrogated. However, when it is in his advantage to affirm

Babism, "one letter of the Bayan is dearer than everything that is in the heavens and the earth."
(Ref: Asad-Allah Fazil Mazandarani, Asrar al-athar khususi, vol. 5, p. 333)

Bahaullah, in one place declares the Bayan as abrogated due to the coming of the book of Aqdas, whilst in another he curses those who claim the abrogation of the Bayan: I swear to God that if an individual from the followers of the Bayan mentions the abrogation of that book, God will break the mouth of the speaker and defamer. I [swear by] He who in His hand is my soul and my essence, a single letter from the Bayan is dearer to me than everything that is in the heavens and the earth.

According to what Bahaullah states - irrespective of the Bayan being abrogated or not - murder (Chapter 7 of the 16th unit of the Farsi Bayan: "The sixteenth chapter of the seventh unit which is about [the decree] that all rulers who rise who are [followers] of the religion of the Bayan, leave no-one in their land who is not a follower of this religion. This is compulsory upon all the people too"; "It was uttered in the day of the appearance of his Highness A`la (meaning the Bab) to behead, burn the books, destroy the monuments, and massacre [everyone] but those who believed [in the Babs religion] and verified it," Abdul Baha, Makatib (Egypt: 1330 AH), vol. 2, p. 266.), looting (Chapter 5 of the 5th unit of the Farsi Bayan: "The fifth chapter of the fifth unit which is about the decree of taking the property of those who do not believe in [the religion] of Bayan and giving it back if they become believers in this religion, except in the lands where taking [property] is not possible."), and the crimes ("It was uttered in the day of the appearance of his Highness A`la (meaning the Bab) to behead, burn the books, destroy the monuments, and massacre [everyone] but those who believed [in the Babs religion] and verified it," Abdul Baha, Makatib (Egypt: 1330 AH), vol. 2, p. 266; Bayan Farsi: "Chapter six of the sixth unit which is about destroying all books but those that have been written or will be written about this order (meaning the Bab's creed).") that Ali Muhammad Bab ordered his followers to commit in the Bayan, are more dear to Bahaullah than everything that is in the heavens and earth!

Bahaullah claims he does not intend to abrogate the Bayan. He gives glad-tidings to the people of the world that he will soon make firm the decrees of the Bayan and will prove the Bab's writings. ("Say: 'The polytheists thought that we might want to abrogate what was revealed unto the Point of Bayan (Nuqtat al-Bayan which means the Bab)... but God has desired by this manifestation [meaning Bahaullah himself] to make firm what has been revealed by the Point of Bayan. Thus we will make firm his decrees and will prove his writings on earth with an evident power and authority," Bahaullah, Badi`, p. 390.)

The reason for such an act is to use the book of Bayan to prove he is the person whom God will make manifest (man yuzhiruh Allah).

He says: Although everyone knows that by this great manifestation what has been revealed in the Bayan has been proved/made firm, made obvious, and has been fulfilled; the name of God has been elevated; the remnants of God have been distributed to the West and East; and the Farsi Bayan has been endorsed particularly for this manifestation, but they have been constantly writing "that they have abrogated the Bayan" so that the calf (Calf or `Ijl, was used by Bahaullah to refer to his brother Mirza Yahya who opposed him and was widely believed by the Babis to be the successor of the Bab.) may be worshipped.
(Ref: Bahaullah, Iqtidarat wa chand lauh digar, pp. 45-46)

They have attributed to this confessor (meaning Bahaullah) - by whose authority all [divine] Books speak - that he has abrogated the decrees of the Bayan. May the curse of God fall upon the unjust.
(Ref: Ibid, p. 103)

When critics take issue with the barbaric decrees of the Bayan, Bahaullah says that the words of the Bab have nothing to do with Bahai Faith, because with the coming of Bahai Faith, the Bayan was abrogated. But when it is in his interest that the Bayan not be abrogated, he curses those who consider the Bayan to be abrogated and states that the Bayan has not been abrogated and its decrees will be proved and made firm in the future.

Furthermore, Bahaullah affirms the status and position of the book of Bayan by telling his followers to refer to this book: Refer to it, for a letter from it will suffice the entirety of the people of the earth. And surely God has stated all things in the evident book.
(Ref: Asad-Allah Fazil Mazandarani, Asrar al-athar khususi, vol. 2, p. 102)

The Bab has written numerous inhuman and illogical things in the Book of Bayan. Bahais claim that the beliefs of Bab have nothing to do with Bahai Faith for Bahaullah has declared the Book of Bayan to be abrogated. This is while Bahaullah has intensely affirmed this book in order to prove his succession and has rejected its abrogation.

- Independent Search of Truth: Introduction
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Independent Investigation of Truth

IMRAN SHAYKH, JUNE 2014 FEEDBACK

Seeking the truth is most definitely innate, logical, and reasonable; blind imitation is also an inappropriate and irrational action. But just as was determined in the second perspective, this principle is not exclusive to Baha'ism.

Seeking the truth and accepting what is right is an innate matter. This concept is a fundamental basis of the Islamic belief which Baha'u'llah had firm belief in for years before he founded the Baha'i creed. A glance at the teachings of the Quran can reveal the origins of this so-called novel Baha'i principle. The Quran constantly invites humans to find what is right, go after knowledge, invites them to use their reason, and keeps them from blind imitation of their fathers and ancestors. The Prophet of Islam also strictly recommends pondering and seeking the truth using reason and intellect when making a decision in regards to fundamental issues of belief.

It is stated in the Quran, "And when it is said to them, Follow what God has revealed, they say, Rather, we will follow that which we found our fathers doing. Even though their fathers understood nothing, nor were they guided."
(Ref: Quran, 2:170)

The Quran not only prohibits people from blindly imitating their fathers and ancestors, but also prohibits blind imitation of influential groups in society - "And they will say, - Our Lord, indeed we obeyed our masters and our dignitaries, and they led us astray from the [right] way. -

But, what if an imitation is not blind and unreasonable? If a person, finds a wise human whose actions, behavior, and do's and don'ts are logical and rational, shouldn't they follow him or her?"
(Ref: Quran, 33:67)

Referring to a specialist and using their guidance in affairs that one does not have the proper experience and knowledge in is logical. It cannot be said that imitation is prohibited in all situations!

Is following the proper form of exercise of a professional athlete, wrong or unreasonable? Is referring to a specialist scholar in every field and following their advice and making use of their guidelines something wrong?

Reason dictates that every person must do research about the fundamentals of their religious beliefs. A person must personally do research and based on knowledge and reason be committed to their religious principles and beliefs. This principle is different from the incorrect belief of the Mystics and Sufis that call their followers to blindly obey them and prevent them from thinking and contemplation.
(Babism which is the basis of Baha'ism was itself greatly influenced by Sufi beliefs. The influence of Sufi and Mystical beliefs can still be seen in the Baha'i scriptures)

Other than this, despite the outward appearance of the Baha'i faith rejecting imitation completely, Baha'is have many decrees and orders that they all must imitate and follow. For example, one can refer to the book of Aqdas - the most important book in the Baha'i creed - and the book Ganjiniyi Hudud wa ahkam whose do's and don'ts all Baha'is are obligated to follow.

Is acting on the decrees and orders of the Aqdas, not considered imitation? Is it not an imitation when `Abd al-Baha orders Baha'is to submit to the decisions made by the Universal House of Justice (UHJ) ?
("The affairs of the nation are connected to the men of the divine House of Justice . . . everyone must obey [them]. Everyone's political affairs must be referred to the House of Justice." Baha'u'llah, Ishraqat wa chand lauh digar (n.p.: n.p., n.d), p.79.)

Why is it that the referral of all people to their religious books is considered an imitation, but the referral of Baha'is to the Aqdas or Ganjiniyi Hudud wa ahkam in a very precise fashion, is not imitation?!

In response to the challenges brought forth in this perspective, Baha'i's typically respond that what is meant from putting aside imitations, is imitations in undesired things, not any form of imitation!

In response to this group, take note that:

- Firstly, in no part of this principle can there be a qualification seen that separates desirable acts and undesirable acts to prove such a claim. In fact, evidence shows that the meaning of this principle is imitations in all things.
- Secondly, if this is indeed the case, then all this publicity is absurd, for not only do all religions and creeds deem blind imitation as undesirable, but all the wise people in the world believe and agree on this. So this principle cannot be considered an innovation of the Baha'i cult nor an advantage.

Baha'i's respond to the abovementioned argument by saying that it is true that all religions condemn blind imitations, but the important thing is to act upon this principle, for "all nations are perfect in their sayings." (Ref: Abd al-Baha, Kha?abat (Egypt), vol. 1, pp. 127 & 128.)

Are Baha'u'llah's orders to become blind and deaf and to close the ears from hearing the words of the critics of Baha'ism in harmony with this principle? Is the fact that no Baha'i has the right to have questions and doubts in his religion, and as soon as they bring out a criticism or doubt, should be excommunicated and expelled from the community , a sign of seeking the truth?
(Ref: "Become blind so that you see my face, become deaf so that you hear my pleasant tone and voice, become ignorant . . ." Baha'u'llah, Ad `iyyi hazrat mahbub, pp. 427-428)

(Ref: "So soon as they find anyone beginning to oppose and protest against the Guardian of the Cause of God, cast him out from the congregation of the people of Baha . . ." `Abd al-Baha, The Will and Testament of 'Abdu'l-Bahá, p. 12.)

It is up to you to draw your own conclusions!

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Independent Investigation of Truth

IMRAN SHAYKH, OCT 2015 FEEDBACK

Bahaullah: "Contradiction has and will not ever have a way in the sanctified realm of the Divine Manifestations."

Bahaullah, Badi`, p. 126

1. Is the Principle of Investigating the Truth New?

Abdul-Baha: Investigating the truth is a new principle. Abdul-Baha,
The Promulgation of Universal Peace, p. 454.
Abdul-Baha: Seeking the truth is the foundation of all the Prophets.
Abdul-Baha, Khatabat (Egypt), vol. 1, p. 66

2. What Is Baha'u'llah's First Principle?

Abdul-Baha: Bahaullah痴 first principle is investigating the truth.
Abdul-Baha, Khatabat (Tehran), vol. 2, p. 144
Abdul-Baha: Bahaullah痴 first principle is the oneness of humanity.
Abdul-Baha, Khatabat (Tehran), vol. 2, p. 144

3. Are Non-Baha'is Ignorant and without Reason?

Abdul-Baha: One must not label people as being ignorant.
Makatib, vol. 1, p. 355
Bahaullah: Whoever does not become a Baha段 is among the most ignorant of the people, even if he has mastery over all sciences. Whoever does not become a Baha段 has no reason even if he thinks he does. Whoever denies my teachings completely lacks reason.
Badi`, pp. 138-139; Ma段diy-i asimani, vol. 7, p. 160; Iqtidarat wa chand lau? digar, p. 168

4. Can the Recognition of God Be Obtained through Intellect?

Bahaullah and Abdul-Baha: Reason was created for the purpose of recognizing God. Reconize God by using reason and narrations.
Makatib, vol. 8, pp. 119 -120
Bahaullah: Recognition cannot be obtained by the use of reason. Badi`, p. 286.

5. Should We Investigate or Accept without Any Questions?

Abdul-Baha: A person who is fair, will investigate and do research to seek the truth. ,
Khatabat (Egypt), vol.1, p. 189
Bahaullah: Accept my words without any questions or comparison with someone else痴 words.
Badi`, p. 145

6. Investigating the Truth: Only for Non-Baha'is

Abdul-Baha: Different religions should listen to the words of other religions. Perhaps, what is right is with them.
Payam-i malakut, p.17
Bahaullah: Even if someone criticizes Baha段sm with proof, do not listen.
Baha段 World Faith-Selected Writings of Bahaullah and Abdul-Baha (Abdul-Baha痴 Section Only), pp. 430-431.

7. Should Baha'is See and Hear or Become Blind and Death?

Bahaullah: Research and listen with your own ears and see with your own eyes.
Payam-i malakut, p.11 (citing Bahaullah)
Bahaullah: When I speak become death, blind, and ignorant and blindly accept my words.
Adiyyih-i Hazrat-i Mahbub, pp. 427-428

A Summary and Conclusion of the Three Perspectives

Is "Seeking the truth and setting aside imitations," a new principle?
In the books of the Zoroastrians, the Jews, the Christians, and Muslims, people are invited to seek and accept the truth and are forbidden from blind imitations. It is evident that this principle is not novel.

Did the leaders of Baha段sm act upon this principle?
Bahaullah ordered his followers to blindly imitate him, the UHJ actively prevents the investigation of the truth by withholding or distorting Baha段 scripture, and Baha段 missionaries proselytize to groups that have no means of investigating the truth. It is obvious that Baha段s do not adhere to this principle.

Are these principles, reasonable and logical?
Investigating the truth is reasonable but putting aside imitations is not always a good thing. For instance, referring to experts and specialists in a certain field and imitating them, is not problematic, but rather, it is confirmed by common sense and logic.

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Why Have a Shiah Viewpoint on This Site?

IMRAN SHAYKH, NOVEMBER 2004 FEEDBACK

Dear readers, it is with pleasure that I inform you of my fortunate meeting with Sayyed Dildaar Husain Zaidi. It was three years ago that I met him during my visit to Karachi. Our meeting happened by chance (though I believe it was divine destiny) and encompassed discussions on religion, finally veering towards the topic of the Babi and the Bahai Faith. That encounter has finally taken fruit with the introduction of the Shia Viewpoint on BahaiAwareness.

Mind you, as Sayyed Dildaar will attest, it did take a lot of persuasion on my part. However it has been worth the effort as he has conclusively replied to those allegations raised against the Shias by the Bahais. Each one of his arguments is backed by references and traditions from Shia sources. Indeed with his treatise he has displayed the spirit of 'cleansing' Islam from misrepresentation and falsehood and highlighting the truth for my readers. I thank him for that.

It is this very spirit that all Muslims must strive to imbibe in themselves. Indeed with so many schools of thought and sects springing forth with every passing day, separating the wheat from the chaff is the need of the hour. I look forward to every bit of help on that front no matter how insignificant.

I have a small request for my readers. If you have any question about the Bahai Faith, or if you happen to come across any Bahai material that may help me in my studies, or, like Sayyed Dildaar, if you share the spirit of cleansing Islam against the misrepresentations of the Bahai Faith, then I would urge you to get in touch with me. If you have access to any material, published or otherwise, I will be happy to publish it on my website. The only condition is that it must be authentic and backed by references which can serve as a benchmark to those who wish to write a riposte to the article.

With due respect to the wishes of Sayyed Dildaar for privacy, I have not mentioned his email address. All correspondence can be directed to him through me. I will ensure that he not only receives it, but also replies to it if necessary. Finally, I thank Allah who has made this website possible. I was unable to pursue this for the past couple of years due to personal reasons. Indeed, it is Allah's Grace that He has given me an opportunity to renew my humble efforts in this regard. I am encouraged with all the feedback I have received from my readers and maybe it is because of their prayers that this opportunity was granted to me. With all humility and sincerity, I seek the blessing of the Holy Prophet of Islam (saw) that he makes this endeavour worthy of acceptance before Allah.

Also Read:

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, Bahaullah, Bab, Shoghi, Effendi, Haifa, Acca, Abdul Baha, Islam

IMRAN SHAYKH, MARCH 2007 FEEDBACK

Readers on my web site may be happy to learn that some of the articles are now available in Urdu. The process of translation of the other articles is on and Inshallah, should be completed in a time bound manner. The initiative to undertake the translation of the articles is of my brother and friend - Mohammed Faruq from Pakistan. His story is shared below and I encourage my readers to go through it.

The Bahai Faith is clearly an organised attack on Islam and its fundamentals. While on one hand, it opposes the finality of the Prophethood and the Messengership of the Holy Prophet Hazrat Mohammed Mustafa (pbuh), at the other, it claims to be the harbinger of the promised peace and justice of Islam. It opposes the version of the day of Judgement promised in traditions and also claims to have abrogated the Quran. The web site which you are browing www.bahaiawareness.com is just a small effort directed at Muslims and Bahais alike to make them aware of the true face of the Bahai Faith.

The availability of these articles in Urdu is indeed a great leap forward. Do visit www.thebahaitimes.com and recommend it to your friends as well.

I encourage my readers who are familiar with other languages to come forward and help to make this information available in other languages as well. Bahais take pride in telling us that their material in available in so many languages. It is appropriate that an alternative view of the Bahai Faith be available as freely as well.

With this, I thank Allah and the Holy Prophet (pbuh) for this opportunity. I wish Mohammed Faruq all the best for his effort and pray for his success.

All praises are for Allah, Lord of the Worlds.

Letter from Mr. Mohammed Faruq

The memory of that day still lingers on in my mind. It seems like yesterday that a group of foreigners - three women accompanied by one an elderly gentleman drove up to my village. Dressed impeccably, they strode to the house of Usman bhai, the patriarch of the village; offered him a gift and spoke to him about the Bahai Faith.

Before long, they turned their attention to the youth in the crowd and soon I found myself listening intently to their discourse. The Bahai Faith, they said, is the new message from the Almighty and Bahaullah, a new prophet, sent to unite mankind and to spread the message of peace and security. Importantly, as per the Bahais, Qiyamat - the Day of resurrection had come and gone. Even though I heard them, I clearly remember asking myself this question on that day - could there really be another prophet superior to the Holy Prophet of Islam (pbuh) as the Messenger of peace and amity? Also if Qiyamat had come and gone, then were were the Heaven and Hell which were promised to us for our deeds by the Holy Prophet (pbuh)? These questions remained with me much after they left and as I shared this with my people, I realised that I was not alone in my doubts.

But I admit, they had caught my imagination and I was keen to learn more about them. I asked many people in my community about them, but with little information forthcoming, I turned to my teacher and my mentor, Professor Dildaar Hussain Zaidi.

Professor Dildaar informed me about www.bahaiawareness.com - a web site dedicated to highlighting little known facts about the Bahai Faith. He mentioned that he was in touch with Dr. Imran Shaykh - the author of the web site and that he himself had contributed a few articles to it. Professor Dildaar encouraged me to visit it and exchange my views with Dr. Imran.

I took his advice in all earnest and was astounded by the amount of information on the web site. The articles conclusively answered my questions - there can be no new prophet or messenger after the Holy Prophet of Islam (pbuh). Far from it, Islam considers the belief in a prophet or messenger after the Holy Prophet (pbuh) as kufr (heresy). Bahais clearly misinterpret the Quran, offer selective traditions (many without references) and hide the dark history of their leaders. Many Bahai beliefs and elements of history which were not outlined on that fateful day also became clear by reading the web site.

As I read about the Bahai Faith, my mind wandered to that day and the people of my village who were, in a sense, deceived by the Bahais. I was keen to translate the articles into Urdu, for the benefit of my people. I sought permission from Dr. Imran Shaykh for the same. He not only graciously accepted my request, but also suggested that I should host the articles in Urdu on the Internet. Besides, Urdu is pretty much the language of Islam especially in the subcontinent - Pakistan and India. So in that sense, the articles would reach a larger audience.

The idea that was born out of an event on an ordinary day in my village has now become a full fledged web site - www.thebahaitimes.com. I hope to, over a period of time, translate all the articles on www.bahaiawareness.com and add original articles as well. Readers to the web site are more than welcome to contribute. I thank Allah and the Holy Prophet of Islam (pbuh) for the opportunity to serve Islam by making Muslims aware of the true nature of the Bahai Faith. I would also like to thank Dr. Imran Shaykh and pray for the success of his efforts in educating Muslims.

All praises are for Allah, Lord of the Worlds.

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The Finality of Prophethood in Islam

IMRAN SHAYKH, JUNE 2005 FEEDBACK

The Muslim view point on the finality of Prophethood stems from the 40th verse of the Chapter of Ahzab.

مَّا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ
وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

"Mohammed (pbuh) is not the father of any of your men, but he is the Messenger of Allah and the seal of the Prophets"

In this verse, Allah unconditionally announces that the Holy Prophet (pbuh) is the final prophet and consequently the bearer of the last message from Allah. The view of Muslim scholars is unanimous that belief in the finality of the Holy Prophet (pbuh) is a fundamental belief - so much so that one who denies it goes out of the fold of Islam.

Since finality of Prophethood (*Khatme Nabuwwat*) is the most perplexing issue that thwarts the Bahai dispensation in reaching out to Muslims, it has gained disproportionate coverage in Bahai writings. In their bid to interpret Khatme Nabuwwat in a manner that allows for multiplicity of interpretive methods to encourage religious pluralism,

Bahais have erred seriously on two fronts - they have taken an unusually high number of liberties with the Quran, Sunnah and Arabic literature, something they will not put up with when it comes to interpreting the Iqaan and Aqdas. The other lapse on the part of the Bahais is that the discussion on *Khatme Nabuwwat* is seen as the all-important debate as a consequence of which other equally important issues have been given the short-shrift. Some of these issues have already been tackled threadbare on my website and I plan to take up the other topics soon.

Also Read:

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The Dictionary Meaning of Khatam

IMRAN SHAYKH, JUNE 2005 FEEDBACK

In Arabic literature, 'Khatama' is used to indicate 'completion', 'conclusion', 'finality' or to put it simply - termination of an affair/event/object/verb. This is the meaning in which renowned Arabic scholars/litterateurs have used this word.

The views of famous Arabic litterateurs on this word are quoted below:

A. In his famous work 'Qamoos-e-Arabi', among the best and reliable lexicons of the Arabic language, Adrodalin says:

1. **Khatama** - 'He sealed, sign or stamp, to design, to make a sign. For example Khatama Shahadatan - He sealed the witness.

   Or as the Quran says -

   خَتَمَ اللّٰه عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عظِيمٌ

   'Allah has set a seal upon their hearts...' (Surah Baqarah, verse 7).

2. **Khaatama**. For instance, 'Khaatama Shai'in' means 'the end of thing' or Khaatama Quran - 'He completed the Quran'

3. **Khataama** - A seal made up of sticky mud which is impressed upon a writing or a thing.

4. **Khaatim - Khaatam** - The last one in a gathering/assembly of people E.g. Khaatimun Nabi'een - Last one of the Prophets or Khateemul Anbiya - Last one of the Prophets i.e. Prophet Muhammad (s.a.w.).

   (Please not that the above examples have been advanced by the author of Qamoos and not by me.)

5. **Khatam** also refers to the ring which is employed for sealing and for signing.

6. **Makhtum** - Sealed one or signed one
   (Qamoos-e-Arabi - English, page 702 - 703)

B. Likewise, another leading authority in Arabic literature - Allamah Ibne Manzur in his magnum opus - Lisanul Arab unravels the meaning of Khatama.

1. **Khatama** - Seal

2. **Makhtum** - Sealed or locked

From the viewpoint of Arabic literature - Khatama and Tab'a share the same meaning i.e. sealed and there is no room for anything new to enter it.

For e.g.

مَّا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ
وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

'Muhammad is not the father of any of your men, but he is the Apostle of Allah and the Last of the prophets.' (Surah Ahzab, verse 40)

Allamah Ibne Manzur sheds light on the evolution of the word Khaatam into 'ring', a meaning that finds greater acceptance among the Bahais and Qadianis. In the past, the seal (khaatam) was employed to emboss an authority's acknowledgement of official documents. Since this 'embossing' was done through an imprint of the ring, which was often found on the finger of the official/authority, the embossing came to mean 'a ring' or 'an adornment'.

C. Raghib Isfahani, another noted litterateur, in his celebrated work - 'Al-Mufradaat' outlines the meaning of this word.

1. **Khaatam** - For e.g. Khaatamal Quran intehaayatan ilaa akherehi. 'Completing a reading of the Quran till its end.'
2. **Khaatamun Nabiyyin** - Last of the Prophets.

D. Leading Arabic litterateur, Fakhruddin Turaihi in 'Majmaul Bahrain' explains the meaning of Khaatamun Nabiyyin in Surah Ahzab, verse 40:

'Muhammad (s.a.w.) is the last prophet and there is no prophet after him.'

For e.g. - *Man khaatamun lahu beqiyaamil lail summa maata falahul jannat*
'One who stands in worship till the end of the night and then passes away, then Paradise is for him.'

The references I have cited above have been compiled by litterateurs across different centuries. So the meaning of 'Khatama' hasn't really evolved to come to mean 'an adornment'. These references have been drawn from a mix of Ahle Sunnah and Shia sources, so there is unanimity across the primary Islamic sects about the meaning of 'Khatme Nabuwwat', which is that Muhammad (s.a.w.) is the last Prophet to be raised by Allah.

To adopt an interpretation of a word different from its oft-used meaning begs a deep insight in the language, an intelligent rationale and an endorsement from the Sunnah. Lets take the first premise - when Bahais talk of a different interpretation for 'Khatama' from the literal one, are they saying it is based on a study or research into Arabic literature that suggests that adopting the metaphorical meaning of Khatama (i.e. adornment) is a preferable option to taking the more common and obvious literal interpretation of seal, final, last? If they are, then I eagerly await to see a piece of research that rivals the works of Ibne Manzur and Raghib.

As a matter of fact 'Khatam' means final in Persian, Urdu and even Hindi. These languages have undoubtedly borrowed the word from Arabic, but chose the more popular and widely prevalent literal meaning over its vague and uncommon metaphorical counterpart. This is expected, because when words transcend across languages, then it is the most commonly employed meaning that gains currency and not its metaphorical implication. From the perspective of our discussion, it only serves to reinforce that Khatama's most popular interpretations are seal, final, last and not adornment.

In terms of a rationale, there is no reason to suggest that Allah meant it in a meaning different than seal, final, last. Even if for argument's sake one adopts the metaphorical meaning of adornment, it does not close the door on adopting the literal meaning of seal, final, last.

In terms of an endorsement from the Sunnah, this metaphorical interpretation is conspicuous by its absence, unless one goes about interpreting the scores of traditions that assert Khatamiyyat in a manner to support one's conclusion, in this case, adornment. If anything, the Quran and Sunnah have eulogised Prophet Muhammad (s.a.w.) as the best of Prophets, Islam as the best of nations and Muslims as the best of people. And if Allah has saved the best for the last, then you do have the last Prophet and the 'adornment' of Prophets in the persona of Prophet Muhammad (pbuh). In my view, the Muslims have reason to thank the Bahais and Qadianis for giving 'Khatamun Nabiyyin' a totally new dimension!

Also Read:

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The Finality of Prophethood in Islam

IMRAN SHAYKH, FEBRUARY 2014 FEEDBACK

In an attempt to refute the enormous amount of evidence presented wherein the Prophet Muhammad (pbuh) categorically said that he was the last prophet and messnger, most Bahais will say yes. But in the same breath, they will also say that the Bab and Bahaullah did not claim to be prophets and messengers but manifestations. They will also say that the other prophets were to warn of the coming of the Day of Judgment and the Bab and Bahaullah inaugurated this Mighty Day.

Now to this I will say 2 things.

Firstly, many Bahais at the same time claim that the coming of each of the messengers was also another Day of Judgment in the sense that mankind had to judge whether they would believe in the messenger or not

Also, secondly, Bab and Bahaullah also made prophecies just like all the other prophets. For example, didn't Bahaullah prophecy the coming of another Manifestation in 1000 years and didn't he also claim that his Baha cycle would last for (hold your breath!) 500,000 years? If so then Bahaullah was also prophecying and warning of another coming major Day of Judgment. You see these semantics are now getting silly. Its like me claiming now that I am an "enlightener" and everyone in my "cycle" will be called "enlighteners" and so when Bahaullah said that no new "manifestation" would come in 1000 years it doesn't exclude me because I am an "enlightener" not a "manifestation". Besides the silliness, these Bahai arguments are mute because the Bab and Bahaullah DID use the words prophets and messengers for themselves. For example :

"For they [the Manifestations] one and all summon the people of the earth to acknowledge the Unity of God, and herald unto them the Kawthar of an infinite grace and bounty. They are all invested with the robe of Prophethood, and honoured with the mantle of glory." (5)
Ref: Bahaullah Kitab-i-Iqan 152-153

The Light of Divine Guidance, Second Volume, by Shoghi Effendi, pp. 8-9 says, real Bahá'í would be one who is convinced that Bahá'u'lláh was a world-teacher and a Messenger of God bearing to mankind a great Message,

Selections from the Writings of the Báb, p. 159 says says,
No one hath been or will ever be invested with prophethood other than Thee (Bab) , nor hath any sacred Book been or will be revealed unto any one except Thee

Some Answered Questions, by `Abdu'l-Bahá, p. 152 says,
Therefore, the reality of prophethood , which is the Word of God and the perfect state of manifestation, did not have any beginning and will not have any end; its rising is different from all others and is like that of the sun

Some Answered Questions, by `Abdu'l-Bahá, pp. 164-165 says,
The Manifestations of universal Prophethood Who appeared independently are, for example, Abraham, Moses, Christ, Muhammad, the Báb and Bahá'u'lláh.

Bahá'u'lláh and the New Era, by J. E. Esslemont, pp. 8-9 says,
Wherefore by their fruits ye shall know them. -- Matt. vii, 15-17, 20 In the chapters that follow, we shall endeavor to show whether Bahá'u'lláh's's claim to Prophethood stands or falls by application of these tests:...

Selections from the Writings of the Báb, pp. 61-62 says,
O peoples of the earth! Verily His Remembrance is come to you from God after an interval during which there were no Messengers ,+F1 that He may purge and purify you from uncleanliness in anticipation of the Day of the One true God;

Selections from the Writings of the Báb, pp. 124-125 says,
And beware lest thou regard as an idle fancy the good-pleasure of God; it is the same as the good-pleasure of His Messenger(the Bab) . Consider the followers of Jesus. They were eagerly seeking the good-pleasure of God, yet none of them attained the good-pleasure of His Apostle which is identical with God's good-pleasure, except such as embraced His Faith.

Paris Talks, by `Abdu'l-Bahá, p. 103 says,
They cannot answer us, but instead, they write all they can think of against the Divine Messenger , Bahá'u'lláh. Do not let your hearts be troubled by these defamatory writings! Obey the words of Bahá'u'lláh and answer them not.

The Promulgation of Universal Peace, by `Abdu'l-Bahá, pp. 313-314 says,
Therefore, the divine Prophets are one, inasmuch as They reveal the one reality, the Word of God. Abraham announced teachings founded upon reality, Moses proclaimed reality, Christ established reality and Bahá'u'lláh was the Messenger and Herald of reality.

Messages to the Bahá'í World: 1950-1957, by Shoghi Effendi, p. 94 says,
Efforts are moreover being strenuously exerted for the establishment of similar endowments in the twenty-one remaining countries. Following the completion and adoption of the design for the first Mashriqu'l-Adhkár in the cradle of the Faith, steps have been taken for the preparation of no less than three additional designs, one for the Temple scheduled to be erected in the heart of the European Continent, another for the one to be erected in the near future in the African Continent, and the third for the one contemplated for Australasia, paving the way thereby in each of the remaining continents of the globe for the erection of a House to be consecrated to the worship of the one true God,and to the glory and honor of His Messenger for this Day.

Messages to the Bahá'í World: 1950-1957, by Shoghi Effendi, pp. 103-104 says,
the contamination of the atmosphere of the earth--these stand out as the signs and portents that must either herald or accompany the retributive calamity which, as decreed by Him Who is the Judge and Redeemer of mankind, must, sooner or later, afflict a society which, for the most part, and for over a century, has turned a deaf ear to the Voice of God's Messenger in this day--a calamity which must purge the human race of the dross of its age-long corruptions,

Then we get some Baha'is who will say, that, yes, the Qur'an says that Muhammad (pbuh) was the last prophet but it doesn't say that he was the last messenger (the Prophet Muhhamd (pbuh) in his sayings explicitly said on so many occasions that he was the last prophet and messenger AND to make it even more clear he said that no new community of believers will be raised by God after his nation, the muslims).

So we tell Bahais that being a prophet is a pre-requisite to being a messenger. You cannot be a messenger without also being a prophet. The Bahai's will retort that no, the messengership might occur together with prophethood but they are separate things and that, yes, Bab and Bahaullah were messengers but not prophets. Now, I have already quoted many quotes from the Bahai scriptures that say that the Bab and Bahaullah were prophets (not the least of which is the first quote given wherein Bahaullah himself says that ALL manifestations are also prophets).

So then we ask our creative Bahai friends, what is the difference between messenger and prophet and the asnwer he gives goes something like this: messengers are revealed books to and a code of law while prophets have no revealed book and only follow the messenger under his shadow and confirm him. So we say fine, then explain the followng:

1. David is referred to only as a prophet in the Qur'an though the Psalms (a book) was revealed to him
2. Ishmael, Lot, Aaron, Hud, Salih, Shu'ayb, as well as Joseph are all referred to as messengers. Pray tell, what book was revealed to them and what code of law? In the case of Aaron he was in the shadow of Moses and Ishmael and Lot were in the shadow of Abraham.
3. [al-A`raf 7:67.16] He (HUD) said: O my people (the 'Ad) ! There is no foolishness in me, but I am a MESSENGER from the Lord of the Worlds
4. [Maryam 19:54.21] And make mention in the Scripture of ISHMAEL. Lo! he was a keeper of his promise, and he was a MESSENGER (of Allah), a PROPHET
5. [ash-Shu`ara' 26:141] (The tribe of) THAMUD denied the messengers (of Allah) ash-Shu`ara' 26:142] When their brother SALIH said unto them: Will ye not ward off (evil) ?[ash-Shu`ara' 26:143.6] Lo! I am a faithful MESSENGER unto you,
6. [ash-Shu`ara' 26:160] The folk of LOT denied the messengers (of Allah),[ash-Shu`ara' 26:161] When their brother LOT said unto them: Will ye not ward off (evil) ?[ash-Shu`ara' 26:162.6] Lo! I am a faithful MESSENGER unto you

7. [ash-Shu`ara' 26:176] The dwellers in the WOOD (MIDIAN) denied the messengers (of Allah),[ash-Shu`ara' 26:177] When SHU'AYB said unto them: Will ye not ward off (evil) ?[ash-Shu`ara' 26:178.6] Lo! I am a faithful MESSENGER unto you

8. [Ta Ha 20:46] He said: Fear not. Lo! I am with you twain (MOSES AND AARON) , Hearing and Seeing. [Ta Ha 20:47.12] So go ye unto him and say: Lo! we are two MESSENGERS of thy Lord. So let the children of Israel go with us, and torment them not. We bring thee a token from thy Lord. And peace will be for him who followeth right guidance.

Also in 3:81 the Holy Qur'an says:
"Behold! God took the covenant of the PROPHETS, saying I give you a BOOK and wisdom, then comes to you a MESSENGER (i.e the Holy Prophet Muhammad (pbuh)), confirming what is with you, do you believe in him and render him help. God said: "Do you agree and take this My covenant as binding on you? They said : "we agree". He said, then bear witness and I am with you among the witnesses."

As you can see this little theory of Bahais once again doesn't stand up to the test put forward by the Bahais themselves. So what answer is there?

God alone knows the true difference of messenger versus prophet or even if there's a difference. Obviously it is not as simple as Baha'is claim that messengers receive a book and a new code of law and prophets follow them under their shadow (a comparison often given is like David and Solomon who were prophets following Moses who was a prophet and a messenger).

The only answer I have received from Bahais when confronted with all this evidence was basically (to paraphrase) : "well yes there are prophets and there are prophets". Well to be honest with you, once you get into those kind of realms of personal conjecture by Bahais with nothing else to say, you have to say the argument can't progress further because in this terrain logic is a foreigner and self-serving argumentation the host. Suffice to say when one says someone is the last of prophets, he actually means it. He doesn't mean he's the last of one kind of prophethood and not of another.

Finally, the above arguments are mute as Baha'u'llah admitted Muhammad (pbuh) to have ended both prophethood and Messengerhood:

"Salutations and peace be upon the Lord of mankind, the educator of the nations, He, through whom messengership [risálat] and prophethood [nubuwwat] have been consummated [intahat]." (Bahá'u'lláh, Ishráqát 293)

"I beseech Thee ... by Him Whom Thou hast ordained to be the Seal of the Prophets and of Thy Messengers."
(Ref: Bahá'u'lláh, Prayers 29)

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The Finality of Prophethood in Islam

IMRAN SHAYKH, FEBRUARY 2014 FEEDBACK

After the verdict from Quran and traditions, the views of the companions of the Holy Prophet (pbuh) are the third proof to establish the finality of prophethood and messengership of the Holy Prophet of Islam (pbuh). The entire history of Islam is witness that the companions of the Holy Prophet were united on their belief in finality of prophethood of the Prophet (pbuh) and they also waged war against false claimants of prophethood.

In this context, the incident of Musaylamah is very famous. This person not only claimed prophethood, but also claimed a position for himself equal to the Holy Prophet (pbuh). He wrote a letter to the Holy Prophet (pbuh) saying – "From prophet Musaylamah to Prophet Mohammed (pbuh). I have been sent to share the weight of prophethood along with you."

The famous historian Tabari says that Musaylamah even included the following sentence in the call to prayer (Azaan) – "I bear witness that Mohammed is the Messenger of God."

Despite having belief in the Messengership of the Holy Prophet of Islam (pbuh), Musaylamah was considered as a disbeliever and outside the fold of Islam. Not only this, a war was fought against him. Bani Haneef was one such person who brought faith in Musaylamah. He was led to believe that the Holy Prophet (pbuh) considered Musaylamah as his equal. It was made famous in Medina that some verses of the Quran were revealed in his favour.

Even though Bani Haneef was deliberately misguided and he was misinformed, the Muslim community considered him outside the fold of Islam and raised an army to fight him. Some people say that he was only a rebel and not a disbeliever. But this is not established from the circumstances. As per Islamic law, in a war fought with Muslim rebels, it is not permitted to capture any people as prisoners of war. But after the war with him, women and children from his side were taken as prisoners of war. This proves that he was considered by the community to be outside the fold of Islam. From amongst these women, one respected lady came to the house of Imam Ali (as) from whom a personality of the stature of Hazrat Mohammed Hanafiyyah was born.
(Ref: Al Bidaya Wan Nihaya, vol 6, page 316-325)

The above incident is a clear proof that the companions did not consider him as a rebel – rather they treated him as a disbeliever – only because he sought to continue the chain of prophethood after the Holy Prophet of Islam (pbuh) and brought faith Musaylamah – a false claimant of prophethood. This action against Musaylamah was taken immediately after the death of the Holy Prophet (pbuh) and the companions led by the first caliph Abu Bakr, led the united movement against him. The verdict of the companions regarding the finality of the prophethood of the Holy Prophet (pbuh) is clear from this incident.

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Prophethood - The Verdict from Quran (Preface)

IMRAN SHAYKH, JULY 2005 FEEDBACK

No discussion can be complete, rather even begin, without referring to the Quran and its verdict on the topic. In our topic of discussion it therefore becomes critical to elicit Quran's verdict on "Khatamun Nabiyyin' '. Ideally, I would have liked to begin my endeavour with the Quran's viewpoint, but I first resorted to the literal discussion only to establish the real meaning of Khatama and refute all metaphorical references from a litterateur's standpoint.

Now it is time for me to move to the Holy Quran, Allah's final and most complete message to mankind, the distinguisher of truth and falsehood (Furqan), to settle the debate on Khatamiyyat beyond any shred of doubt. In this endeavour, I seek help from the Quran itself and through it, Allah and His Prophet (pbuh). In my research on Khatamiyyat among other topics, I have read the Holy Quran and have drawn lesson from its clear and decisive meanings and avoided interpreting its allegorical verses except for their literal translation with this hope that Allah shall guide me through them at an appropriate time. In this way I have gone by the Quran's bidding in The Chapter of Ale Imran, verse 7:

هُوَ الَّذِيَ أَنزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُّحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ في قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاء الْفِتْنَةِ وَابْتِغَاء تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلاَّ اللّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ

'He it is Who has sent down to thee the Book: In it are verses basic or fundamental (of established meaning); they are the foundation of the Book: others are allegorical. But those in whose hearts is perversity follow the part thereof that is allegorical, seeking discord, and searching for its hidden meanings (taavil), but no one knows its hidden meanings except Allah'

Since none save Allah knows the hidden meanings of the Quranic verses (taavil), it is futile to draw one's own conclusions that too based on mere fancy (zann). At least I do not dare to venture into 'divine territory', but the Bahais incidentally are more adventurous than me. They have not heeded the divine admonition in the above verse and have fallen victims to their own conjecture (zann) while interpreting 'Khatamiyyat'. As a result they have become an example of a category of people Allah has referred to in the below-mentioned verse:

وَمَا لَهُم بِهِ مِنْ عِلْمٍ إِن يَتَّبِعُونَ إِلَّا الظَّنَّ
وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا

'But they have no knowledge therein. They follow nothing but conjecture; and conjecture avails nothing against Truth.'
(Ref: The Chapter of Najm, verse 28)

What I find truly amazing about the Bahais is that in their zeal to interpret the Quranic verses to substantiate their own views, they have ignored several fundamental issues that should have been outlined at the very outset to put their arguments beyond reproach. Below I have outlined those critical issues for the benefit of the Bahais:

1. According to the Bahais, the Bahai Faith has abrogated Islam. I am not sure if the enormity of this claim has sunk in, at least this is not apparent in Bahai arguments and even their scriptures. If the Bahai Faith has abrogated Islam and the Iqaan is an improvement on the Quran, then certain things must necessarily follow. Bahai arguments must be assertive and decisive, they cannot be ambiguous and unclear.

   When the Quran says it has abrogated the Bible, then it seeks to explain many issues about which Bani Israel disputed, the crucifixion of Jesus (a.s.), for instance. The Quran in Surah Nisa, verse 157, says about Jesus (a.s.), '...but they killed him not, nor crucified him, but so it was made to appear to them...' This is because Bani Israel disputed about his death at that time, which the Quran has clarified.

   The Iqaan must also likewise clarify issues about which the Muslims are disputing, but ironically, it seeks to clarify an issue on which they are united i.e. Khatamiyyat! Nonetheless, the moot point is that the Bahais have donned the mantle (whether they realise it or not) of resolving disputed issues between Muslims as also all previous communities like Christians and Jews, interpreting ambiguous Quranic verses, further explaining decisive Quranic verses. So if there is any verse that I as a Muslim cannot follow, then the Bahais should have a

decisive answer for that. And I propose to raise several issues and Quranic verses in this and other articles. They should have an answer for each Quranic verse, its literal meaning and its actual interpretations; if there are hundred interpretations for a verse, I expect the Bahais to know each one of them with clear reasons for the same.

2. While it is good to know that the Bahais are an 'organised' lot with 'divine' books like the Iqaan and Aqdas in their midst, I am still not convinced about the personalities that formulate Bahai thought, views and their arguments against Islam. I am not convinced about the earlier personalities that were in the forefront of Bahai thought and I am even less convinced about the UHJ (Universal House of Justice). Personalities like Abul Fazl Gholpaygani and Shoghi Affandi were so incompetent in my view that they failed to appreciate even the minor nuances of the Quran and its interpretations, let alone its allegorical verses. That such personalities were in the forefront of formulating Bahai theology and arguments is a matter of great concern to me.

3. When the Bahais seek to give an answer to Quranic verses, I want to know what is the basis of that rationale. Where is that thought coming from? For instance, when the Christians of Najran approached Prophet Muhammad (pbuh) to dispute the status of Jesus (a.s.) as the Son of God (God forbid), Prophet Muhammad (pbuh) asked for some time to advance a response. This dispute resulted in the revelation of the 59th verse of Surah Ale Imran (Surely the likeness of Isa is with Allah as the likeness of Adam...). It clarified that for Allah, Jesus (a.s.) was His worshipper just like Adam (a.s.) before him. It also established a link between Prophet Muhammad (pbuh) and God.

   I have not come across any incident that establishes a divine link with either Bahaullah or Abbas Affandi or Shoghi Affandi. So I don't know what is the basis of all that Bahaullah Abbas Affandi or Shoghi Affandi said. If at all there is a 'divine' basis for that, then Bahais should have an answer for all questions that Muslims raise from the Quran to refute Bahaullah. Mere conjecture that Bahais have been advancing so far serves nobody's purpose and for every conjecture that Bahais advance there are hundreds of conjectures that can be employed to refute their conjecture and ultimately all our arguments will end up being an exercise in mere conjecture. Therefore I am looking for that elusive link between Bahaullah and God, a link rooted on the Quran, and not in conjecture.

   Since there is no divine link with Bahaullah rooted in the Quran I am concerned about where the Bahai arguments are coming from. For instance, if I ask a Bahai scholar or the UHJ today about a Quranic verse that is not yet addressed by the Iqaan/Aqdas, and the Bahais somehow 'devise' a reply, where is that answer coming from? I would expect that it comes from Allah, since only He knows the interpretation (taavil) of the allegorical verses. If instead it comes from the UHJ, then does it mean that the UHJ has a 'divine helpline'?!

These are just some of the issues that are food for thought for the Bahais. Several more will be raised by me going forward. Abrogating Islam is a 'divine responsibility' that I want the Bahais to step forward to fulfill decisively. I have seen enough instances and arguments that are only clutching at straws. I am not looking for conjecture anymore, I am looking for answers rooted in divine certainty. In my next article on this series I hope to raise some issues that need such answers.

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Prophethood - The Verdict from Quran (Part I)

IMRAN SHAYKH, JULY 2005 FEEDBACK

Thankfully, and maybe even as a pointer to divine wisdom, the word Khatama has come in the Quran on more than one occasion. Perhaps this is Allah's way of telling the people that if they doubt the meaning of Khatama in one verse, they should refer to other verses that contain the same word. In case of Khatama, we have eight instances, of its occurrence in the Quran, all unambiguous in its meaning as seal, final, last.

Of course, the word Khatam has come on different scales of noun, verb, infinitive but the root is the same viz. Khatama.

The verses have been listed below in order of their occurrence in the Quran:

خَتَمَ اللهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عظِيمٌ

"Allah hath set a seal on their hearts and on their hearing, and on their eyes is a veil; great is the penalty they (incur)".
(Surah Baqarah - Chapter 2, verse 7)

قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَخَتَمَ عَلَى قُلُوبِكُم مَّنْ إِلَـهٌ غَيْرُ اللهِ يَأْتِيكُم بِهِ انظُرْ كَيْفَ نُصَرِّفُ الآيَاتِ ثُمَّ هُمْ يَصْدِفُونَ

"Say: Have you considered that if Allah takes away your hearing and your sight and sets a seal on your hearts ..."
(Surah Anaam - Chapter 6, verse 46)

مَّا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

"Muhammad is not the father of any of your men, but (he is) the Messenger of Allah and the Seal of the Prophets and Allah has full knowledge of all things."
(Surah Ahzab - Chapter 33, verse 40)

الْيَوْمَ نَخْتِمُ عَلَى أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ

"That Day shall We set a seal on their mouths. But their hands will speak to us, and their feet bear witness, to all that they did".
(Surah Yaseen - Chapter 36, verse 65)

أَمْ يَقُولُونَ افْتَرَى عَلَى اللَّهِ كَذِبًا فَإِن يَشَأِ اللَّهُ يَخْتِمْ عَلَى قَلْبِكَ وَيَمْحُ اللَّهُ الْبَاطِلَ وَيُحِقُّ الْحَقَّ بِكَلِمَاتِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

"If Allah pleased, He would seal your heart."
(Surah Shura - Chapter 42, verse 24)

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَى عِلْمٍ وَخَتَمَ عَلَى سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَى بَصَرِهِ غِشَاوَةً فَمَن يَهْدِيهِ مِن بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ

"Have you then considered him who takes his low desire for his God and Allah has made him err having knowledge and has set a seal upon his ear and his heart..."
(Surah Jaasiyah - Chapter 45, verse 23)

يُسْقَوْنَ مِن رَّحِيقٍ مَّخْتُومٍ

"They are made to quaff of a pure drink that is sealed."
(Surah Mutaffifeen - Chapter 83, verse 25)

خِتَامُهُ مِسْكٌ وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ

"The sealing of it is (with) musk."
(Surah Mutaffifeen - Chapter 83, verse 26)

The third instance of Khatam's occurrence in the Quran in Surah Ahzab, verse 40 is of particular interest to our discussion. Why the other seven Quranic verses don't need to be discussed while debating meaning of Khatama is something the Bahais can tell us. From my point of view all the eight verses are relevant to our discussion on Khatama, and in any case, the Quranic verses were not meant to be studied in isolation. Parts of Quran endorse other parts since there is no contradiction in it - 'Do they not then meditate on the Quran? And if it were from any other than Allah, they would have found in it many a discrepancy' (Surah Nisa, verse 82).

Lets begin with the eight Quranic verses with the occurrence of Khatama; I have preserved Surah Ahzab, verse 40 for the end. In all the eight verses, there are some common and striking observations, which should not escape the attention of the Bahais:

1. In all the eight verses, Khatama comes with the literal meaning of seal or close. All litterateurs I have mentioned in the Dictionary meaning of Khatama are unanimous in their view that Khatama in all these verses is applicable with the literal meaning of 'seal/close'. No other literal or metaphorical meaning of Khatama can be applied to these verses.

2. Seal is the only literal meaning that is appropriate for these verses. Using a different meaning from 'seal/close' can actually alter the interpretation of the verse completely.

   For example, take the first instance of Khatama in Surah Baqarah, verse 7,

   خَتَمَ اللهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عظِيمٌ

   'Allah hath set a seal on their hearts and on their hearing, and on their eyes is a veil; great is the penalty they (incur).'

   If we had to take the metaphorical meaning of ornamentation, then the verse would read like this:

   'Allah hath set an ornament on their hearts and on their hearing, and on their eyes is a veil; great is the penalty they (incur).'

   Notice the meaning has changed completely. From a rebuke with the real meaning of 'seal', it has turned into a compliment with the metaphorical meaning of 'ornament'! Hardly a penalty for the guilty ones! I leave it to the Bahais to decide whether Allah meant it as seal or ornament. Likewise in Surah Yaseen, verse 65, it is unlikely that Allah wants 'to ornament their mouths. But their hands will speak to us, and their feet bear witness, to all that they did'. It is most likely that He wants to 'set a seal on their mouths'.

3. In addition to the fact that only the literal meaning 'seal' makes any sense of the eight Quranic verses, even the exegesis (Tafseer) of these Quranic verses reveals that Allah meant 'seal' and not ornamentation.

   Without delving in to the eight Quranic verses that mention 'Khatama', I will directly go the 40th verse of Surah Ahzab and see what the reliable Quranic scholars have had to say about the meaning of Khatama in their exegeses. Below is the list of Muslim scholars of the Quran and hadith. I have referred to all their exegeses in my quest to establish the meaning of Khatama as 'seal' as opposed to ornamentation:

   - Tafseer-e-Ibne Kathir by Imamul Hafiz Imamadud Deen Abul Fida Ismail Ibne Umar Ibne Kathir
   - Tafseer-e-Kashshaaf by Zamakhshari
   - Tafseer-e-Thaalabi by Allamah Abi Zaid Thaalabi
   - Tafseer-e-Thauri by Imam Abi Abdillah Sufyan Ibne Saeed Masrooq Al-Thauri (popularly known as Sufyan Thauri)
   - Tafseer-e-Jalalain by Jalaaluddin Suyuti and Jalaaluddin Mahalli
   - Tafseer-e-Qurtubbi by Abu Abdillah Muhammad Ibne Ahmed Al Ansaari Al Qurtubbi
   - Ad Durrul Manthoor Bi Tafseer Bi Maathoor by Imam Jalaaluddin Suyuti
   - At Tafseerul Shaheerat by Shaikh Muhammad Abdoh
   - Tafseer-e-Baizaavi by Baizaavi

- Tafseer-e-Fakhre Raazi by Imam Fakhre Raazi

Having read the tafseer of Surah Ahzaab, verse 40, I find that all the scholars of Quran that I have listed, have interpreted 'Khaatam-al-Nabiyyin' as 'Seal of Prophets'. They have based their opinion on the basis of Quranic verses, the correct Sunnah of the Prophet (pbuh), historical events before and after the advent of Islam, Arabic literature and the rules of Arabic grammar. Anyone who studies their exegeses of the Quran like I have studied will reach a conclusion that I have reached viz. Prophet Muhammad (pbuh) is Seal of Prophets and not Ornament of Prophets.

4. I have referred to most of the popular English translations of the Quran viz. Abdullah Yusuf Ali, Marmaduke Pickthall, S V Ahmad Ali, M M Shakir and have found them all consistent in translating 'Khatama' as 'Seal'. Even non-Muslim translators hostile to Islam, like Sale, Rodwell and Palmer, to name a few, have translated 'Khatama' as 'Seal'. In other words, apart from the Bahais and Qadianis, no one seems to believe that 'Khatama' is ornament. On the contrary, they all believe that 'Khatama' means 'Seal'. As far as the Bahais are concerned I am particularly interested in learning which Quran translation they have been referring to. If they have their own English translation of the Quran (approved by the Universal House of Justice), I would like to see it.

Having studied the meaning of Khatama, first from the viewpoint of Arabic literature and then from several exegeses of the Quran, I believe there is no reason to suggest that 'Khaatam-al-Nabiyyin' means anything other than 'Seal of Prophets'. To put it plainly, it means Seal of Prophets because there is no reason to even remotely conclude otherwise.

I will make the same claim I have made in my earlier articles - if Bahais have reason to believe that Quranic scholars of repute like Jalaaluddin Suyuti, Ibne Kathir, Zamakhshari, Fakhre Raazi are wrong in their evaluation of 'Khatama' as 'Seal', then let them advance better names to challenge the Islamic stance on 'Khatama'.

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, Bahaullah, Bab, Shoghi, Effendi, Haifa, Acca, Abdul Baha, Islam

IMRAN SHAYKH, OCTOBER 2009 FEEDBACK

The Bahai Viewpoint

Bahais, quoting the book of Beharul Anwaar, claim that Ameerul Mo'meneen Hazrat Ali (as) said -
"The Holy Prophet of Islam (pbuh), Hazrat Mohammed was the seal of all the previous prophets and the forerunner of those in the future and he is superior to all."

As per the Bahais, through this tradition, Hazrat Ali (as) has clearly outlined the position of the Holy Prophet of Islam (pbuh) - that he is the one who will abrogate the religions of the previous prophets and announce the coming of future divine leaders.

Our Response

1. Beharaul Anwaar, in its current edition, comprises of 100 volumes. Nevertheless, in this age of computers and technology, if any tradition is present in the book, one can extract and retrieve it easily. Alas, however, this tradition is nowhere to be found in Beharul Anwaar.

2. Yes, a sentence is found in the book Kitabuz Ziyarah which states that when one reaches the shrine of Hazrat Ameerul Mo'meneen in Najaf, Iraq, then after conveying salutations to the Holy Prophet of Islam (pbuh), one should recite - "Peace be upon you, O Messenger of Allah, who was the custodian of the revelation from Allah and the keeper of His commands; the one who sealed the previous religions and abrogated the laws of the previous prophets; the one who clarified the laws for the future and is aware of the past and the current."

3. Even if, for augument's sake, we accept this tradion brought by the Bahais and also accept their flawed interpretation of the same, it does not imply straightaway that the Holy Prophet of Islam (pbuh) was the one to announce the coming of future prophets. Rather, it implies that he was the one who gave the glad tidings and clarified the role of the Imams who followed him.

4. Hazrat Ameerul Mo'meneen (as) clarifies in Nahjul Balagha (Sermon 88-89) as follows - "Allah sent the Holy Prophet (pbuh) when there was no other prophet. He was sent as a completion to the chain of Messengers and the revelation was terminated upon him."

   This tradition makes it amply clear that not only was he the last Messenger, but even the chain of revelation was terminated through him. Therefore whenever any person claims to be a prophet or a messenger of Allah after the passage of the Holy Prophet (pbuh), then the "revelation" upon him will definitely not be from Allah. Yes, there is a possibility that it could be the whisperings of Shaitaan and inspiration from him.

5. Nahjul Balagha further clarifies this matter - "The Holy Prophet (pbuh) was the custodian of His (Allah's) revelation, the seal of the Messengers, the harbinger of glad tidings of His mercy and a warner for His punishment."

Conclusion

Therefore after all and despite these arguments, if any person accepts or creates a new religion after Islam, then as per the words of Ameerul Mo'meneen Hazrat Ali (as), "Whosoever accepts a religion other then Islam will only give proof of his misfortune and will suffer a great loss. He will be involved in a long period of suffering and his end will be a painful chastisement." (Ref: Nahjul Balagha)
There will neither be any prophet nor any messenger after the Holy Prophet of Islam (pbuh). However, if any person claims to be such, then the will be outside the fold of Islam and will be liable for a terrible punishment.

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The Finality of Prophethood in Islam

IMRAN SHAYKH, FEBRUARY 2014 FEEDBACK

Next in line of authority after the consensus of the Companions stands the consensus, in matters of religion, of those ulema of the Muslims who came after the time of companions. A glance through the history of Islam from the first century up to the modern times reveals to us the fact that the ulema of all periods in every Islamic country of the world are unanimous in their conviction that no new prophet can be raised after Mohammed (pbuh). They all agree in the belief that anyone who lays a claim to Prophethood after Mohammed (pbuh) and anyone who puts faith in such a claim is an apostate and an outcast from the community of Islam.

The following facts are appended as an illustration of this:
A man in the time of Imam Abu Hanifa (80 A.H.-150 A.H.) laid claim to Prophethood and said "Let me show you the proofs of my prophethood." The great Imam thereupon warned the people: "Anyone who asks of this man the credentials of prophethood, shall become an apostate, for the Prophet of God (pbuh) has explicitly declared: "No prophet will come after me." (Manaqib al-Imam-i-Azam Abi Hanifa, Ibn Ahmad al-Makki, Vol. I, p.161, published in Hyderabad, India, 1321 A.H.)

`Allama Ibn Jarir Tabari (224 A.H.-310 A.H.) in his renowned commentary of the holy Qur'an gives the following interpretation of the verse, 'walakin Rasul Allahi wa Khatam-ul Nabiyyin': "He has closed and sealed the prophethood and the door (of prophethood) shall not open for anyone till the end of the world." (Vide Commentary of Ibn-i-Jarir, Vol. 22, p.12)

In his book `Aqida-i-Salfia, while explaining the beliefs of the pious forbearers and particularly those of Imam Abu Hanifa, Imam Abu Yusuf and Imam Mohammed, Imam Tahavi (239 A.H.-321 A.H.) writes that Mohammed (pbuh) is a highly venerable servant of God. He is the chosen Prophet and the favorite Messenger of Allah. He is the last of the Prophets, Leader of the pious, chief of the Messengers of Allah and the beloved one of the Lord. After him every claim to Prophethood is an error manifest and worship of one's evil-self." (Sharah al-Tahawiya Fil-'Aqidat-ul-Salfia, Dar-ul-Ma'arif, Egypt, pp. 15, 87, 96, 97, 100, 102)

`Allama Ibn Hazm Andulasi (384 A.H.-456 A.H.) writes: "It is certain that the chain of Divine revelations has come to an end after the death of the Holy Prophet(pbuh). The proof of this lies in the fact that none but a prophet can be the recipient of Divine revelations and God has affirmed that Mohammed has no sons among ye men and he is the Messenger of God and that He has sealed the office of Prophethood." (Al-Mohallah, Vol. 1, p.26)

Imam Ghazali (450 A.H-505 A.H.) says `If the right of denying the authority of consensus be admitted, it will give rise to many absurdities. For example, if someone says that it is possible for a person to attain the office of Prophethood after our Apostle Mohammed (pbuh), we shall not hestitate to pronounce him as an infidel, but in the course of a controversy the man who wishes to prove that any reluctance in pronoucing such a person as an apostate is a sin shall have to seek the aid of consensus in support of his arguments, because reason is no arbiter against the possibilty of the existance of a `new prophet.' As regards the followers of the `new prophets' they will not be utterly incapable of making various interpretations of La Nabiya Ba`di, "There will be no Prophet after me" and Khatam-ul-Nabiyyin, `Last of the Prophets.' A follower of the `new prophets' might say that Khatam-ul-Naibiyyin, `Last of the Prophets' bears the meaning "last of the prominent Messengers." If you argue that "prophets" is a common word, he would very easily give this term a particular significance with regard to his own `prophethood.' In respect of `No Prophet will come after him', such a man would contend that this expression does not say that `No Messengers will follow him.' There is a difference betwen a Prophet and a Messenger. The status of a Prophet is higher than that of the Messenger. The fact is that such absurdities can be indulged in ad infinitum. It is not difficult, in our view, to make different interpretations of a word. Besides, there is no ample scope for people to commit blunders ever and beyond these points in the exposition of these clear words. We cannot even say that those who make such interpretations are guilty of the denial of clear injunctions. But to refute those who have but their faith in the false expositions we shall say that the entire Ummah by a consensus of opinion recognizes that the words `No Prophet shall come after him' and the context of the traditions suggests that the Holy Prophet meant that `No Prophet, nor Messenger shall follow him.' Furthermore, the Ummah is agreed on the point that above words of the Holy Prophet leave no scope for a different interpretation than given to it by the consensus of the Ummah and he who would not join the consensus is no more

than a dissident. (Al-Iqtisad Fil Aiteqad, p.114, Egypt)

Mohy-us-Sunnah Baghawi (died 510 A.H.) writes in his commentary Ma`lam-al-Tanzil: "God brought the line of Prophets to an end with him. Hence he is the final Prophet.....Ibn `Abbas affirms that God(in this verse) has given His verdict that no Prophet will come after the Prophet Mohammed (pbuh)." (Vol. 3, p. 158)

`Allama Zamakhshri (467 A.H.-538 A.H) writes in his commentary entitled Kashshaaf, "If you ask how Mohammed can be the last of the Prophets when Hadrat `Isa (Jesus Christ) will appear towards the end of the world? I shall reply that the finality of Prophethood of Mohammed (pbuh) means that no one will be endowed with prophethood after him. Hadrat 'Isa is among those upon whom prophethood was endowed before Mohammed (pbuh). Moreover, Hadrat 'Isa will appear as a follower of Mohammed and he will offer prayers with his face towards the Qiblah of Islam, as a member of the community of the Muslims." (Vol. 2, p. 215)

Qazi 'Iyad (died 544 A.H.) writes: " He who lays a claim to prophethood, affirms that a man can attain the office of prophethood or can acquire the dignity of a prophet through purification of soul, as is alleged by some philosophers and sufis; similarly a person who does not claim to be a prophet, but declares that he is the recipient of Divine revelation, all such persons are apostates and deniers of the prophethood of Mohammed (pbuh), for Mohammed (pbuh) has conveyed the message of God to us that he is the final Prophet and no Prophet will come after him. He had also conveyed to us the Divine message that he has finally sealed the office of Prophethood and that he has been sent as a Prophet and a Messenger to the whole of mankind. It is the consensus of the entire Ummah that these words of the Holy Prophet are clear enough and eloquently speak of the fact that they can admit of no other interpretation or amendment in their meaning. Hence there is no doubt that all these sects are outside the pale of Islam not only from the view-point of the consensus of the Ummah but also on the ground of these words having been transmitted with utmost authenticity." (Shifa, Vol. 2, pp. 270- 271)

`Allama Shahrastani (died A.H. 548), in his renowned book, Almilal wan Nahal, writes: "And similarly who says that a prophet shall come after Mohammed (pbuh), there are no two opinions that such a man is an infidel." (Vol. 3, p. 249)

Imam Razi (543 A.H.-606 A.H.), in his work Tafsir Kabir while explaining the meaning of the verse Khatam-un-Nabiyyin states: "In this context the term Khatam-un Nabiyyin has been used in the sense that a Prophet whose ministry is not final may leave some injunctions or commandments incomplete or unexplained thus providing scope for a succeeding prophet to complete the task. But the Prophet who will have no successor is more considerate and provides clear guidlines for his followers, for he is like a father who knows that after him there will be no guardian or patron to look after his son."(Vol. 6, p. 581)

Allama Baidawi(died A.H. 685), in his commentary, Anwar-ul-Tanzil, writes: "In other words he, Muhammed (pbuh), is the last of all Prophets. He is the one in whom the line of Prophets ends or the one whose advent has sealed the office of Prophethood. The appearance of Hadrat 'Isa (peace be upon him) after Prophet Muhammed (pbuh) is not a contradiction of the finality of Muhammed's Prophethood, because Hadrat Isa will appear as a follower of the Shariah of Muhammed." (Vol. 4, p. 164)

'Allama Hafiz-ud-Din Al-Nasafi (died A.H.710), in his commentary, Madark-ut-Tanzil, writes: "And he Mohammed (pbuh) is the one who has brought the line of prophets to an end...in other words he is the last of all prophets. God shall not appoint another prophet after him. In respect of Hadrat `Isa (peace be upon him) it may be stated that he is among those who were appointed Prophets before the time of Mohammed (pbuh). And when Hadrat `Isa appears again, he will be a follower of the Shar'iah of Mohammed, and one among faithful." (p. 471)

`Allama `Alau-din Baghdadi (died A.H. 725) in his commentary, Khazin, writes: "Wa Khatam-un-Nabiyyin,' in other words, God has ended prophethood in him, Mohammed (pbuh). Henceforth there is no prophethood after him, nor is there any partner with him in prophethood...Wa Kan Allahu Bikulle Shaiin `Alima, God is aware that no prophet will come after him." (pp. 471-472)

Allama Ibn Kathir (died A.H. 774) writes in his well- known commentary, "Hence this verse is a clear proof of the fact that no prophet will come after Mohammed (pbuh) and when it is said that no prophet will come after him it is a foregone conclusion that no messenger will succeed him either, for the office of a messenger holds prominence over the office of a prophet. Every messenger is a prophet, but all prophets are not messengers. Any one who lays a claim to prophethood after Mohammed (pbuh) is a liar, a disruptionist, an imposter, depraved and a seducer despite his

wonderous jugglery and magical feats. Any one who would make this claim in future till the end of the world belongs to this class. (Vol. 3, pp. 493-494)

Allama Jalal-Ud-Din Suyuti (died A.H. 911) writes in his commentary entitled Jalalain, "God is aware of the fact that no prophet will succeed Mohammed (pbuh) and when Isa (pbuh) will reappear in the world he will act according to the Shariah of Mohammed (pbuh)." (p. 768)

Allama Ibn Nujaim (died A.H. 970) in his renowned work of the canons of Fiqh entitled, 'Al-Ashbah wan-Nazair', Kitab- us-Siyyar:Bab: al-Raddah, writes: "A person who does not regard Mohammed (pbuh) as the last Prophet of God is not a Muslim, for the finality of Mohammed's prophethood is one of those fundamental articles of faith which a Muslim must understand and believe." (p. 179)

Mulla Ali Qari (died A.H. 1016) in his commentary Fiqh Akbar, writes: "To lay a claim to Prophethood after the ministry of our Prophet Mohammed (pbuh) is a sheer infidelity by the consensus of Ummah." (p. 202)

Shaikh Isma'il Haqqi (died 1137 A.H.) while elucidating this verse in his commentary Ruh-ul-Bayan, writes: "Asim reads the word Khatam with a vowel stress on the letter ta which means the instrument of stamping and sealing, just as 'Printer' is the machine which imprints. The connotation of the word is that the Holy Prophet (pbuh) was the last of all prophets and God has sealed the office of prophethood through his agency. In Persian the same meaning will be expressed by the term 'Mohar Paighambran'. The seal of Prophets i.e., his (Mohammed's) advent sealed the door of prophethood and the line pf prophets ended in him. Other reciters pronounce the word Khatim with the vowel point under the letter ta which means to say that Mohammed (pbuh) was the one who sealed the doors of prophethood. In Persian the same meaning will be expressed by the term 'Mohar Konindai Paighambran,' 'Sealer of the prophets,' so both ways the word Khatam bears one and the same meaning.....Henceforth the Ulema of the Ummah of Mohammed (pbuh) will inherit only spiritual eminence from him. The inheritance of Prophethood is extinct, for Mohammed (pbuh) has sealed the office of Prophethood for all time to come. The appearance of Hadrat Isa (pbuh) after Mohammed (pbuh) is not a contradiction of the finality of Mohammed's prophethood. The term Khatam-un-Nabiyyin makes it clear that no one will be appointed a prophet after Mohammed (pbuh).

Hadrat Isa (pbuh) was appointed Prophet before Mohammed (pbuh) and Isa (pbuh) will appear as a follower of the Shari'ah of Mohammed (pbuh). He (Isa) (pbuh) will offer prayers with his face turned towards the Qiblah designated by Mohammed (pbuh). Hadrat Isa (pbuh) will be one among the faithful of Islam. He will neither receive any Divine revelation nor will issue new injunctions; he will act as a follower of Mohammed (pbuh). `Ahl-Sunnat wal Jam'at (the Sunni sect) believe that no prophet will come after our holy Prophet Mohammed (pbuh) because God has affirmed wa-lakin Rasul Allehe wa Khatam-un- Nabiyyin, and the Prophet has said: La Nabiya Ba`di (There will be no Prophet after me.) Henceforth anyone who says that a prophet will succeed Mohammed (pbuh) will become an apostate, because he has denied a basic article of faith. Similarly anyone who casts doubt about the finality of Mohammed's prophethood, will also be declared an infidel, because the foregoing discussion has distinguished right from wrong. And any claim to prophethood after Mohammed (pbuh) is absolutely false."

In Fatawa-i-Alamgiri which was compiled by the eminent scholars of the Indian sub-continent at the command of Aurangzeb Alamgir, in the 12th century Hijri, it is recorded: "A man who does not regard Muhammed (pbuh) as the final Prophet of God, is not a Muslim, and if such a man claims to be a messenger or prophet of God, he shall be proclaimed an apostate." (Vol. 2, p. 263)

Allama Shoukani (died 1255 A.H.) in his commentary, Fath-ul-Qadeer, writes: "A majority of people have read the word Khatam with the vowel point under the letter ta but 'Asim reads the same word with vowel stress on ta. The first reading means that Muhammed (pbuh) ended the line of Prophets (peace of Allah be upon them) i.e., in other words the Holy Prophet came last of all the Prophets. The second reading means that the Holy Prophet was the seal by which the office of Prophethood was finally closed; and that his advent lent grace to the group of Allah's Prophets.

Allama Alusi (died 1270 A.H.) in his commentary, Ruh-ul-Ma'ani, writes: "The word 'Prophet' is common, but the word 'Messenger' has a particular significance. Hence when the Holy Prophet (pbuh) is called the 'Seal of Prophets,' it necessarily follows that he is also the 'Seal of Messengers.' The implication of the Holy Prophet's position as 'the Last of all Prophets and Messengers of God' is that by his(pbuh) elevation to the dignity of Prophethood in this world, the same dignity has henceforth been abolished and no man can attain that dignity now." (Vol. 22, p. 32)

"Anyone who claims to be the recipient of Divine revelations as a prophet after the advent of Prophet Mohammed (pbuh), shall be declared an infidel. There is no difference of opinion among Muslims on this point." (ibid., vol.22, p.38) "The affirmation in the Book of God of Prophet Mohammed (pbuh) as `the Last of the Prophets' is unequivocal. The Sunnah has clearly explained this and the Ummah has reached a consensus on it. Hence anyone who lays a contradictory claim against this position shall be declared an apostate (ibid., vol.22, p. 39)

These are the expositions of the leading savants, jurists, scholars of Hadith and commentators of every realm of Islam, from the sub-continent of India to Morocco and Spain (Andulus) and from Turkey to Yemen. We have indicated their years of birth and death in each case so that the reader may realise at first glance that this list includes eminent authorities of every century of the Islamic History falling between the first and thirteenth century. We might even have added expositions by the learned doctors of Islam belonging to the fourteenth century; but we omitted the Ulema of the 14th century purposely because someone might state that these scholars had explained the meanings of Khatam-i-Nabuwat as 'the Seal of all Prophets' to refute the claim of the 'new prophets' of the modern age.

It cannot, however, be said that the ulema of the past centuries entertained feelings of animosity against a later day personality claiming to be a prophet. These writings also make it clear beyond doubt that from the first century up to the present-day the entire Muslim world has unanimously taken the expression Khatam-un-Nabiyyin to mean `the Last of all Prophets.' Muslims of all periods have been unanimous in the belief that the office of prophethood has been sealed after the advent of the holy Prophet(pbuh). There has never been any difference of opinion among muslims that any person who prefers a claim to prophethood and those who believe in such a claim to prophethood are outside the pale of Islam.

It is now up to all reasonable persons to judge that in the face of all this massive evidence- the plain dictionary meaning of the phrase 'Khatam-un-Nabiyyin' the interpretation of the Quranic verse in its true perspective, the exposition of the Holy Prophet himself and the consensus on the finality of prophethood of Mohammed (pbuh) of the entire body of muslims all over the world from the time of the companions of the Holy prophet to the present day followers of Islam-what scope is left for an alternative interpretation and what justification can they give for opening the door of prophethood for a new claimant. Furthermore, how can those people be recognized as Muslims who have not only expressed their opinion in favour of opening the door to prophethood, but they have, in fact, catapulted a man into the mansion of the Prophets of God and have become the followers of this trespasser?

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The Finality of Prophethood in Islam

IMRAN SHAYKH, FEBRUARY 2014 FEEDBACK

The Holy Prophet (pbuh) said, "The tribe of Israel was guided by prophets. When a prophet passed away, another prophet succeeded him. But no prophet will come after me; only caliphs will succeed me."
(Ref: Sahih Bukhari, Kitabe' Manaqeb)

The Holy Prophet (pbuh) said, "My position in relation to the prophets who came before me can be explained by the following example: A man erected a building and adorned this edifice with great beauty, but he left an empty niche, in the corner where just one brick was missing. People looked around the building and marveled at its beauty, but wondered why a brick was missing from that niche? I am like unto that one missing brick and I am the last in the line of the Prophets."
(Ref: Bukhari – Kitabe' Manaqeb, Muslim,Tirmidhi, Musnad Ahmad, Tirmizi, Babu Khatimin-Nabiyyin, Musnad Abu Dawud Tayalisi)

In one narration, there is an addition of the sentence – "The chain of prophethood has been terminated upon me."

This means that by the advent of Holy Prophet (pbuh), the edifice of guidance has been completed and perfected and there is no place / need for another prophet.

A similar tradition is also narrated in Sahih Tirmizi – Kitabe' Manaqeb, chapter of Fazle' Nabi and Kitabe' Adab al Ittesaal)

Sunane' Abu Dawood has narrated this tradition from Jabir Ibne Abdullah Ansari. The tradition concludes with the following words – "The chain of prophethood has been completed through my person." The same tradition is also narrated in Musnad Ahmed Ibne Hambal through Ubay Ibn Kaab, Hazrat Abu Saeed Khudri and Abu Hurayrah.

The Holy Prophet (saw) said, "Allah has bestowed upon me six favors which the former Prophets did not enjoy:
1. I have been endowed with the gift of perfect speech.
2. I was granted victory owing to my awe.
3. The spoils of war were made lawful unto me.
4. The whole earth has been made the place of worship for me and it has become the means of purification for me also. In other words, in my religion, offering of prayers is not confined to certain specified places of worship. Prayers can be offered at any place over the earth. And in case water is not available, it is lawful for my people to perform ablutions with earth (Tayammum) and to cleanse themselves with the soil if water for bathing is scarce.
5. I have been sent by Allah to carry His Divine message to the entire world.
6. And the line of prophets has ended in me."
(Muslim, Tirmidhi, Ibn Majah)

The Holy Prophet (pbuh) said, "The chain of prophethood and messengership has been terminated in me. Now there will not be any new prophet or messenger."
(Tirmizi, Musnad Ahmed Ibne Hambal)

The Holy Prophet (pbuh) said, "I am Muhammad, I am Ahmad, I am the effacer and infidelity shall be erased through me; I am the assembler. People shall be assembled on Doomsday after my time. And I am the last in the sense that no prophet shall succeed me."
(Bukhari, Muslim – Kitabe' Fazael Bab Ismae' Nabi, Tirmidhi – Kitabul Adab, Babe' Asmae' Nabi, Mustadrak – Kitabe' Tarikh, Babe' Asmae' Nabi)

This tradition also implies that there is no scope for any prophet or messenger till the Day of Judgement.

The Holy Prophet (pbuh) said, Allah has sent unto the world no apostle who did not warn his people about the appearance of Dajjal (Anti-Christ, but Dajjal did not appear in their time). I am the last in the line of Prophets and you are the last community of believers. Without doubt, then, Dajjal shall appear from amongst you."
(Ibn Majah, Kitabul Fitan – Babe'Dajjjal)

Abdur Rahman Ibne Jubayr said, I heard from Abdullah Ibne Umar Ibne Aas that one day the Holy Prophet (pbuh)

stepped out of his house and was sitting with us. He said, "I am Mohammed, the unlettered prophet. He repeated this thrice. Then he said, there will be no prophet after me"
(Musnad Ahmed Ibne Hambal)

Soubaan narrates that the Holy Prophet (pbuh) said, "There will arise thirty impostors in my Ummah and each one of them will pronounce to the world that he is a prophet, but I am the last in the line of the Prophets of God and no Prophet will come after me."
(Abu Dawood – Kitabul Fitan, Tirmizi)

In this way, there are several traditions narrated by the companions of the Holy Prophet (pbuh) and these traditions are with successive chains and through several narrators. In the same way, through the ages, traditionalists and authors have brought these traditions in their books. A study of these traditions shows us that at different times, occasions, words and ways, the Holy Prophet (pbuh) made it amply clear that there is no prophet after him. And that the chain of prophethood has been terminated upon him. In addition to this, he (pbuh) warned his community that if any person claimed prophethood after him, then that person is a liar and a fraud and one should therefore avoid him.

The explanation of the Quranic words "Khatamun Nabiyyeen" has been done beautifully by the Holy Prophet (pbuh) and no person can do this better than him as he is the interpreter of the Quran and religion for us. More importantly these are the words of the prophet and no other word or speech can carry more weight than his (pbuh) words. The Quran has been revealed upon the Holy Prophet (pbuh) and he is the one who is authorized to narrated its interpretation. Then if some Irani or Indian comes after one thousand years to tell us about a new interpretation of this verse, we have no option but to ignore it or to raise our voices against this "new" interpretation.

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, Bahaullah, Bab, Shoghi, Effendi, Haifa, Acca, Abdul Baha, Islam

RAVIAN BILANI, AUGUST 2009 FEEDBACK

Tashkent - The Security department of Government of Uzbekistan while on routine Check arrested 15 Baha'is for preaching Baha'i Faith to the children and junior youth below 16 years. These children, from different cities were taken to Baha'i centre in the name of moral teachings without the consent of their parents.

The children were then taken to a Rehabilitation Centre from where they were handed to their parents. The Police recorded the whole proceedings in a camera. Recently the CIS countries are tightening the grip on this very deceptive sect whom they accuse of having links with Israel and destroying the moral fabrics of the society. The Christian priest have also objected to their deceptive propaganda and warned them not to impart any so called moral teachings to Christian children.

There has been news from different countries that Baha'is are trying to convert the Junior Youth and Children by their deceptive four core activities.

1 - Devotional Meetings
2 - Study circle
3 - Children classes
4 - Junior Youth

1 - Devotional Meetings

Baha'is are supposed to collect their friends Neighbours relatives and Co-workers and have a prayer meeting. These devotional meetings are nothing but cheating in the name of God as the purpose of these meetings is to get POTENTIAL CONVERTS for the next stage which is of STUDY CIRCLE. It should be regarded as the gravest BETRAYAL OF THE HUMANITY in the Name of God.

2 - Study Circles

After Baha'is have got sufficient contact with the deceptive devotional meetings they are supposed to start with them Study circle. Study circle is a seven books course called as Ruhi Books. In these books moral teachings are taken from different religions and given the name Baha'i Holy writings, attributing these teachings to Baha'u'llah .During the Course of these seven books the contact changes his Faith to Baha'ism.It is certainly not study circles but a process of conversion by deception.

The Baha'is have realized that mobilizing Baha'is to do preaching in large numbers will attract the attention of non-Baha'is, especially governmental agencies therefore a Ruhi class is a better way.

After seven books are completed he is a Ruhi Graduate and supposes to teach these books to the other people i.e. to gain conversion by deception. Naturally a chain deception reaction. A majority of the people who have accepted the Baha'i faith is not due to the believe in Baha'u'llah but due their sheer ignorance.

Some points from Ruhi books

Ruhi Book 2

1 - Imparting knowledge about the Baha'i faith
2 -'Walking the path of service' That is going to every individual and teaching about the Baha'i faith
3 - "Service to other" is nothing but teaching them the Baha'i faith and converting them.
4 - "The first act of service" is making the new convert stronger by visiting the homes of the newly converts
5 - Third unit is introducing Baha'i beliefs
6 - Teaching the writings of Baha'u'llah is our special activity
7 - Sacrifice means "teaching the Baha'i Faith."

Very surprisingly this bounty of teaching is not there for Israelis.

3-Children's classes

(A way to increase Baha'i population without any hindrance)
Baha'is are emphasizing too much on starting moral classes with non Baha'i children.

It is clear that the children cannot understand the hidden agenda behind these courses and they will become Baha'is easily without any protest. More over the parents call also be approach to accept Baha'ism.

Some points from Ruhi Bk 3

1-The students should acquire spiritual qualities i.e. he should accept Baha'u'llah.
2-Teaching children "Baha'i way of life."
3-Try to form habits which are part of Baha'i way of life

Every lesson starts with Baha'i Prayers. It is nothing but Baha'i teachings, Baha'i prayers and Baha'i writings at the top of it; it is made for the children's of the neighbour's friends, relatives and co-workers.

Why non Baha'i children should be taught the sayings of Baha'u'llah and Abdul Baha and memorize Baha'i prayers. Yes it is because the Baha'is believe that everybody is A Baha'i or not yet Baha'i.

4-Junior Youth classes

For children of age 11 to 15 years, Baha'is have Jr. Youth classes. Here also they propagate about Baha'ism in the name of Moral teachings and convert the youths.

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, Bahaullah, Bab, Shoghi, Effendi, Haifa, Acca, Abdul Baha, Islam

These are the followers of Mirza Ahmad Sohrab.

Mirza Ahmad Sohrab (1893 - 1958) was secretary and interpreter to `Abdu'l-Baha from 1912 to 1919. He was a Persian-American author and Baha'i who co-founded the New History Society and the Caravan of East and West in New York, and was excommunicated from the Baha'i Faith in 1939 by Shoghi Effendi.

New History Society

By 1911, he had founded an organization called the Persian-American Educational Society. He along with Lewis Stuyvesant Chanler and his wife Julie. Together they formed the "New History Society" in 1929 as an indirect way of spreading the teachings of the Baha'i Faith.

Caravan of East and West

The New History Society gave rise in 1930 to the Caravan of East and West, and the Chanler's New York house was now called Caravan House. This foundation was designed to prepare children and youth to join the New History Society. This group had a quarterly magazine called The Caravan

Split from Shoghi Effendi

The confrontation aroused between Sohrab and Horace Holley, "one of the chief men in the American Baha'i Administration". But Sohrab refused to allow the New York Spiritual Assembly, to have oversight of the affairs of the New History Society. Since Holley sat on the National Spiritual Assembly at this time, this led to a confrontation which resulted in Sohrab and the Chanlers being expelled from the Baha'i community.

NSA of US files Lawsuit against Sohrab

In 1941, Allen McDaniel and others, as members of the National Spiritual Assembly, filed suit against Sohrab to try to stop him from using the name Baha'i. This suit was filed in the Supreme Court of New York County. The judge granted a motion to dismiss, stating that "the plaintiffs have no right to a monopoly of the name of a religion. The defendants, who purport to be members of the same religion, have an equal right to use the name of the religion..." The judge mentioned that the complaint could be further amended and the NSA appealed but the Appellate Court affirmed the decision of the lower court.

Sohrab Challenges Shoghi Effendi in court

After his excommunication, Sohrab joined forces with other people who opposed Shoghi Effendi. Part of this combination was a court case raised by Qamar Baha'i, Jalal the grandson of Mirza Músa and others in about 1950-1, challenging Shoghi Effendi's right to carry out major construction work around the Shrine of Baha'u'llah. One of their key witnesses, Nayyir Afnan, died shortly before the case was due to open, and it all came to nothing.

Three sects of Baha'is tried to built a mausoleum over the grave of Mirza Yahya

One of the culminations of this was a meeting that was held in Famagusta in the late 1950s. Representatives of all three main generations of Baha'is were present including: Jalal Azal representing the followers of Mirza Yahya (Bayanic), `Ismat and others represented the followers of Mirza Muhammad `Ali (Unitarian Baha'is) , and Ahmad Sohrab represented those opposed to any form of administration. One of the aims of this conference was to build a mausoleum over the grave of Mirza Yahya. But the project did not see the light of the day.

Sohrab died Apr 20, 1958. In his obituary he is described as "leader of the Reform Baha'i Movement in the United States and co-director of the Caravan of East and West".

In 2004, H-Net, a scholarly website supported by Michigan State University and Humanities & Social Sciences Online, reprinted in digital format the works of Mirza Ahmad Sohrab, who for over eight years served Abdu'l-Baha as a secretary and translator in the Middle East and on his American and European journeys. In Sohrab's several books, especially in Broken Silence: The Story of Today's Struggle for Religious Freedom (1942) and The Will and Testament

of Abdu'l-Baha: An Analysis (1944), Sohrab presents his opinion that the Baha'i Faith was already well on the road to becoming an oppressive organization in the 1920s and '30s, exploitative of the individual, and departing further, with every year, from the moderation and predominately democratic liberalism of Baha'u'llah and Abdu'l-Baha. Sohrab located the source of the emerging problems of conscience and religious freedom in the desire of some early American Baha'is for absolute control, modeled on the Roman Catholic Church and other forms of autocratic religious organization, leading to and encouraging Shoghi Effendi's increasingly fanatical interpretation of Abdu'l-Baha's Will and Testament:

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Independent Investigation of Truth

IMRAN SHAYKH, OCT 2015 FEEDBACK

The definition of the Oneness of Humanity is that all people are brothers, sisters, daughters, mothers, sons, and fathers of each other, and must have no enmity towards one another.

Bahaullah says:
Oh friends! Know that the curtain of unity has been raised, do not look at each other as strangers; you are all the fruits of one tree and the leaves of one branch.
Ref:Baha'u'llah, Majmu`iy-i alwah-i mubarak-ih, p. 265.

Abdul-Baha says:
The second principle of Bahaullah is the Oneness of Humanity. All of humanity are members of the human species. They are all servants of God. They have all been created by God. They are all divine children. God gives sustenance to all of them; nurtures all of them; is compassionate to all of them; why should we be uncompassionate? . . . The human species are all in the shadow of the Lord's Grace. At most some are imperfect and must be perfected, [some] are ignorant and must be taught, [some] are sick and must be treated, [and some] are asleep and must be awakened. We should not be angry at an infant for being an infant. We should nurture him. We should not be angry at a sick person for not being healthy. We should have the greatest amount of mercy and kindness toward him. From these [examples] it is apparent that the enmity between religions should be completely wiped out; oppression and injustice should be removed, and instead, the greatest amount of kindness and affection should flow.
Ref:Abdu'l-Baha, Khatabat (Tehran), vol. 2, pp. 145-146.

According to Shoghi Effendi, the central axis of all Baha'i principles, and the ultimate goal of Baha'ism is the "Oneness of Humanity."
Ref:"The principle of Oneness of Humanity is the axis of all of Bahaullah's teachings" and "The Oneness of Humanity is the main and ultimate goal of Baha'u'llah's creed," Hushmand Fath A`zam, Nazm jahani Baha'i muntakhabati az athar sadiri az qalam hazrat wali amr Allah, 2nd ed. (Dundas [Canada]: n.p., 151 B. [1955]), pp. 49 and 57-58.

Abdul-Baha narrates from Bahaullah:
The Oneness of Humanity means that the entirety of humanity is subject to the blessings of [God] the Great and Glorious. They are the servants of one God and nurtured by his Highness, the Lord. Everyone is included in the mercy and the crown of humanity is the jewel of every head.
Ref:Abdu'l-Baha, Khatabat (Egypt), vol. 1, p. 31.

He emphasizes:
This means that Bahaullah declared the Oneness of Humanity so all members of humanity become brothers, sisters, daughters, mothers, sons, and fathers of each other.
Ref:Abdu'l-Baha, Khatabat (Egypt), vol. 1, p. 154.

Baha'is claim that all people are part of God's creation. Skin color, beauty, and looks are no reason for the superiority of someone over another and must not be a cause of conflict and enmity. Instead, these differences are like the differences among the colors and types of flowers in a large field, which cause the field to flourish.
Ref: "'Consider the flowers of a garden,' `Abdu'l-Baha has written, 'though differing in kind, color, form, and shape, yet, inasmuch as they are refreshed by the waters of one spring, revived by the breath of one wind, invigorated by the rays of one sun, this diversity increaseth their charm, and addeth unto their beauty. How unpleasing to the eye

if all the flowers and plants, the leaves and blossoms, the fruits, the branches and the trees of that garden were all of the same shape and color! Diversity of hues, form and shape, enricheth and adorneth the garden, and heighteneth the effect thereof,'" Shoghi Effendi, The Advent of Divine Justice (US Baha'i Publishing Trust, 1990 [first pocket-size edition]), p. 54

In the presence of God, Turks, Persians, Whites, and Blacks are all the same, and none have any distinction over another.
Ref:"In the presence of God there is no [such thing] as English, French, Turk, or Persian. To God they are all the same," `Abd al-?amid Ishraq Khawari, Payam-i malakut, pp. 45-46 (citing `Abdu'l-Baha'); "'God, `Abdu'l-Baha Himself declares, 'maketh no distinction between the white and the black. If the hearts are pure both are acceptable unto Him. God is no respecter of persons on account of either color or race. All colors are acceptable unto Him, be they white, black, or yellow,'" Shoghi Effendi, The Advent of Divine Justice, p. 37

God is kind to all, so why should we not be kind to each other?
Ref: "All of humanity are members of the human species. They are all servants of God. They have all been created by God. They are all divine children. God gives sustenance to all of them; nurtures all of them; is compassionate to all of them; why should we be uncompassionate?" `Abdu'l-Baha, Khatabat (Tehran), vol. 2, pp. 145-146

The following questions should be kept in mind while analyzing this principle:

- What is the explicit meaning of the 'Oneness of Humanity'? Does the Oneness of Humanity mean that people of all races and religions should become sisters, brothers, and friends or does it mean everyone should convert to Baha'ism?
- If the former definition applies and everyone-regardless of religion or creed-should live in peace and harmony, then why do Baha'i orders imply the contrary (as we will soon show)?
- If the meaning of the 'Oneness of Humanity' is that all people must become Baha'is, then who will be responsible for administrating the political matters of this unified Baha'i society, given that under Baha'i law, no Baha'i is allowed to interfere in political matters, either in words or in action?
  Ref:"Whoever interferes in political affairs is not a Baha'i," `Abd al-Hamid Ishraq Khawari, Ganjiniy-i Hudud wa ahkam, chap. 70, titled "Refraining From Interfering in Political Affairs," p. 336
- Do Baha'is have a particular plan for reaching the 'Oneness of Humanity' or is this merely a theoretical slogan?

- Oneness of Mankind: Introduction
- Is Oneness of Mankind a New Principle?
- Did the Founders of Bahai Faith Practice Oneness?
- Bahaullah's Attitute towards his Brothers and his Followers
- Bahai Treatment of Covenant Breakers
- Bahai Treatment of Thieves and Some More...
- Two Examples of Bahaullah's Treatment of Non-Bahais
- Is this Principle Correct from a Rational and Logical Perspective
- Contradictions and Conclusions

The articles have been based on the book "Avaze Dohol" - the Beating of the Drum by Masoud Basiti, Zahra Moradi.

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Independent Investigation of Truth

IMRAN SHAYKH, DEC 2015 FEEDBACK

Bahaullah said - "Contradiction has and will not ever have a way in the sanctified realm of the Divine Manifestations."

1. Is the Principle of Oneness of Humanity Novel?

Abdul Baha: The Oneness of the World of Humanity is a special teaching of Bahaullah.

Abdul Baha: The Oneness of Humanity is not novel and was the basis of the teachings of the Divine Prophets.

"In all religious teachings of the past the human world has been represented as divided into two parts: one known as the people of the Book of God, or the pure tree, and the other the people of infidelity and error, or the evil tree. The former were considered as belonging to the faithful, and the others to the hosts of the irreligious and infidel- one part of humanity the recipients of divine mercy, and the other the object of the wrath of their Creator. Bahaullah removed this by proclaiming the oneness of the world of humanity, and this principle is specialized in His teachings, for He has submerged all mankind in the sea of divine generosity," Abdul Baha, The Promulgation of Universal Peace, p. 454.

"The foundation laid by all Prophets, is the foundation of Bahaullah and that foundation is the Oneness of Humanity," Abdul Baha, Khatabat (Tehran), vol. 2, p. 286; "All divine prophets struggled for the Oneness of Humanity and served humanity. For the foundation of the divine teachings is the Oneness of Humanity. Moses served the Oneness of Humanity, Jesus established the Oneness of Humanity, Mohammad declared the Oneness of Humanity. The Bible, Torah, and Quran established the foundation of the Oneness of Humanity," Abdul Baha, Khatabat (Egypt), vol. 1, pp. 18-19

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2. Are Black Africans Cows or Humans?

Abdul Baha: All of humanity are members of the human species.

Abdul Baha: Black Africans that have not been nurtured are cows that God has created with human faces.

Abdu'l-Baha, Khatabat (Tehran), vol. 2, pp. 145-146.

"The [black Africans] are cows that God has created with human faces," Abdul Baha, Khatabat (Tehran), vol. 3, p. 48.

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3. Are Africans All Uncivilized, Wild Savages, and without Common-Sense?

Abdul Baha: God created all humans from clay and did not put any differences. He created everyone the same and has put no differences in any grace or mercy.

Abdul Baha: The inhabitants of a land like Africa are all like wild savages and land-dwelling animals that lack common-sense and knowledge.

"The God of the world created all [humans] from clay and created everyone from one element, created all from one progeny, created all in one land, and created in the shadow of one sky, and made all emotions shared, and did not put any differences. He created everyone the same and gives all sustenance, nurtures/brings up all, protects all, and is kind to all. He has put no differences in any grace or mercy," `Abd al-HHamid Ishraq Khawari, Payam-i malakut, p. 42 (citing Abdul Baha').

"The inhabitants of a land like Africa are all like wild savages and land-dwelling animals that lack common-sense and knowledge and are all wild. There is not a single wise and civilized person among them," Abdul Baha, Makatib (Egypt), vol. 1, pp. 331; "The wild tribes have no superiority over animals. For example what is the difference between African blacks and American blacks? The [black Africans] are cows that God has created with human faces. The [black Americans] are civilized, intelligent, and have culture . . ." Abdul Baha, Khatabat (Tehran), vol. 3, p. 48

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4. Do Turks Deserve Ridiculous Answers?

Abdul Baha: We are all divine sheep and no one has any superiority over another.

Abdul Baha: Turks deserve ridiculous answers.

"The second principle is the Oneness of Humanity: all humans are divine sheep and God is the kind shepherd who has utter compassion towards all the sheep and has made no distinction [between them]," Abdul Baha, Makatib, vol. 3, p. 67.

"When Djemal Pasha . . . reached Acre and asked to see me, I mounted a donkey and headed for his home. As soon as he saw me, he greeted me and sat me next to him and without hesitation said: 'You are a corrupter of religion and that is why the government of Iran exiled you here . . .' I thought to myself that he is a Turk and I must give him a ridiculous and silencing answer," Asad-Allah Fazil Mazandarani, Asrar al-athar khususi, vol. 3, p. 42-43

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5. Is He a Turk?!

Abdul Baha: Don't say he is a Turk! We are all God's servants.
Abdul Baha: He is a Turk and deserves a ridiculous answer!

"When there is oneness of humanity how can we have differences by saying that [person] is German, this is British, this is French, this is Turkish, this one is Roman, and that one is Iranian?" Abdul Baha, Khatabat (Egypt), vol. 1, p. 160; "One must never say this [person] is English, that is German, that is French, and this is Italian. Never utter these words for you are all God's servants and maids," Abdul Baha, Khatabat (Egypt), vol. 1, p. 75.

Asrar al-athar khususi, vol. 3, p. 42-43

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7. Good Tree and Bad Tree?

Abdul Baha: My father said there is no such thing as a good tree and a bad tree. He submerged everyone in the sea of divine generosity.
Bahaullah: Deniers of Baha'ism are like bad trees that deserve to be burned!

"Bahaullah expressed the oneness of humankind, whereas in all religious teachings of the past the human world has been represented as divided into two parts: one known as the people of the Book of God, or the pure tree, and the other the people of infidelity and error, or the evil tree. The former were considered as belonging to the faithful, and the others to the hosts of the irreligious and infidel-one part of humanity the recipients of divine mercy, and the other the object of the wrath of their Creator. Bahaullah removed this by proclaiming the oneness of the world of humanity, and this principle is specialized in His teachings, for He has submerged all mankind in the sea of divine generosity."

Abdul Baha, The Promulgation of Universal Peace, p. 454.

"Anyone who has a garden will not allow the dry trees to remain in the garden and will definitely cut them and throw them in fire, for dry wood is only worthy of fire. Thus, O inhabitants of my orchard, protect yourselves from the wicked poisonous breath and void breeze which is socializing with the polytheists (deniers of Baha'ism) and the unaware (ghafil)," `Abd a l-Hamid Ishraq Khawari, Ma'idiy-i asimani, vol. 8, p. 39

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8. Socializing with Non-Baha'is!

Bahaullah: "Consort with all religions with amity and concord."
Abdul Baha: All humans must interact with each-other with utter affection.
Bahaullah: Don't you dare socialize with deniers of Baha'ism and the unaware (who are basically all non-Baha'is).

Bahaullah, The Kitabi Aqdas, p. 72. "All humanity are the creation of one God and all the sheep (meaning the humans) are under the shadow of one shepherd and one shepherd administers all. Thus, the divine sheep must interact with each other with utter affection. If one wanders away, they should return him and accompany him,"

Abd al-Hamid Ishraq Khawari, Payam-i malakut, p. 44 (citing Abdul Baha')

9- Are Non-Baha'is Animals in the Presence of God?

Bahaullah: Non-Baha'is are animals in the presence of God.
Bahaullah: Anyone who has any sense knows that everyone is equal in the presence of God.

"Do not socialize with those who deny God (meaning non-Baha'is) and his signs and keep away from their kind," `Abd al-Hamid Ishraq Khawari, Ma'idiy-i asimani, vol. 8, p. 39; "It is incumbent on ever soul to keep away from

the wicked breath of the polytheists (deniers of Baha'ism)," `Abd al-Hamid Ishraq Khawari, Ma'idiy-i asimani, vol. 8, p. 39; "Know that God has forbidden his friends from meeting with the polytheists (deniers of Baha'ism) and hypocrites," `Abd al-Hamid Ishraq Khawari, Ma'idiy-i asimani, vol. 4, p. 280; "It is not permitted to interact, speak, or meet with those individuals that have turned away and made their objections apparent. This is an order revealed from the heavens of an Ancient Commander," `Abd al-Hamid Ishraq Khawari, Ma'idiy-i asimani, vol. 8, p. 74; "Run away from he who you do not find my love in his heart, keep away from him, and keep a great distance between you.," Bahaullah, Athar-i Qalam-i A`la, vol. 2, p. 345 (surat al-a??ab); "Cleanse your eyes from [seeing] the deniers and the polytheists (meaning non-Baha'is) and turn away from them," Bahaullah, Athar-i Qalam-i A`la, vol. 2, no. 81, p. 477; "Break all ties with the polytheists (deniers of Baha'ism)," Bahaullah, Majmu`iy-i alwa?-i mubarak-ih, p. 90.; "O SON OF DUST! Beware! Walk not with the ungodly and seek not fellowship with him, for such companionship turneth the radiance of the heart into infernal fire,"

Bahaullah, The Hidden Words of Bahaullah, p. 42, no. 57.

"Today, according to the decree of the Point of Bayan (meaning the Bab), those individuals who turn away from this Novel Affair (meaning Baha'ism) are deprived of the garb of being called and described [as humans?] and are assembled and mentioned as animals in the presence of God," Bahaullah, Badi`, p. 213

"Know that none of the servants who have had any sense, have never held the belief that those who face towards [Baha'ism] (muqbil) and those who turn away from it (mu`riz); or monotheists (meaning Baha'is) and polytheists (meaning non-Baha'is), have the same status and rank. What you have heard [contrary to this] or have seen in the previous books, was meant in the presence of God," Bahaullah, Majmu`iy-i alwa?-i mubarak-ih, p. 154.

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10. Non-Baha'is Are Animals

Abdul Baha: All of humanity are members of the human species. We should not consider ourselves greater than others, even those who are not believers.

Bahaullah: Non-Baha'is are animals. Don't even think about calling them humans!

Abdu'l-Baha, Khatabat (Tehran), vol. 2, pp. 145-146. "we must not desire ourselves and must regard others as better than ourselves, even those who are not believers," `Abd al-Hamid Ishraq Khawari, Ganjiniy-i hudud wa ahkam, chap. 49, p. 326.

"Today, according to the decree of the Point of Bayan (meaning the Bab), those individuals who turn away from this Novel Affair (meaning Baha'ism) are deprived of the garb of being called and described [as humans?] and are assembled and mentioned as animals in the presence of God," Bahaullah, Badi`, p. 213; "Do not see the polytheists (deniers of Baha'ism) but as earthworms and their sounds but the buzzing of flies," Bahaullah, Athar-i Qalam-i A`la, vol. 1, no. 20, p. 183; "O group of polytheists (deniers of Baha'ism), if you take pride in your name remaining amongst the animals or being mentioned amongst the livestock, then take pride in that for you are worthy of it," Bahaullah, Athar-i Qalam-i A`la, vol. 2, no. 81, p. 452; "Oh you donkeys! Whatever God says is the truth and will not become void by the words of the polytheists (deniers of Baha'ism)," Bahaullah, Badi`, p. 174; "When the one who turned away from God halted (in accepting me) and fell off the path, in that moment his body left the garb of humanness and appeared and became visible in the skin of animals. Sanctified is He who changes the beings how he likes," Bahaullah, Badi`, p. 110.

"From this day, any individual that mentions as human a single person from those who deny me-whether that [denier] has a high or low stature-they will be excluded from all of (God's) Merciful Graces, let alone trying to prove [those deniers] have dignity or stature," Bahaullah, Badi`, p. 140.

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11. Non-Baha'is Are Worthless Pebbles and Baha'is Are Precious Jewels

Bahaullah: "You are all the fruits of one tree and the leaves of one branch."

Bahaullah: "My friends are the pearls of [this] order and all others are earthly pebbles . . . a single one of these (Baha'is) is more precious than a million others (non-Baha'is)."

Bahaullah, Majmu`iy-i alwah-i mubarak-ih, p. 265.

Abd al-Hamid Ishraq Khawari, Ma'idiy-i asimani, vol. 4, pp. 353.

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12. Does God's Grace Apply to All Humans?

Abdul Baha: God's Grace applies to all humans even though some are ignorant and must be taught, some are unaware and should be awakened.

Bahaullah: Whoever calls a single person of those that have not accepted Baha'ism a human will be deprived of God's Grace.

"The human species are all in the shadow of the Lord's mercy. At most some are imperfect and must be perfected, are ignorant and must be taught, are sick and must be treated, are asleep and must be awakened. We should not be angry at an infant for being an infant. We should nurture him. We should not be angry at a sick person for not being well. We should have the greatest mercy and kindness towards him. From these [examples] it is apparent that the enmity between religions should be completely wiped out; oppression and injustice should be removed and instead, the greatest amount of kindness and affection should flow," Abdul Baha, Khatabat (Tehran), vol. 2, pp. 145-146.

"From this day, any individual that mentions as human a single person from those who deny me-whether that [denier] has a high or low stature-they will be excluded from all of (God's) Merciful Graces, let alone trying to prove [those deniers] have dignity or stature," Bahaullah, Badi`, p. 140.

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13. Accompaniment or Banishment?

Abdul Baha: If someone is separated, he should be returned and accompanied.

Shoghi Effendi: No one is allowed to speak with those who have been shunned, even their family members.

"Thus, the divine sheep must interact with each other with utter affection. If one wanders away they should return him and accompany him," `Abd al-Hamid Ishraq Khawari, Payam-i malakut, p.44 (citing Abdul Baha').

"A question was asked about the friends that, as a result of their ignorance and neglect, had been excluded from administrative affairs about whether they should be invited to public assemblies or not? He (Shoghi) said, 'Inviting them is not permitted.' And it was asked about those that had been excluded from the community whether greeting and speaking with them was permitted? He replied, 'If they have been spiritually excommunicated speaking with them is not permitted in any way,'" Shoghi Effendi, Tauqi'at Mubaraki (1945-1952), pp. 94-95.

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14. Kindness or Torment?

Abdul Baha: Be kind to any creature that has a soul.

Bahaullah: Be a certain torment for the disbelievers and non-Baha'is.

"God the Exalted has put the crown of grace and beneficence on man's head so that he shows kindness and affection to all things that possess a soul and to make apparent the greatness of the world of humanity," Abdul Baha, Makatib (Tehran), vol. 8, p. 227.

"And you, O friends of God, be clouds of grace for those who believe in God and his signs, and be certain torment for those who do not believe in God and are polytheists (deniers of Baha'ism)," Bahaullah, Majmu`iy-i alwa?-i mubarak-ih, p. 216

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15. Kindness or Beating?

Abdul Baha: All are the creations of God and God is kind to all. So why should we be unkind?

Abdul Baha: My father (Bahaullah) told his companions to hit the kabob seller in the mouth because he merely said the Babis have come again.

"All of humanity are members of the human species. They are all servants of God. They have all been created by God. They are all divine children. God gives sustenance to all of them; nurtures all of them; is compassionate to all of them; why should we be uncompassionate?" Abdul Baha, Khatabat (Tehran), vol. 2, pp. 145-146.

"When his holiness returned from Sulaymaniyah, he was strolling in the street one day with the late Aqa Mirza Muhammad Quli. A Kabob seller quietly said, 'These Babis have appeared again!' The Blessed Beauty said to Mirza Muhammad Quli, 'Hit him in the mouth!' Mirza Muhammad Quli grabbed his beard and started hitting him in the head," Habib Mu'ayyad, Khairati Habib, vol. 1, p. 266

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16. Should We Utter Rude Words?

Bahaullah: Do not utter profanities at any one and do not make anyone upset.
Abdul Baha: In the fight over the succession of his father, calls his brother and his followers names such as flies, earthworm, bat, raven, fox . . .

"Oh followers of Baha! You were-and are-the starting point of affection and the beginning place of divine favors. Do not stain your tongue by swearing and cursing . . . do not be the cause of sadness," `Abd al-Hamid Ishraq Khawari, Ganjiniy-i hudud wa ahkam, chap. 47, p. 322.

"They are senile like arrogant fools and not seashells full of gems. They are ecstatic from the smell of garbage like dung beetles and not from the scent of a flower of gardens. They are lowly earthworms buried beneath the great earth not high flying birds. They are bats of darkness not the searchlights of clear horizons. They always make excuses and like ravens, have nested in the landfills of fall (Autumn) . . . so you Oh true friend and spiritual helper . . . attack these unjust foxes and like a high soaring eagle drive away these hateful ravens from this field," Abdul Baha, Makatib (Egypt), vol. 1, pp. 442-443.

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17. Should Traitors Be given Refuge?
Abdul Baha: "Give traitors shelter and refuge."
Abdul Baha: Do not be kind to traitors, for kindness will cause them to revolt.

Abdul Baha, Makatib, vol. 3, p. 160.

"One cannot be kind to a tyrant, traitor, or thief, for kindness will make them revolt instead of awakening them. The more you show affection to a liar, the more lies he will tell," Abdul Baha, Makatib (Egypt), vol. 3, p. 211

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18. Should We Be Polite or Rude?
Bahaullah and Abdul Baha: Whoever is without manners, it is better that they be destroyed. We must not insult people.
Bahaullah referring to his brother: Oh donkey , oh cow, Oh polytheist, dung beetle, Satan, fly . . .

"Politeness is one of mankind's traits that distinguishes him from other [creatures]. He who has no success in [being polite] then his demise certainly has-and will have-priority over his existence," Bahaullah, Badi`, pp. 203-204.

"The divine principles in this luminous era are such that one must not insult anyone," Abdul Baha, Makatib (Egypt), vol. 1, p. 355.

"Oh you donkeys! Whatever God says is the truth and will not become void by the words of the polytheists," Bahaullah, Badi`, p. 174.

"When Mirza Ya?ya Azal started opposing the works, deeds, and words of his esteemed brother (Bahaullah) in Edirne . . . he plunged from his [high] stature and the rank of union and agreement [that he had with Bahaullah] and was gradually- in the tablets, works, and revelations [from Bahaullah]- referred to with codes, references, and names such as the polytheist, the calf, the scarab (dung beetle), the tyrant, the Satan, the devil, the foul swamp, the buzzing of a fly, and similar names," Asad-Allah Fa?il Mazandarani, Asrar al-athar khususi, vol. 5, p. 345-346.

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19. Should We Be Kind to Wolves?
Abdul Baha: Act with kindness towards bloodthirsty wolves.
Abdul Baha: Do not be kind with wolves, for it is betrayal of the sheep.

"Make bloodthirsty wolves smell the scent of musk like gazelles," Abdul Baha, Makatib, vol. 3, p. 160.

"If you are kind to a wolf you are betraying the sheep because it will destroy a herd of sheep. If you give a dog that bites the opportunity, it will kill thousands of humans and animals. Thus showing affection to savage animals is equal to being unfair to oppressed animals," Abdul Baha, Makatib (Egypt), vol. 3, p. 212.

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20. Those Who Deny Baha'u'llah Are Bastards Who Will Go to Hell
Abdul Baha: "As soon as we see ourselves superior to others, we will have gotten distant from the path of salvation and prosperity."
Bahaullah: Whoever denies Baha'ism or is Bahaullah's enemy, is a bastard who will go to hell.

The result of these words: All Jews, Christians, Muslims, and all other people who do not accept Baha'ism are Bastards.

Abd al-Hamid Ishraq Khawari, Ganjiniy-i Hudud wa ahkam, chap. 49, p. 326.

"Whoever denies this apparent exalted luminous grace (meaning Baha'ism), it is worthy that he asks his state from his mother and he will soon be returned to the bottom of hell," `Abd al-Hamid Ishraq Khawari, Ma'idiy-i asimani, vol. 4, pp. 355 and `Abd al-Hamid Ishraq Khawari, Ganj-i shaygan, p. 78; "Whoever has the enmity of this servant (meaning Bahaullah) in his heart, certainly Satan has entered their mother's bed," `Abd al-Hamid Ishraq Khawari, Ganj-i shaygan, p. 79.

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21. Must We Be Kind towards Tyrants or Should We Punish Them?
Abdul Baha: Be kind to tyrants and oppressors!
Abdul Baha: Punish tyrants so they do not revolt.

"Apply ointment to the wounds of tyrants and heal the pain of oppressors," Asad-Allah Fa?il Mazandarani, Amr wa khalq, vol. 3,p. 228.

"One cannot be kind to a tyrant, traitor, or thief, for kindness will make them revolt instead of awakening them. The more you show affection to a liar, the more lies he will tell," Abdul Baha, Makatib (Egypt), vol. 3, p. 211

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22. Kindness towards the Opposition or Enmity?
Abdul Baha: We must be kind to the enemies and love the deniers.
Abdul Baha: Meeting with the deniers of Baha'ism is forbidden.

"We must . . . warn the unaware, show compassion to the enemies, and love the foes," Abdul Baha, Makatib (Egypt), vol. 1, p. 288.

"Know that God has forbidden his friends from meeting with the polytheists (deniers of Baha'ism) and hypocrites," `Abd al-Hamid Ishraq Khawari, Ma'idiy-i asimani, vol. 4, pp. 280.

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23. How to Deal with the Unaware
Abdul Baha: We must warn the unaware.
Bahaullah: Protect yourself from the wicked poisonous breath of the unaware and do not socialize with them.

"We must . . . warn the unaware, show compassion to the enemies, and love the foes," Abdul Baha, Makatib (Egypt), vol. 1, p. 288.

"Thus, O inhabitants of my orchard, protect yourselves from the wicked poisonous breath and void breeze which is socializing with the polytheists (deniers of Baha'ism) and the unaware (ghafil)," `Abd al-Hamid Ishraq Khawari, Ma'idiy-i asimani, vol. 8, p. 39.

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24. Is Shunning Bad?
Bahaullah: We have nullified anything that as a cause for shunning.
Bahaullah: Shun my enemies!
Abdul Baha: Why are the communities engaged in shunning people?! Shunning has a demoralizing effect.
Abdul Baha: Shun those who protest against the Guardian.

"Whatsoever hath led the children of men to shun one another, and hath caused dissensions and divisions amongst them, hath, through the revelation of these words, been nullified and abolished," Bahaullah, Gleanings from the Writings of Bahaullah, p. 95. "Shun any man in whom you perceive enmity for this Servant, though he may appear in the garb of piety of the former and later people, or may arise to the worship of the two worlds," Abdul Baha, Baha'i World Faith-Selected Writings of Bahaullah and Abdul Baha (Abdul Baha's Section Only), p. 431.

"One thing remains to be said: it is that the communities are day and night occupied in making penal laws, and in preparing and organizing instruments and means of punishment. They build prisons, make chains and fetters, arrange places of exile and banishment, and different kinds of hardships and tortures, and think by these means to discipline criminals, whereas, in reality, they are causing destruction of morals and perversion of characters,"

Abdul Baha, Some Answered Questions, p. 271; "The community, on the contrary, ought day and night to strive and endeavor with the utmost zeal and effort to accomplish the education of men, to cause them day by day to progress and to increase in science and knowledge, to acquire virtues, to gain good morals and to avoid vices, so that crimes may not occur. At the present time the contrary prevails; the community is always thinking of enforcing the penal laws, and of preparing means of punishment, instruments of death and chastisement, places for imprisonment and banishment; and they expect crimes to be committed. This has a demoralizing effect," Abdul Baha, Some Answered Questions, p. 272.

"The Hands of the Cause of God must be ever watchful and so soon as they find anyone beginning to oppose and protest against the Guardian of the Cause of God, cast him out from the congregation of the people of Baha and in no wise accept any excuse from him. How often hath grievous error been disguised in the garb of truth, that it might sow the seeds of doubt in the hearts of men!" Abdul Baha, The Will and Testament of Abdul Baha, p. 12.

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25. To Wish Death or Not to Wish Death?

Bahaullah: Don't wish unto others what you do not wish for yourself.

Bahaullah: "Die with anger, Oh he who denies this grace." "Die with anger O you denying polytheist."

"He should not wish for others that which he doth not wish for himself, nor promise that which he doth not fulfil [sic]," Bahaullah, Gleanings from the Writings of Bahaullah, p. 266.

Bahaullah, Badi`, p. 213.

Bahaullah, Athar-i Qalam-i A`la, vol. 1, no. 64, p. 276.

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26. Why Have All of Baha'u'llah's Descendants Been Shunned and Excommunicated?

Bahaullah: If the root of a tree becomes corrupt so do all its branches (aghsan) and twigs and fruits and leaves.

By the time Shoghi died all of Bahaullah's blood descendants who are referred to as branches (Aghsan) had become corrupt and were shunned from the Baha'i community!

""You are like a spring of water. When its source becomes corrupt so do the streams that separate from it. Fear God and be pious. Likewise, look at man. When his heart becomes corrupt so do all his limbs and organs. Likewise, if the root of a tree becomes corrupt so do its branches and twigs (aghsan and afnan) and its leaves and its fruit," Bahaullah, Athar-i Qalam-i A`la, vol. 2, no. 90, p. 603.

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27. Oneness of Humanity in the Baha'i Kingdom

The earth will be cleansed from the filth of the deniers of Baha'ism and Bahaullah's followers will be feared by the people. Thieves will be kicked out of the cities and deprived of all rights. Arsonists will be burned alive, executed, or given life imprisonment.

"God will soon take out from the sleeves of power the hands of strength and dominance and will make the Servant (Bahaullah) victorious and will cleanse the earth from the filth of every rejected polytheist (denier of Baha'ism). And they will stand by the cause and will conquer the lands using my mighty eternal name and will enter the lands and they will be feared by all the servants," Bahaullah, Athar-i Qalam-i A`la, vol. 2, no. 90, p. 587.

""Exile and imprisonment are decreed for the thief, and, on the third offence, place ye a mark upon his brow so that, thus identified, he may not be accepted in the cities of God and His countries," Bahaullah, The Kitabi Aqdas, pp. 35-36. "Should anyone intentionally destroy a house by fire, him also shall ye burn; should anyone deliberately take another's life, him also shall ye put to death. Take ye hold of the precepts of God with all your strength and power, and abandon the ways of the ignorant. Should ye condemn the arsonist and the murderer to life imprisonment, it would be permissible according to the provisions of the Book. He, verily, hath power to ordain whatsoever He pleaseth," Bahaullah, The Kitabi Aqdas, p. 203.

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28. All the Titles given to Non-Baha'is by Baha'i Leaders

Haters of light, sufferers from spiritual leprosy, unreasonable, unknowledgeable, polytheists, dry wood worthy of fire, possessors of wicked poisonous breath, deniers of God and his signs, hypocrites, ungodly, evil, unhuman, animals, earthworms, livestock, lowly flies, donkeys, dogs, beasts, those who should die with anger, earthly pebbles, people that

must be tormented, people who will be cleansed from earth, bastards, children of Satan, manifestations of hell, manifestations of Satan, rising place of Pharaohs, calves, dung beetles, tyrants, devil, foul swamp, senile, bats, ravens, foxes . . .

"It is better not to read books by Covenant-breakers because they are haters of the Light, sufferers from a spiritual leprosy, so to speak. But books by well-meaning yet unenlightened enemies of the Cause can be read so as to refute their charges," Helen Bassett Hornby, Lights of Guidance: A Baha'i Reference File, chap. XII, no. 628

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- Is Oneness of Mankind a New Principle?
- Did the Founders of Bahai Faith Practice Oneness?
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- Bahai Treatment of Thieves and Some More...
- Two Examples of Bahaullah's Treatment of Non-Bahais
- Is this Principle Correct from a Rational and Logical Perspective
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The articles have been based on the book "Avaze Dohol" - the Beating of the Drum by Masoud Basiti, Zahra Moradi.

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Independent Investigation of Truth

IMRAN SHAYKH, NOV 2015 FEEDBACK

Is this principle something new? Had it not been heard before the Baha'is declared it?

If this principle means that God is the creator of all humans, that Adam and Eve are the father and mother of all people, and that God wishes that all persons be inclined towards goodness, then this is not a new belief nor a novel teaching.

For example these two verses from the Quran invite all people to oneness and show that color, ethnicity, and gender are not means of superiority:

O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.
(Ref: Quran, 49:13)

And hold firmly to the rope of Allah all together and do not become divided.
(Ref: Quran, 3:103)

When most Iranians hear the phrase 'The Oneness of Humanity,' they are reminded of Sa`di's famous poem: *Human beings are members of a whole*
In creation of one essence and soul

If one member is afflicted with pain
Other members uneasy will remain.

This poem was composed in the 13th century, hundreds of years before Bahaullah was born. So it seems this Baha'i principle is nothing novel or new. In fact, Abdul Baha confesses that this teaching existed in all Divine Religions:

The foundation laid by all Prophets, is the foundation of Bahaullah and that foundation is the Oneness of Humanity. That foundation is general compassion; that foundation is universal peace between governments.
Abdul Baha, Khatabat (Tehran), vol. 2, p. 286

All Divine Prophets struggled for the Oneness of Humanity and served humanity, for the foundation of the divine teachings is the Oneness of Humanity. Moses served the Oneness of Humanity, Jesus established the Oneness of Humanity, Mohammad declared the Oneness of Humanity. The Bible, Torah, and Quran established the foundation of the Oneness of Humanity. The law of God is one and the religion of God is one and that is affection and kindness. His Highness, Bahaullah, renewed the teachings of the prophets.
Abdul Baha, Khatabat (Egypt), vol. 1, pp. 18–19

Consider history. What has brought unity to nations, morality to peoples and benefits to mankind? If we reflect upon it, we will find that establishing the divine religions has been the greatest means toward accomplishing the oneness of humanity . . . The divine religions are collective centers in which diverse standpoints may meet, agree and unify. They accomplish oneness of native lands, races and policies. For instance, Christ united various nations, brought peace to warring peoples and established the oneness of humankind.
Abdul Baha, The Promulgation of Universal Peace, p. 158

Abdul Baha clearly announces with great emphasis that Moses, Jesus, and Muhammad all invited people to the Oneness of Humanity. He is clearly confessing that this teaching is not new. Despite this, at other times he uttered the contrary and claimed that the previous Prophets divided humanity and it was only Bahaullah that proclaimed the Oneness of Humanity:

In all religious teachings of the past the human world has been represented as divided into two parts: one known as the people of the Book of God, or the pure tree, and the other the people of infidelity and error, or the evil tree. The former were considered as belonging to the faithful, and the others to the hosts of the irreligious and infidel - one part of humanity the recipients of divine mercy, and the other the object of the wrath of their Creator. Bahaullah removed this by proclaiming the oneness of the world of humanity, and this principle is specialized in His teachings, for He has

submerged all mankind in the sea of divine generosity.
Abdul Baha, The Promulgation of Universal Peace, p. 454

Unfortunately, as will be demonstrated in the next section, Abdul Baha continuously changed his words depending on the audience he was preaching to.

- Oneness of Mankind: Introduction
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Bahai scripture is replete with violations of this principle. These violations are sometimes so blatant that one reaches the conclusion that this principle should be referred to as the 'noneness' of humanity.

1- Black Africans are All Like Wild Savages and Land Dwelling Animals:

Abdul Baha had quite an interesting view about black Africans. He claimed that wise people believe that:

The inhabitants of a land like Africa are all like wild savages and land-dwelling animals that lack common-sense and knowledge and are all wild. There is not a single wise and civilized person among them.
Abdu'l-Baha, Makatib (Egypt), vol. 1, p. 331

Perhaps some will point out that this statement was not Abdul Baha's personal opinion, but only a recounting of what the wise think. The words that he uttered after this sentence clearly show that he too believed in these words:

On the other hand, they (meaning the wise) show that in civilized countries all the people have the best manners, fine conduct, assistance, collaboration, and perception; and except for a small minority, possess commonsense. Thus it is shown and clarified that the elevation and degradation of intellect and perception is due to nurturing and education, or its absence.
Abdu'l-Baha, Makatib (Egypt), vol. 1, p. 331

Abdul Baha recounted the opinion of the so-called 'wise' to prove a concept he was explaining. If he did not believe in these words, then why didn't he refute them? Using them as evidence of his beliefs regarding nurturing and education, without any negation or reprove, shows that he also accepts this opinion of the 'wise'.

Furthermore, what Abdul Baha is attributing to the wise is a statement that he has made up himself and has no basis. To date no piece of evidence has been put forward to support these words. No wise person has claimed that all Africans are like wild savages and animals without common-sense.

Furthermore, other examples of his beliefs about Africans, leaves no room for doubt that Abdul Baha sees them as animals. He believes that the black Africans that have not been nurtured or educated are cows that God has made look like humans:

The wild tribes have no superiority over animals. For example, what is the difference between African blacks and American blacks? The [black Africans] are cows that God has created with human faces. The [black Americans] are civilized, intelligent, and have culture. In this trip to the black centers, schools, and churches in Washington there were extensive talks with the blacks, and they understood all the points like the intelligent people in Europe. So what difference is there between these two types of blacks other than nurture, with one in utter ignorance and the other in the peak of civilization?
Abdu'l-Baha, Khatabat (Tehran), vol. 3, p. 48

This is quite regretful; the same people who made claims about the Oneness of Humanity, brotherhood, and equality think like this about their fellow humans, not in the Dark Ages, but in the 20th century!

Even though this type of thinking and rhetoric is by no means justifiable, defenders of Bahaism insist that Abdul Baha used these words as a reminder for proper upbringing and nurturing; and meant that black Africans are cows because they had not been brought up correctly, otherwise if they had the proper upbringing, they too, like black Americans and intelligent Europeans, would become civilized. This reasoning would have been correct if Abdul Baha had used different words to describe black Africans. Unfortunately, Abdul Baha specifically points to their essence of creation and says khalq Allah al-baqar `ala ?urat al-bashar which means "cows that God has created with human faces." In any case, the words used to describe black Africans are in no manner appropriate for someone who claims to be the successor to a divine figure.

In light of these claims, Abdul Baha statements proclaiming that God has made no distinction between people are a clear contradiction:
The God of the world created all [humans] from clay and created everyone from one element, created all from one

progeny, created all in one land, and created [all] under the shadow of one sky, has created them with common emotions, and did not put any differences. He created everyone the same and gives all sustenance, nurtures all, protects all, and is kind to all. He has put no differences in any grace or mercy.
Abd al-Hamid Ishraq Khawari, Payam-i Malakut, p. 42

How is it that Abdul Baha claims that God has "put no differences in any grace or mercy" but insists that wild tribes (such as the black Africans) have no superiority over animals? Is there a difference and distinction more obvious than this?

2- Abdul Baha's Opinion About Turks
In one of his memories Abdul Baha recalls:

When Djemal Pasha . . . reached Acre and asked to see me, I mounted a donkey and headed for his home. As soon as he saw me, he greeted me and sat me next to himself and without hesitation said, "You are a corrupter of religion and that is why the government of Iran exiled you here . . ." I thought to myself that he is a Turk and I must give him a ridiculous and silencing answer.
Asad-Allah Fazil Mazandarani, Asrar al-athar khusui (n.p.: Mu'assisiyi Milli Matbu`at Amri, 124 B.), vol. 3, pp. 42-43

It seems when Abdul Baha was describing the divine principles in this era by saying that "the divine principles in this luminous era are such that one must not insult anyone," he probably meant some divine principles other than the Bahai principles. Compare the following statements from Abdul Baha with the above attitude:

One must never say this [person] is English, that is German, that is French, and this is Italian. Never utter these words for you are all God's servants and maids.
Abdu'l-Baha, Khatabat (Egypt), vol. 1, p. 75

When there is oneness of humanity how can we have differences by saying that [person] is German, this is British, this is French, this is Turkish, this one is Roman, and that one is Iranian?
Abdu'l-Baha, Khatabat (Egypt), vol. 1, p. 160

Even though Abdul Baha orders his followers not say that one is Turk, this one is French, he himself easily says "I thought to myself he is a Turk and deserves a ridiculous and silencing answer"!

3- Bahaullah's Orders and Sayings About Non-Bahais and Those Who Denied Him
Before we start this section we must first define the meaning of a few words that have been used extensively in the quotes:

Monotheist: The Arabic word is muwahhid and is basically used in Bahai scripture to refer to Bahais.

Polytheist: The Arabic word is mushrik and according to the prominent Bahai scholar-Asad-Allah Fazil Mazandarani-in the Bahai literature it is used to refer to those who deny Bahaullah's station in other words, all the people that have heard about Bahaullah but have not accepted his religion, whether they be hostile or friendly.

Those who turn to Bahaism: The Arabic word is Muqbil and means those who have accepted this creed.

Those who turn away from Bahaism: The Arabic word is Mu`riz and refers to those who have not accepted this creed.

Deniers: The Arabic word is munkirin and as is clear from the words, is used to refer to those who deny the Bahai creed.

There exist a wealth of strange and dramatic stories in Bahai literature that display a loving and caring Bahaullah who does not even prevent his enemies from physically abusing him. Here is one example:

As He was approaching the dungeon, and old and decrepit woman was seen to emerge from the midst of the crowd, with a stone in her hand, eager to cast it at the face of Bahaullah. Her eyes glowed with a determination and fanaticism of which few women of her age were capable. Her whole frame shook with rage as she stepped forward and raised her hand to hurl her missile at Him. "By the Siyyidu'sh-Shuhada (Imam Husain (as)), I adjure you," she pleaded, as she ran to overtake those into whose hands Bahaullah had been delivered, "give me a chance to fling my stone in his face!" "Suffer not this woman to be disappointed," were Bahaullah's words to His guards, as He saw her hastening behind

Him. "Deny her not what she regards as a meritorious act in the sight of God."
Nabil Zarandi, The Dawn-Breakers: Nabil's Narrative of the Early Days of the Baha'i Revelation, pp. 607-608

These stories have only been narrated by Bahai sources and although Bahais claim most of them occurred publicly and were witnessed by many people, they cannot be independently verified.

According to Abdul Baha, in the Bahai creed, everyone is the same and there is no difference between Bahais and non-Bahais:

Bahaullah expressed the oneness of humankind, whereas in all religious teachings of the past the human world has been represented as divided into two parts: one known as the people of the Book of God, or the pure tree, and the other the people of infidelity and error, or the evil tree. The former were considered as belonging to the faithful, and the others to the hosts of the irreligious and infidel-one part of humanity the recipients of divine mercy, and the other the object of the wrath of their Creator. Bahaullah removed this by proclaiming the oneness of the world of humanity.
Abdu'l-Baha, The Promulgation of Universal Peace, p. 454

Abdul Baha is clearly announcing that in this creed, people are not divided into two groups: good and bad, Bahai and non-Bahai, faithful and infidel, friend and enemy, recipients of divine mercy and recipients of God's Wrath! Bahaullah says:

You are all the fruits of one tree and the leaves of one branch.
Baha'u'llah, Majmu`iy-i alwah-i mubarak-ih, p. 265

Consort with all religions with amity and concord.
Baha'u'llah, The Kitabi Aqdas (Baha'i World Centre, 1992), p. 72

In this section we will show how Bahaullah and Abdul Baha described non-Bahais and their enemies. The quotes that follow, clearly contradict the stories Bahais preach about their leaders and their claims about the Oneness of Humanity.

a- Non-Bahais Are like Dry Trees That Are Only Worthy of Fire
In the previous quotes it was clearly stated that people are no longer separated into "pure trees" and "evil trees". The first violation of these words can be seen in Bahaullah's own words:

Anyone who has a garden will not allow the dry trees to remain in the garden and will definitely cut them and throw them in fire, for dry wood is only worthy of fire. Thus, O inhabitants of my orchard, protect yourselves from the wicked poisonous breath and void breeze which is socializing with the polytheists (deniers of Bahaism) and the unaware (ghafil).
Abd a l-Hamid Ishraq Khawari, Ma'idiy-i asimani (Tehran: Mu'assisiyi Milli Matbu`at Amri, 129 B.), vol. 8, p. 39

Basically, people are once again divided into two distinct groups of trees. Bahais are referred to as trees that are "inhabitants of his orchard" and those that have not accepted Bahaism have been referred to as "dry trees" that are worthy of fire who Bahais must protect themselves from.

Some might argue that he is using this parable to refer to covenant-breakers. This is incorrect for he is clearly using this parable to prevent his followers from socializing with his deniers and the unaware. Furthermore, even if we assume-for the sake of the argument-that he is referring to covenant-breakers, his words are still contradicting the words of Abdul Baha about not separating people into two groups of good and bad and dipping everyone in the sea of divine generosity.

b- No Socializing Allowed with Non-Bahais
Bahais claim that they are only prohibited from socializing with covenant-breakers. This is not true. Bahaullah gives orders to not socialize with those who deny him, those who turn away for him, and even the unaware. We will repeat the previous quote:

Thus, O inhabitants of my orchard, protect yourselves from the wicked poisonous breath and void breeze which is socializing with the polytheists (deniers of Bahaism) and the unaware (ghafil).
Abd al-Hamid Ishraq Khawari, Ma'idiy-i asimani, vol. 8, p. 39

Bahaullah is clearly stating that Bahais must not socialize with two groups: the polytheists and the unaware. The polytheists are those that have heard about Bahaism but have not accepted it or have denied it. The unaware are basically all the poor souls who are unaware of the existence of the Bahai faith or its teachings. This is a whole new level altogether. We reiterate that these are Bahaullah's own words. Now compare this with what Abdul Baha states about the unaware:

We must . . . warn the unaware, show compassion to the enemies, and love the foes.
Abdu'l-Baha, Makatib (Egypt), vol. 1, p. 288

As usual, Abdul Baha is contradicting the orders of his father. Bahaullah emphasizes elsewhere:

Do not socialize with those who deny God (This sentence is referring to those who deny Baha'u'llah, because he had on many occasions referred to himself as God.) and his signs and keep away from their kind.
Abd al-Hamid Ishraq Khawari, Ma'idiy-i asimani, vol. 8, p. 39

It is incumbent on ever soul to keep away from the wicked breath of the polytheists (deniers of Bahaism).
Abd al-Hamid Ishraq Khawari, Ma'idiy-i asimani, vol. 8, p. 39

Know that God has forbidden his friends from meeting with the polytheists (deniers of Bahaism) and hypocrites.
Abd al-Hamid Ishraq Khawari, Ma'idiy-i asimani, vol. 4, p. 280

It is not permitted to interact, speak, or meet with those individuals that have turned away and made their objections apparent. This is an order revealed from the heavens of an Ancient Commander.
Abd al-Hamid Ishraq Khawari, Ma'idiy-i asimani, vol. 8, p. 74

If these orders from Bahaullah are divine decrees that must be obeyed, then why does Abdul Baha insists on the opposite during his missionary preaches:

All humanity are the creation of one God and all the sheep (meaning the humans) are under the shadow of one shepherd and one shepherd administers all. Thus, the divine sheep must interact with each other with utter affection. If one wanders away, they should return him and accompany him.
Abd al-Hamid Ishraq Khawari, Payam-i malakut, p. 44 (citing `Abdu'l-Baha')

Had Abdul Baha forgotten that his father had banned speaking with non-Bahais, deniers, and those that had turned away from Bahaism when he was saying these words? The inconsistencies in the beliefs of this father and son are numerous. Here are a few more quotes from Bahaullah:

Run away from he who you do not find my love in his heart, keep away from him, and keep a great distance between you.
Baha'u'llah, Athar-i Qalam-i A`la, vol. 2, p. 345 (surat al-ahzab)

Cleanse your eyes from [seeing] the deniers and the polytheists (deniers of Bahaism) and turn away from them.
Baha'u'llah, Athar-i Qalam-i A`la, vol. 2, no. 81, p. 477

Break all ties with the polytheists (deniers of Bahaism).
Baha'u'llah, Majmu`iy-i alwah-i mubarak-ih, p. 90

O SON OF DUST! Beware! Walk not with the ungodly and seek not fellowship with him, for such companionship turneth the radiance of the heart into infernal fire.
Baha'u'llah, The Hidden Words of Baha'u'llah, p. 42, no. 57

In all affairs, we must avoid those that have turned away and must not become fond of them or sit and converse with them-even for a moment-for by God the [effect of] evil individuals on pure individuals is like fire on dry wood and heat on cold snow.
Abd al-Hamid Ishraq Khawari, Ma'idiy-i asimani, vol. 8, p. 39

These quotes clearly contradict the essence of the Bahai creed that is being propagated today by the Universal House of Justice. Most, if not all, Bahais do not even know that these statements from Bahaullah exist.

c- Non-Bahais Are Not Humans or Lack the Traits of Being Considered as Humans

According to Bahaullah, non-Bahais are not humans and the consequence of mentioning them as 'human' is exclusion from all of God's Graces: From this day, any individual that mentions as human a single person from those who deny me-whether that [denier] has a high or low stature - they will be excluded from all of (God's) Merciful Graces, let alone trying to prove [those deniers] have dignity or stature.
Baha'u'llah, Badi`, p. 140

d- Non-Bahais Are Animals
After calling non-Bahais evil non-humans who have no dignity, he goes on to calling them animals that neither deserve the name nor the description of humanness:

Today, according to the decree of the Point of Bayan (meaning the Bab), those individuals who turn away from this Novel Affair (meaning Bahaism) are deprived of the garb of being called and described [as humans?] and are assembled and mentioned as animals in the presence of God.
Baha'u'llah, Badi`, p. 213

Bahaullah says non-Bahais are animals in the presence of God. Are they at least humans in this world? Of course not. In yet another contradicting stance he says:

Know that none of the servants who have had any sense, have never held the belief that those who face towards [Bahaism] (muqbil) and those who turn away from it (mu`riz); or monotheists (meaning Bahais) and polytheists (deniers of Bahaism), have the same status and rank. What you have heard [contrary to this] or have seen in the previous books, was meant in the presence of God.
Baha'u'llah, Majmu`iy-i alwa?-i mubarak-ih, p. 154

Whereas he earlier claimed that those who have turned away from this affair are animals in the presence of God, he later says everyone is equal in the presence of God and if you have heard anything contrary to this it was meant in this world! Here are a few more relevant quotes:

Do not see the polytheists (deniers of Bahaism) but as earthworms and their sounds but the buzzing of flies.
Baha'u'llah, Athar-i Qalam-i A`la, vol. 1, no. 20, p. 183

O group of polytheists (deniers of Bahaism), if you take pride in your name remaining amongst the animals or being mentioned amongst the livestock, then take pride in that for you are worthy of it.
Baha'u'llah, Athar-i Qalam-i A`la, vol. 2, no. 81, p. 452

Oh you donkeys! Whatever God says is the truth and will not become void by the words of the polytheists (deniers of Bahaism).
Baha'u'llah, Badi`, p. 174

Encompassed as I am at this time by the dogs of the earth and the beasts of every land, concealed as I remain in the hidden habitation of Mine inner Being.
Baha'u'llah, Gems of Divine Mysteries, p. 4

When the one who turned away from God halted (in accepting me) and fell off the path, in that moment his body left the garb of humanness and appeared and became visible in the skin of animals. Sanctified is He who changes the beings how he likes.
Baha'u'llah, Badi`, p. 110

There are many more instances but we will suffice with these. Bahais sometimes claim that similar instances can be found in the verses of the Holy Books thus Bahaullah too was justified in calling non-Bahais animals. Whether this is really the case or not is another discussion and will not be examined here. What is relevant here is that this justification is unacceptable from a Bahai perspective, because Bahais claim they are different from other religions. While in all other religions there is a distinction made between the faithful and disbelievers, Bahais claim the Oneness of Humanity is a new principle that they adhere to. Thus, even if similar remarks exist in the Holy Books, Bahai leaders cannot repeat them, because they claim their creed has removed this attitude:

In all religious teachings of the past the human world has been represented as divided into two parts: one known as the people of the Book of God, or the pure tree, and the other the people of infidelity and error, or the evil tree. The

former were considered as belonging to the faithful, and the others to the hosts of the irreligious and infidel-one part of humanity the recipients of divine mercy, and the other the object of the wrath of their Creator. Bahaullah removed this by proclaiming the oneness of the world of humanity, and this principle is specialized in His teachings, for He has submerged all mankind in the sea of divine generosity.
Abdu'l-Baha, The Promulgation of Universal Peace, p. 454

e- Bahaullah Wishes Death on Non-Bahais
Bahaullah wishes death on those who deny him:

Die with anger, Oh he who denies this grace.
Baha'u'llah, Badi`, p. 213

Die with anger O you denying polytheist (denier of Bahaism).
Baha'u'llah, Athar-i Qalam-i A`la, vol. 1, no. 64, p. 276

Ironically, these words are uttered by the same Bahaullah who advises his followers to not wish for others what they do not wish for themselves:

He should not wish for others that which he doth not wish for himself.
Baha'u'llah, Gleanings from the Writings of Baha'u'llah, p. 266

f- Bahais are Precious Jewels and Non-Bahais are Worthless Pebbles
Bahaullah says:

My friends are the pearls of [this] order and all others are earthly pebbles . . . a single one of these (Bahais) is more precious than a million others (non-Bahais).
Abd al-Hamid Ishraq Khawari, Ma'idiy-i asimani, vol. 4, p. 353

In contrast, Abdul Baha still insists that other people's religion is none of our business:

Why should we say this [person] is a follower of Moses and that [person] a follower of Jesus, this [person] is a follower of Mohammad, and that [person] is a follower of Buddha? This is none of our business. God has created everyone and it is our duty to be kind to all. Belief related issues are God's business and he will give rewards and punishments on the Day of Judgment. God has not made us in charge of them.
Abdu'l-Baha, Khatabat (Tehran), vol. 2, pp. 284-285

g- Non-Bahais Must Be Tormented
Without specifying the form and method of torment, whether it be physical or spiritual, Bahaullah says:

And you, oh friends of God, be clouds of grace for those who believe in God and his signs, and be certain torment for those who do not believe in God and are polytheists (deniers of Bahaism).
Baha'u'llah, Majmu`iy-i alwah-i mubarak-ih, p. 216

Be like a flame of fire to my enemies and a river of eternal life to my friends.
Baha'u'llah, Ad`iyyih-i Hazrat-i mahbub (Egypt: Published by Faraj-Allah Dhaki al-Kurdi, 1339 AH), p. 184

God has made him (Bahaullah) a light for the monotheists (Bahais) and a fire for the polytheists (non-Bahais).
Baha'u'llah, Athar-i Qalam-i A`la, vol. 2, no. 74, p. 372

This is while Abdul Baha believes that one should be kind to all creatures:

God the Exalted has put the crown of grace and beneficence on man's head so that he shows kindness and affection to all things that possess a soul and to make apparent the greatness of the world of humanity.
Abdu'l-Baha, Makatib (Tehran), vol. 8, p. 227

How can so many contradictions be justified?

Apparently, there is a much harsher treatment awaiting non-Bahais when the Bahai kingdom materializes. This is what Bahaullah says:

God will soon take out from the sleeves of power the hands of strength and dominance and will make the Servant

(Bahaullah) victorious and will cleanse the earth from the filth of every rejected polytheist (deniers of Bahaism). And they will stand by the cause and will conquer the lands using my mighty eternal name and will enter the lands and they will be feared by all the servants.
Baha'u'llah, Athar-i Qalam-i A `la, vol. 2, no. 90, p. 587

Once the Bahai kingdom materializes the earth will be cleansed from the filth of all non-Bahais. The words used (like being feared by the servants) clearly show that cleansing does not mean converting them to Bahaism. Furthermore, it is obvious that not all people are willing to convert to a new religion. So much for Oneness of Humanity!

h- Non-Bahais Are Bastards That Will Go to Hell
The polytheists (deniers of Bahaism) will have no residence but the hellfire.
Baha'u'llah, Athar-i Qalam-i A `la, vol. 1, no. 97, p. 339

Whoever denies this Apparent Exalted Luminous Grace (meaning Bahaism), it is worthy that he asks his state from his mother and he will soon be returned to the bottom of hell.
Abd al-Hamid Ishraq Khawari, Ma'idiy-i asimani, vol. 4, p. 355 and `Abd al-Hamid Ishraq Khawari, Ganj-i shaygan (n.p.: Mu'assisiyi Milli Ma?bu `at Amri, 124 B.), p. 78

The phrase "asks his state from his mother" is used in Persian to imply that someone is a bastard. Bahaullah doesn't stop there. He even goes on to say who fathered some of his deniers:

Whoever has the enmity of this servant (meaning Bahaullah) in his heart, certainly Satan has entered his mother's bed.
Abd al-Hamid Ishraq Khawari, Ganj-i shaygan, p. 79

This is another clear reference that his enemies are bastards for he is quoted in Amr wa khalq saying that adultery/fornication (by which bastards are created) is the deed of Satan.
Asad-Allah Fazil Mazandarani, Amr wa khalq, 3rd ed. (Langenhain [Germany]: Lajniyi Milli Nashr Athar Amri Bi Zabanhayi Farsi wa `Arabi, 142 B.[1986]), vol. 3, p. 513

If according to Bahaullah those who deny him or are his enemies are bastards then:
1. His brother, Mirza Ya?ya ?ub? Azal, who denied him, was a bastard.
2. His sister, `Izziye Khanum (Khanum Buzurg), who also denied him, was a bastard.
3. The wives of Bahaullah's father were cheating on him.
4. All Jews, Christians, Muslims, and all other people that deny him are bastards.

i- Non-Bahais Are the Manifestation of Satan and Hell
Abdul Baha quotes these words from his father regarding non-Bahais and the enemies of the Bahai creed:

He asked, "Where are Heaven and Hell"? Say, the former is meeting me and the latter is yourself, O you doubting polytheist.
Baha'u'llah, Athar-i Qalam-i A `la, vol. 1, no. 40, p. 228

In another Tablet, He says: "O Kazim, close thine eye to the people of the world; drink the water of knowledge from the heavenly cup bearers, and listen not to the nonsensical utterances of the manifestations of Satan, because the manifestations of Satan are occupying today the observation posts of the glorious path of God, and preventing the people by every means of deception and ruse. Before long you will witness the turning away of the people of Bayan from the Manifestation of the Merciful."
Abdu'l-Baha, Baha'i World Faith-Selected Writings of Baha'u'llah and `Abdu'l-Baha (`Abdu'l-Baha's Section Only), p. 431

In another Tablet, He says: "Endeavor to your utmost to protect yourselves, because Satan appears in different robes and appeals to everyone according to each person's own way, until he becomes like unto him-then he will leave him alone."
Abdu'l-Baha, Baha'i World Faith-Selected Writings of Baha'u'llah and `Abdu'l-Baha (`Abdu'l-Baha's Section Only), p. 431

In another Tablet, He says: "O Mahdi! Be informed by these utterances and shun the manifestations of the people of

hell, the rising place of Nimrods, the rising place of Pharees [Pharos], the fountain of Tagut, and the soothsayers."
Abdu'l-Baha, Baha'i World Faith-Selected Writings of Baha'u'llah and `Abdu'l-Baha (`Abdu'l-Baha's Section Only), p. 431

Again He says: "Say, O my friend and my pure ones! Listen to the Voice of this Beloved Prisoner in this Great Prison. If you detect in any man the least perceptible breath of violation, shun him and keep away from him." Then He says: "Verily, they are manifestations of Satan."
Abdu'l-Baha, Baha'i World Faith—Selected Writings of Baha'u'llah and `Abdu'l-Baha (`Abdu'l-Baha's Section Only), p. 431

j- Non-Bahais Have No Knowledge or Reason

As we mentioned in the previous chapter, those that do not accept Bahaism are regarded by Bahaullah as ignorant beings who lack reason.

We will conclude this section with another contradicting and dramatic sermon by Abdul Baha:

Self-centeredness and egotism are the cause of all conflicts. There is no corrupter in this world more destructive than egotism, which is when a person does not desire others but desires himself . . . we must not desire ourselves and must regard others as better than ourselves, even those who are not believers . . . we must prefer all people over ourselves and regard them as higher and more honored and more complete [than ourselves]. As soon as we see ourselves superior to others, we will have gotten distant from the path of salvation and prosperity . . . God forbid that egotism grows in one of our minds, God forbid, God forbid, God forbid. When we look at ourselves we must see that there is no one more abject, humble, and lower than us and whenever we look upon someone else we must see that there is no one more complete, dear, and wiser than them . . . We must see them as noble and see ourselves as lowly and see any shortcoming we see in a person as our own shortcoming; for if we were not defective we would not see that shortcoming. A person must always see himself as defective and others as complete.
Abd al-?amid Ishraq Khawari, Ganjiniy-i Hudud wa ahkam, chap. 49, p. 325-327

By reading these words and comparing them with what we quoted, one should not be blamed if he reaches the conclusion that Abdul Baha probably believed in another religion altogether.

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The articles have been based on the book "Avaze Dohol" - the Beating of the Drum by Masoud Basiti, Zahra Moradi.

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Independent Investigation of Truth

When the matter of the leadership of the Babis was brought forth, Bahaullah labeled his brother - Mirza Yahya Subhe Azal, who according to the will of the Bab, was his successor - with all kinds of profanities. He revealed all the inner secrets between them and tried his best to ruin his reputation. He even went so far as calling him, and all the rest of his deniers, donkeys, cows, and dung beetles:

Oh you donkeys! Whatever God says is the truth and will not become void by the words of the polytheists.
Bahaullah, Badi`, p. 174

Oh followers of Baha . . . let these bogus dung-beetle like bodies to be occupied with their filthy dirty stinky beliefs. By my true self, the nose of the cow has no share from this purified perfume.
Bahaullah, Iqtidarat wa chand lauhe digar, p. 58

Have in mind that that this degree of politeness emanates from the same Bahaullah that says:
Politeness is one of mankind's traits that distinguishes him from other [creatures]. He who has no success in [being polite] then his demise certainly has - and will have - priority over his existence.
Bahaullah, Badi`, p. 203-204

According to Bahaullah, it is better for someone who is impolite and rude to cease to exist than continue living in their current state. Fazil Mazandarani has collected a list of rude titles that Bahaullah had given to his brother. We will mention a number of these below:

When Mirza Yahya Azal started opposing the works, deeds, and words of his esteemed brother (Bahaullah) in Edirne *(A city in northwestern Turkey)*. . . he dropped down from his [high] stature and the rank of union and agreement [that he had with Bahaullah] and was gradually - in the tablets, works, and revelations [from Bahaullah] - referred to with codes, references, and names such as the polytheist, the calf, the scarab (dung beetle), the tyrant, the Satan, the devil, the foul swamp, the buzzing of a fly, and similar names.
Asad-Allah Fazil Mazandarani, Asrar al-athar khususi, vol. 5, p. 345-346

Regardless of his own impolite style and context, Bahaullah recommends Baha'is not to be rude: Oh Party of God! I recommend you to be polite, for the first status of [politeness] is that it is the chief of morality. Blessed is the person that is illuminated by the light of politeness and decorated with the style of honesty. The holder of politeness has a great rank. It is hoped that this oppressed one (meaning Bahaullah) and all be successful in it, adhere to it, cling to it, and be witness to it. This is the firm decree that has flown from the pen of the Great Name and has been revealed.
Riyaz Qadimi, Gulzar-i ta`alim Baha'i, p. 25

Oh followers of Baha! You were - and are - the starting point of affection and the beginning place of divine favors. Do not stain your tongue by swearing and cursing . . . do not be the cause of sadness.
Abd al-Hamid Ishraq Khawari, Ganjiniy-i Hudud wa ahkam, chap. 47, p. 322

Apparently double standards and hypocrisy are approved of in this creed.

Bahaullah - not knowing that in the future, his children would follow the footsteps of their father and uncle - wrote in a proselytizing letter:
Politeness is my shirt that we will use to decorate our favored servants.
Riyaz Qadimi, Gulzar-i ta`alim Baha'i, p. 25

Abdul Baha and Muhammad Ali Effendi (Bahaullah's other son) inherited their father's manners and similarly showed no respect to each other over the succession of their father. Matters reached the point where Abdul Baha crowned his brother and his followers with titles such as flies, dung-beetles, earthworms, bats, ravens, and foxes.
"They are senile like arrogant fools and not seashells full of gems. They are ecstatic from the smell of garbage like dung beetles and not from the scent of a flower of gardens. They are lowly earthworms buried beneath the great earth not high flying birds. They are bats of darkness not the searchlights of clear horizons. They always make excuses and like ravens, have nested in the landfills of fall (autumn) . . . so you Oh true friend and spiritual helper . . . attack these unjust foxes and like a high soaring eagle drive away these hateful ravens from this field," `Abdu'l-

Baha, Makatib (Egypt), vol. 1, pp. 442-443

We too agree with Bahaullah that "woe be upon he who is deprived of politeness."
"We chose politeness and made it the trait of those [we] favor. It is a cloth which fits the body of all, big or small. Salvation is for he who makes it cover his body. Woe is for him who is deprived of this great virtue," Riyaz Qadimi, Gulzar-i ta `alim Baha'i, p. 25

We also agree with Abdul Baha when he says: We should be fair. How can we expect a person that has failed in nurturing his children, spouse, and family to succeed in nurturing the people of the world? Is there any doubt or uncertainty about this issue? By God, no!
Abdul-Baha, Makatib (Egypt), vol. 2, p. 182.

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Independent Investigation of Truth

IMRAN SHAYKH, NOV 2015 FEEDBACK

In Bahaism, a very harsh and tormenting punishment exists for those Bahais that act against the decrees and teachings or orders of the Universal House of Justice. These individuals are labeled as covenant breakers. Their punishment is referred to as ?ard, meaning excommunication, shunning, or banishment. All of Bahaullah's descendants have been shunned by Shoghi and Abdul Baha and not a single Bahai exists today that is related by blood to Bahaullah.

Abdul Baha gave the following order:
The Hands of the Cause of God must be ever watchful and so soon as they find anyone beginning to oppose and protest against the Guardian of the Cause of God, cast him out from the congregation of the people of Baha and in no wise accept any excuse from him. How often hath grievous error been disguised in the garb of truth, that it might sow the seeds of doubt in the hearts of men!
Abdul Baha, The Will and Testament of Abdul Baha, p. 12

Bahais are ordered to deal with covenant breakers in the same way one deals with someone afflicted with a plague; such that the closest people to them, even their father, mother, children, and spouse, are strictly prohibited from speaking or having any contact with them.

In Bahaism there are two kinds of excommunication. One is administrative and the other is spiritual:

Administrative Excommunication: The punishment of administrative excommunication applies to a Bahai that acts against the Bahai rules and teachings and does not pay attention to the warnings of spiritual assemblies, and does not compensate for these actions. For example, they do not have an active presence in feasts and elections, or they do not act according to the Bahai teachings (such as the rules relating to marriage and divorce). Determining this is up to the local or national spiritual assemblies. An administrative covenant breaker that is excommunicated is excluded from administrative and social Bahai rights, such as taking part in elections, being a member of spiritual assemblies and administrative committees, attending feasts, and giving donations.

Spiritual Excommunication: If a Bahai violates the orders and prohibitions of the Universal House of Justice and dissents from the fundamental and certain tenets of Bahaism or turns his back to Bahaism, he will be subject to the punishment of spiritual excommunication. No Bahai, not even the closest members of their family such as their father, mother, and spouse, have the right to speak or socialize with a Bahai who has been spiritually excommunicated. Any Bahai who disobeys this order, will automatically be regarded as a covenant breaker and will be given the same treatment.

Read More on Excommunication Here

The order below, has been issued by Shoghi Effendi, and refers to both kinds of covenant breaking:
A question was asked about the friends that, as a result of their ignorance and neglect, had been excluded from administrative affairs about whether they should be invited to public assemblies or not? He (Shoghi) said, "inviting them is not permitted." And it was asked about those that had been excluded from the community, whether greeting and speaking with them was permitted? He replied, "if they have been spiritually excommunicated, speaking with them is not permitted in any way."
Shoghi Effendi, Tauqi`at-i mubarak-i (1945-1952), (n.p. [probably Tehran]: Mu'assisiyi Milli Matbu`at Amri, 125 B.), pp. 94-95

In some occasions, the order of spiritual covenant breaking was given for very trivial reasons. For example, if a Bahai wishes to go on a pilgrimage to visit the shrine of Bahaullah in Palestine, they should go in coordination and with the planning of Bahai organizations and the Universal House of Justice. They are not allowed to travel there without their consent and permission. If this matter is not heeded, the transgressing individual will become a spiritual covenant breaker. For instance, a Bahai by the name of ?adiq Ashchi visited Palestine without Shoghi's permission. When Shoghi was informed, he issued a spiritual covenant breaking decree for Ashchi and ordered the swift implementation of this order. A part of this message is cited below:

Regarding the issue of Sadiq, the son of Aqa Muhammad Javad Ashchi, he ordered to write that "this ill-mannered and innately lowly person recently traveled to Palestine against the orders of this servant and entered the Holy Land. A telegraph regarding his excommunication and his banishment from the [Bahai] community has been sent to that assembly. Clearly tell and warn his father that communication with him is not permitted by any means and disobeying and opposing [this order] will have severe results."
Shoghi Effendi, Tauqi`at-i mubarak-i (1945-1952), p. 4142

Such cases are not rare. Here are two more examples:

In regards to Ruhi Ghani, who traveled from Mashhad to America without informing the assembly, he ordered me to write, "this individual, because of his dissent and deviation, is also excommunicated from the community and because he contacted the son of Dihqan in England and both traveled to America . . ." He also stated, "write that the spiritual excommunication of Nusrat-Allah Bahir-after I consulted his mother-is necessary and obligatory."
Shoghi Effendi, Tauqi`at-i mubarak-i (1945-1952), p. 78-79

It is evident from what we quoted that Abdul Baha and Shoghi are advocates of shunning and excommunication. As usual their stance contradicts the words of Bahaullah:
Whatsoever hath led the children of men to shun one another, and hath caused dissensions and divisions amongst them, hath, through the revelation of these words, been nullified and abolished.
Bahaullah, Gleanings from the Writings of Bahaullah, p. 95

Yet, Bahaullah is contradicting himself too:
v Shun any man in whom you perceive enmity for this Servant, though he may appear in the garb of piety of the former and later people, or may arise to the worship of the two worlds.
Abdul Baha, Bahai World Faith-Selected Writings of Bahaullah and `Abdul-Baha (Abdul Baha's Section Only), p. 431

How can someone who preaches the Oneness of Humanity justify excommunication? Abdul Baha's words are even more disturbing:
One thing remains to be said: it is that the communities are day and night occupied in making penal laws, and in preparing and organizing instruments and means of punishment. They build prisons, make chains and fetters, arrange places of exile and banishment, and different kinds of hardships and tortures, and think by these means to discipline criminals, whereas, in reality, they are causing destruction of morals and perversion of characters.
Abdul Baha, Some Answered Questions, p. 271

If the communities punish and banish it is bad, but if the Bahais do it there is no problem in doing so?! He then claims that people must be educated so that crime may not occur:

The community, on the contrary, ought day and night to strive and endeavor with the utmost zeal and effort to accomplish the education of men, to cause them day by day to progress and to increase in science and knowledge, to acquire virtues, to gain good morals and to avoid vices, so that crimes may not occur. At the present time the contrary prevails; the community is always thinking of enforcing the penal laws, and of preparing means of punishment, instruments of death and chastisement, places for imprisonment and banishment; and they expect crimes to be committed. This has a demoralizing effect.
Abdul Baha, Some Answered Questions, p. 272

When the best form of education-being Bahaism-was given to its followers but many of them still got banished, how can Abdul Baha insist that education solves the problem and people should not be banished?

Banishing and excommunication reached such an extent that by the time of Shoghi almost every single direct descendant of Bahaullah had been labeled as being corrupt and been banished by either Shoghi or Abdul Baha. Why was it that most of Bahaullah's branches and leaves-i.e. family and descendants-became corrupt and suffered this fate? The answer can be found in Bahaullah's own words: You are like a spring of water. When its source becomes corrupt so do the streams that separate from it. Fear God and be pious. Likewise, look at man. When his heart becomes corrupt so do all his limbs and organs. Likewise, if the root of a tree becomes corrupt so do its branches and twigs (aghsan and afnan) and its leaves and its fruit.
Bahaullah, Athar-i Qalam-i Ala (Canada: Mu'assisiyi Ma`arif Bahai, 2002), vol. 2, no. 90, p. 603.

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Independent Investigation of Truth

IMRAN SHAYKH, NOV 2015

One would think there is no punishment harsher than being banished or excommunicated. There is even a harsher punishment in Bahai law. One who has been banished or excommunicated can simply leave the Bahai community and start a new life elsewhere. A thief, is not that lucky:

Exile and imprisonment are decreed for the thief, and, on the third offence, place ye a mark upon his brow so that, thus identified, he may not be accepted in the cities of God and His countries.
Bahaullah, The Kitabi Aqdas, pp. 35-36

If a thief is caught for the third time a mark must be put on his brow so that he will not be accepted in any city or country. That wretched person must probably pursue a lonely life living as a hermit until his demise arrives. Is this the meaning of Oneness of Humanity?

Why Have the Bahais Created a New Calendar?

After all the preaching for the Oneness of Humanity, why have the Bahais created a new calendar and created further divisions in a world they are apparently trying to unite?

The Bahai calendar is defined like this:
The Bahai year consists of 19 months of 19 days each (i.e. 361 days), with the addition of certain "Intercalary Days" (four in ordinary and five in leap years) between the eighteenth and nineteenth months in order to adjust the calendar to the solar year. The Bab named the months after the attributes of God. The Bahai New Year, like the ancient Persian New Year, is astronomically fixed, commencing at the March equinox (usually March 21), and the Bahai era commences with the year of the Bab's declaration (i.e. 1844 A.D., 1260 A.H.) . . . It seems, therefore, fitting that the new age of unity should have a new calendar free from the objections and associations which make each of the older calendar unacceptable to large sections of the world's population, and it is difficult to see how any other arrangement could exceed in simplicity and convenience that proposed by the Bab.
J. E. Esslemont, Bahaullah and the New Era, pp. 178-179

What advantage does this have over the Persian or Gregorian calendar? Or what problems or miseries did the adherents of the two aforementioned calendars have met that required a new "simple" and "convenient" calendar to be proposed. We will leave it to the readers to judge the justification and rationality behind this calendar, and see for themselves why the same flaws and objections attributed to non-Bahai calendars are equally applicable to the Bahai system.

Defending All Oppressed People or Only the Bahais

In one his Paris sermons, Abdul Baha expresses anger over the fact that in France the drowning of twenty French people in a river has caused a great deal of controversy, while a blind eye is turned to the thousands of non-French killed elsewhere:

I am filled with wonder and surprise to notice what interest and excitement has been aroused throughout the whole country on account of the death of twenty people, while they remain cold and indifferent to the fact that thousands of Italians, Turks, and Arabs are killed in Tripoli! The horror of this wholesale slaughter has not disturbed the Government at all! Yet these unfortunate people are human beings too.
Abdul Baha, Paris Talks, pp. 114-115

Abdul Baha criticizes the French government for being concerned only about the French whilst being indifferent towards other peoples. Unfortunately, similar treatments can be seen in the actions of Bahais towards non-Bahais.

In Bahai culture there is usually silence regarding the oppression and death of the thousands and millions of people in wars worldwide and no government is criticized. On the other hand, if a Bahai is discriminated anywhere in the world, especially in countries hostile towards Bahaism, all means possible are used to persuade governments of other countries to exert pressure on those who infringe their rights.

Why does this discrimination exist towards different groups? Why do Bahais remain somewhat "cold and indifferent to the fact that thousands of" people are being killed and oppressed worldwide? After all non-Bahai "people are human

beings too," are they not? Is this the meaning of Oneness of Humanity?

Bahais usually put forward the excuse that we do not participate in political affairs. If that is really the case, then why isn't this policy exercised when their fellow brethren need their help? Whatever the excuse, the fact remains that in contrary to the claim about the Oneness of Humanity, in equal circumstances, Bahais do not react the same way toward non-Bahais that they do toward Bahais.

Israeli's Deprived of the Great Grace of Becoming Bahais

On one hand it is claimed that

He created everyone the same and gives all sustenance, nurtures all, protects all, and is kind to all. He has put no differences in any grace or mercy.

`Abd al-Hamid Ishraq Khawari, Payam-i malakut, p. 42.

On the other hand - as we showed in chapter one - Israeli's are deprived of this great grace and are not allowed to become Bahais.

No Bahai Faith for Jews! | **Bahai-Israel Relationship**

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IMRAN SHAYKH, DEC 2015

We will only show two samples here that clearly speak for themselves. Pay attention to the words and complements that Bahaullah uses to describe the poor soul called Husayn in this quote:

Oh Husayn, you came to visit Husayn (measn Imam Husayn, as) but you are killing Husayn (meaning Bahaullah) oh you unaware and doubtful [person]. We wanted to meet you in Baghdad and put it up to you to choose the meeting place so that we could show you clear arguments. You accepted but when the time came the winds started blowing and you ran away, oh you fly. We came to the house that was the meeting place and we did not find you there, oh you who associates others with the God who sends the winds. When you saw your own weakness you found an excuse for yourself, Oh you trickster. We did not want to meet you except to complete God's proof upon you and those who are around you so that the fire of hatred would dwell in your chest and the chest of those who do not believe in the Lord of the Lords. You abstained from meeting me even though the inhabitants of paradise and the Heavens yearned for me. You will soon cry and wail but you will find no place to run to. Wait until God brings you a wrath from Himself and then the winds of torment will catch you and will return you to [hell] fire.
Bahaullah, Athar-i Qalam-i A `la, vol. 1, no. 97, p. 339

Bahaullah calls this person a fly, a polytheist, and trickster. He claims this person will be tormented by God and returned to fire. He even claims that he had deliberately sought this meeting to fill the person's chest with the "fire of hatred"! Is this how Baha'is are supposed to implement the Oneness of Humanity? By deliberately filling the chest of non-Baha'is with the fire of hatred? Where is all the love they were preaching?

Abdul Baha narrates another incident:

When his holiness returned from Sulaymaniyah, he was strolling in the street one day with the late Aqa Mirza Muhammad Quli. A Kabob seller quietly said, "these Babis have appeared again!" The Blessed Beauty said to Mirza Muhammad Quli, "hit him in the mouth!" Mirza Muhammad Quli grabbed his beard and started hitting him in the head. [The man] went to the ambassador and complained. The ambassador imprisoned the man (instead of assisting him) and said, "without doubt, you must have greatly insulted the Babis that they hit you."
Habib Muayyad, Khairati Habib (n.p.: Muassisiyi Milli Matbu at Amri, 118 B.), vol. 1, p.266

Even if we assume this poor, innocent individual who Bahaullah ordered to be beaten, was his enemy, such an action is still unjustified. For Bahaullah has said himself:

If, God forbid, you have an enemy, do not see him as an enemy but rather a friend. Deal with your friends in the same way you deal with your enemy.
Abdul Baha, Khatabat (Egypt), vol. 1, p. 154

This story is in itself an indication that most of Bahaullah's calls for peace and harmony with enemies and followers of other religions were not out of sympathy and love but were for protecting himself and his followers and out of fear of reprisals.

Even though the principles of Baha'ism were supposed to transform the world and cause the Oneness of Humanity, Baha'is themselves were not spared from the disease of division. Many sects separated from Baha'ism and practice their beliefs without any kind of unity or agreement with others. Some examples of such groups include: Orthodox Baha'is, Gay Baha'is, Unitarian Baha'is, and Reformer Baha'is. Some of these sects are actively preaching against one another.

It is interesting that Abdul Baha describes the outcome of his father's creed with attributes that have not been observed to-date:

Bahaullah appeared like the sunlight from the East, he erected the banner of the Oneness of Humanity, he caused such friendship between different tribes that if one entered their communities, they wouldn't know which is a Christian, which is a Muslim, which is a Jew, which is a Zoroastrian.
Abdul Baha, Khatabat (Tehran), vol. 2, p. 4-5

We consider Bahaullah to be the highest mentor of the human world. At a time that the darkness of division had overwhelmed the East and the nations of the East were in utter enmity and hatred, the religions were in utter avoidance with each other and thought of each other as impure and were always busy with war and quarrels, it was as this time that Bahaullah rose like the sun from the Eastern horizon. He invited all to kindness and socialization and commenced on advising and nurturing them, and guided [people] from all nations and faiths. He healed the different nations and faiths and made them reach utter unity and harmony, such that when you enter their communities you wouldn't know which is an Israelite and which a Muslim.
Abdul Baha, Khatabat (Tehran), vol. 2, p. 54

World War I showed the extent of the non-existent "utter unity and harmony" that Abdul Baha claimed was the result of his father's teachings.

Just as we repeatedly pointed out in this section, the founders of Baha'ism insist that on this earth, only Baha'is are worthy and those who don't accept Baha'ism after it has been presented to them, are nothing but bastards and animals that lack reason. The contradictions that this belief has with the slogan of the Oneness of Humanity are so obvious that it leaves no place for explanation or justification. As we previously mentioned, it would have been better if the current teaching was called Noneness of Humanity instead of Oneness of Humanity.

We will conclude this section by repeating again what Abdul Baha had uttered about this teaching and after that a few relevant quotes that Baha'is use to lure non-Baha'is into accepting their faith:

Bahaullah expressed the oneness of humankind, whereas in all religious teachings of the past the human world has been represented as divided into two parts: one known as the people of the Book of God, or the pure tree, and the other the people of infidelity and error, or the evil tree. The former were considered as belonging to the faithful, and the others to the hosts of the irreligious and infidel—one part of humanity the recipients of divine mercy, and the other the object of the wrath of their Creator. Bahaullah removed this by proclaiming the oneness of the world of humanity, and this principle is specialized in His teachings, for He has submerged all mankind in the sea of divine generosity.
Abdul Baha, The Promulgation of Universal Peace, p. 454

We must not make distinctions between individual members of the human family. We must not consider any soul as barren or deprived. Our duty lies in educating souls so that the Sun of the bestowals of God shall become resplendent in them, and this is possible through the power of the oneness of humanity. The more love is expressed among mankind and the stronger the power of unity, the greater will be this reflection and revelation, for the greatest bestowal of God is love. Love is the source of all the bestowals of God. Until love takes possession of the heart, no other divine bounty can be revealed in it.
Abdul Baha, The Promulgation of Universal Peace, p. 15

Be kind to the human world and be kind to all humans. Treat strangers like friends, and caress outsiders like companions. See enemies as friends and consider demons as angels. Deal with betrayers with utter kindness as you would with the loyal. Make bloodthirsty wolves smell the scent of musk like gazelles. Give traitors shelter and refuge and be the reason for peace of the heart and soul of the anxious.
Abdul Baha, Makatib, vol. 3, p. 160

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Independent Investigation of Truth

IMRAN SHAYKH, DEC 2015 FEEDBACK

The Oneness of Humanity was exaggerated to such an extent by Abdul Baha that he even gave orders to be kind to tyrants, oppressors, and traitors:

Be kind to the human world and be kind to all humans. Treat strangers like friends, and caress outsiders like companions. See enemies as friends and consider demons as angels. Deal with betrayers with utter kindness as you would with the loyal. Make bloodthirsty wolves smell the scent of musk like gazelles. Give traitors shelter and refuge and be the reason for peace of the heart and soul of the anxious.
Abdul Baha, Makatib, vol. 3, p. 160.

Apply ointment to the wounds of tyrants and heal the pain of oppressors. If they give poison, give them honey. If they give swords, give them sugar and milk. If they insult, reply by assistance.
Asad-Allah Fazil Mazandarani, Amr wa khalq, vol. 3,p. 228

Being kind to humans, dealing with strangers like friends, and caressing outsiders just as one would with their companions may be justifiable, but with what logic and reasoning can one justify seeing enemies as friends, considering demons to be angels, dealing with betrayers like loyal people, approaching bloodthirsty wolves like gazelles, and sheltering traitors?

Thus, all criminals, murderers, thieves, and felons should have no fear, for in the Baha段 creed they are all good people who deserve kindness as a reward for their acts.

These orders were so unreasonable and illogical that when Abdul Baha was not preaching the Oneness of Humanity he would often openly contradict them:

If he exercises his anger and wrath against the bloodthirsty tyrants who are like ferocious beasts, it is very praiseworthy.
Abdu值-Baha, Some Answered Questions, p. 215.

Kindness cannot be shown the tyrant, the deceiver, or the thief, because, far from awakening them to the error of their ways, it maketh them to continue in their perversity as before.
Abdul Baha, Selections From the Writings of 羨bdu值-Baha, p. 158

To sum it up, when Baha段 leaders preach Baha段sm they cry out, "Heal the pain of the oppressors. If they give poison, give them honey." But when it is time to practice these beliefs they say, "One cannot be kind to a tyrant, traitor, or thief, for kindness will make them revolt." When they themselves have power, the smallest rights of human beings like freedom of speech are neglected and Baha置值lah gives the order to hit an innocent man in the mouth for uttering a few simple words or those who voice anything against the UHJ are shunned and excommunicated.

It is up to you to draw your own conclusions!

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, Bahaullah, Bab, Shoghi, Effendi, Haifa, Acca, Abdul Baha, Islam

WWW.SECTSOFBAHAIS.COM, JANUARY 2009 FEEDBACK

Name	Orthodox Baha'i Faith	
Belief		
	1st Guardian:	Shoghi Effendi
	2nd Guardian:	Charles Mason Remey
	3rd Guardian:	Joel B. Marangella (became Third Guardian in 1991. He lives in Perth, Australia.)

This group the second largest, have a living Guardian, the International Baha'i Council and the Institution of Hands of Cause.

The Orthodox Bahais are found in United States, India, Australia, Canada, Australia, New Mexico, Spain , France Iran , Pakistan, Bangladesh etc.

Websites:

- **Mother Baha'i Council of the US**
http://www.rt66.com/%7Eobfusa/council.htm

- **The Guardian of the Baha'i Faith**
Documentation concerning the Orthodox Faith of Baha'u'llah with the continuing Guardianship of the Faith.
http://bahai-guardian.com/

- **Orthodox Baha'is of Roswell NM**
The home page of the Third Guardian of the Baha'i Faith.
http://www.rt66.com/%7Ekjherman/bahai/RB_home.htm

- **TrueBahai - The Orthodox Baha'i Faith in South Australia**
Baha'is under the living Guardianship, which is the source of divine guidance and is why this is "The Day that will not be followed by night." An Australian web site dedicated to the "Third Guardian".
http://www.trueseeker.typepad.com/index.html

- **Karen Jo Herman's Baha'i Home Page**
A portal to the teachings of the Orthodox Baha'i Faith.
http://www.rt66.com/%7Ekjherman/5Bahai.htm

- **The Local Baha'i Council of the Orthodox Baha'i's of Bangalore, India.**
An Orthodox Baha'i's personal home page.
http://www.geocities.com/obcbangalore/

- **The Local Baha'i Council of the Orthodox Baha'i's of Chennai, India.**
http://www.geocities.com/abrahamseema/

- **The Local Baha'i Council of the Orthodox Baha'i's of Lucknow India.**
http://www.obclucknow.com/

- **The Local Baha'i Council of the Orthodox Baha'i's of Delhi, India.**
http://obcdelhi.bravehost.com/

- **The Local Baha'i Council of the Orthodox Baha'i's of Kolkatta, India.**
http://kolkatta.white.prohosting.com/

- **Site by Orthodox Baha'is of India**
http://www.bahaisorthodox.com/

- **Blog maintained by Orthodox Baha'is of India**
http://mybahaifaith.blogspot.com/

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, Bahaullah, Bab, Shoghi, Effendi, Haifa, Acca, Abdul Baha, Islam

Name BUPC
Belief

Guardian	(The Afnan Guardian)	Shoghi Effendi
1st Guardian	(The First Agshan Guardian)	Charles Mason Remey
2nd Guardian	(The Second Aghsan Guardian)	Joseph Pepe
3rd Guardian	(The Third Aghsan Guardian)	Neal Chase

This Group of Bahá'ís have a Guardian, International Bahá'í Council and Universal House of Justice but no Institution of Hands of Cause.

Websites:

- **The Baha'is Under the Provisions of the Covenant**
http://www.bupc.org/

- **The principal BUPC web site**
An improved rendition of an older BUPC site at BUPC Montana
http://bupc.montana.com

- **Alaska's Northern Lights Baha'i Faith**
The Bahá'í Faith: Baha'u'llah Network
Baha'i temple online, library of info on Baha'u'llah with Bahá'í writings.
http://www.alaska.net/%7Epeace/

- **Entry By Troops by J.T. Lamb**
The Baha'i Faith as interpreted by the "Baha'is Under the Provisions of the Covenant" and links to other BUPC sites and resources.
http://www.entrybytroops.org/

- **The Universal House of Justice**
A site discussing various prophecies, covenant issues, and scandals from a BUPC perspective.
http://www.uhj.net/

- **Bahá'í Faith Network**
The site of the BUPC Universal House of Justice, famously opposed by the National Spiritual Assembly of the US. Dr. Leland Jensen's Explanations and Commentaries Appears to be concerned with (1) the development of Dr. Jensen's understanding of the Bahá'í Faith, and (2) rejecting the claim of Neal Chase to the Guardianship.
http://www.bahaifaith.net/

- **A site by BUPC Baha'is of India**
Provides a viewpoint on Baha'i Scripture from the perspective of the Baha'is Under the Provisions of the Covenant. Not presently maintained
http://india.bupc.org/

- See the **Wikipedia articles on Leland Jensen**, the Second International Bahá'í Council, and Neal Chase.

Back to: Those who believe in continuation of Guardianship

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The Day of Judgement - Qiyamat

MOHAMMED REZA ISFAHANI, AUGUST 2007 FEEDBACK

The Bahai belief about Qiyamat - The Day of Judgement, comprises of three elements. Of these, one is that the previous prophets announced the signs for the advent of their successors, albeit in an ambiguous and unclear manner. The religious scholars interpreted these signs in their own ways and explained them downwards to their followers as per the literal meaning of these signs. The Bahais assert that, as in the past, the Holy Quran has explained the signs for the advent of the Bab and Bahaullah. The collective term for these signs is "Qiyamat". The Islamic scholars interpreted these signs literally and became the cause for misguiding the entire Muslim community. It is due to this that Muslims have rejected Bab and Bahaullah.

Our Reply

The Bahai assertion that the signs of Qiyamat are ambiguous or unclear is completely wrong. This is because Allah the Almighty has taken a covenant from each prophet and messenger that they would introduce the Holy Prophet (pbuh) and his progeny (as) to their communities. Pay attention to the following verses of the Quran,

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِن بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ
يَرِثُهَا عِبَادِيَ الصَّالِحُونَ

...And certainly We wrote in the Zaboor after the Zikr (Reminder) that (as for) the land, my righteous servants shall inherit it.
(Ref: Chapter of Ambiya, verse 105)

In the above verse, Zaboor refers to the book which was revealed upon Hazrat Dawood (as) and Zikr refers to the Torah revealed upon Hazrat Musa (as).

Traditions which are narrated from both Shiah and Sunni sources indicate that the above verse refers to the government of Hazrat Imam Mahdi (as), which when established during his lifetime, will usher in an era of peace and prosperity for the sincere servants of Allah.

Or the following verses,

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلَ اللّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلاً أُولَـئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلاَّ النَّارَ وَلاَ يُكَلِّمُهُمُ اللّهُ يَوْمَ
الْقِيَامَةِ وَلاَ يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ
أُولَـئِكَ الَّذِينَ اشْتَرَوُاْ الضَّلاَلَةَ بِالْهُدَى وَالْعَذَابَ بِالْمَغْفِرَةِ
فَمَآ أَصْبَرَهُمْ عَلَى النَّارِ
ذَلِكَ بِأَنَّ اللّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُواْ
فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ

"Those who conceal Allah's revelations in the Book, and purchase for them a miserable profit, - they swallow into themselves naught but Fire; Allah will not address them on the Day of Resurrection. Nor purify them: Grievous will be their penalty. They are the ones who buy Error in place of Guidance and Torment in place of Forgiveness. Ah! What boldness (They show) for the Fire! (Their doom is) because Allah sent down the Book in truth but those who seek causes of dispute in the Book are in a schism Far (from the purpose).
(Ref: Chapter of Baqarah, verses 174-176)

The above verse clearly talks about the Day of Judgement - the Bahais should clarify which word in the above verse is ambiguous or unclear. In fact it seems clear to all readers of the Quran save the Bahais. Perhaps one reason for that is that this verse talks about the Bahais who reject the traditions of the Holy Prophet (pbuh) and twist the meanings of the Quran to their selfish motives (conceal the revelation of Allah). Truly the Bahais by doing this are purchasing the fire of Hell for themselves. Allah asserts that He will not address such people on the Day of Judgement nor purify them. Rather He will torment them with a painful and humiliating punishment.

In the same verse, Allah points to the fallacy of the Bahais who claim to accept the 11 Imams after the Holy Prophet of Islam (pbuh) yet have grievously erred in their recognition of the 12th and the last Imam - Hazrat Imam Mahdi (as). It is for them that Allah says - They are the ones who buy Error in place of Guidance and Torment in place of

Forgiveness. And it is not just for this that they will be pulled up. The Bahais have not just rejected the true representative of Allah - Imam Mahdi (as), but have also twisted the word of Allah, the Quran and lowered the status of the Holy Prophet (pbuh).

In the above verse, Allah expresses His astonishment for those who make light of the fire of Hell. Incidentally, my readers should note that the Bahais do not believe in a physical Heaven or Hell. Nor in a physical Day of Judgement. They consider all these as "spiritual". They claim that nearness to Allah will mean Heaven and distance from His mercy is Hell. These are beliefs which are man-made and have no connection to the concepts of the Day of Judgement which Allah has outlined through His Prophet (pbuh) and the Holy Imams (as). Thus, the Bahais are the people who are likened in this verse as those who show boldness for the Fire of Hell (for them there is no fire, no burning), whereas Allah promises them a painful chastisement.

Pay attention to the words in the first chapter of the Quran, wherein Allah reminds people that He is the Master of the Day of Judgement - Allah is the Master of all Days. Yet, He chose to remind people specifically of this one day when He will be the supreme Master. While man has been gifted free will to pursue his desires in this world, in the Hereafter, this gift will not be available to him and he will be helpless before Allah who will judge the people.

Also pay attention to this verse from the same chapter of Quran,

يُخَادِعُونَ اللّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلاَّ
أَنفُسَهُم وَمَا يَشْعُرُونَ
فِي قُلُوبِهِم مَّرَضٌ فَزَادَهُمُ اللّهُ مَرَضاً وَلَهُم
عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ
وَإِذَا قِيلَ لَهُمْ لاَ تُفْسِدُواْ فِي الأَرْضِ قَالُواْ إِنَّمَا نَحْنُ مُصْلِحُونَ
أَلا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَـكِن لاَّ يَشْعُرُونَ
وَإِذَا قِيلَ لَهُمْ آمِنُواْ كَمَا آمَنَ النَّاسُ قَالُواْ أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاء أَلا إِنَّهُمْ هُمُ السُّفَهَاء وَلَـكِن لاَّ يَعْلَمُونَ

"Of the people there are some who say: "We believe in Allah and the Last Day;" but they do not (really) believe. Fain would they deceive Allah and those who believe, but they only deceive themselves, and realise (it) not! In their hearts is a disease; and Allah has increased their disease: And grievous is the penalty they (incur), because they are false (to themselves). When it is said to them: "Make not mischief on the earth," they say: "Why, we only want to make peace!" Of a surety, they are the ones who make mischief, but they realise (it) not."
(Ref: Chapter of Baqarah, verses 8-12)

This verse talks about the Bahais and their like - those who claim to believe in Allah, the Prophets and the Day of Judgement - yet they reject all the traditions and the explanations of the Holy Prophet (pbuh) and the righteous Imams (as) to the effect and conjure their own interpretation. It is for people like these that Allah has promised the fire of Hell and a painful chastisement.

In a similar manner, Allah clearly informs us that such people have a disease in their hearts, due to which they are mischief mongers, but in the eyes of the people, they claim to be the harbingers of peace and unity in this world - clearly a verse for the Bahais to read and ponder.

The Bahais claim that the meaning of Qiyamat relates to the advent of Bab and Bahaullah is misplaced. No other topic in the Holy Quran, after the Unity of Allah (Tawheed), has been dealt upon so extensively as that of the Day of Judgement. The Prophet and the Imams (as) have described the stages of death, of Barzakh (an intermediate stage of Qiyamat), the stages of Qiyamat itself, the gathering of all people, their accounting, the pleasures of Heaven and the fire of Hell in such vivid detail that after reading all these traditions, it is only one who is deaf, dumb and blind who will reject the Islamic concept of Qiyamat. That is why Allah (swt) emphasises,

صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لاَ يَرْجِعُونَ

Deaf, dumb, and blind, they will not return (to the path).
(Ref: Surah Baqarah, verse 18)

إِنَّ الَّذِينَ كَفَرُواْ سَوَاءٌ عَلَيْهِمْ
أَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لاَ يُؤْمِنُونَ خَتَمَ

اللّٰه عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى
أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عظِيمٌ

As to those who reject Faith, it is the same to them whether thou warn them or do not warn them; they will not believe. Allah hath set a seal on their hearts and on their hearing, and on their eyes is a veil; great is the penalty they (incur).
(Ref: Surah Baqarah, verses 6-7)

At yet another place, Allah reminds the Bahais,

وَإِذَا لَقُواْ الَّذِينَ آمَنُواْ قَالُواْ آمَنَّا وَإِذَا خَلَوْاْ إِلَى
شَيَاطِينِهِمْ قَالُواْ إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِؤُونَ
اللّٰه يَسْتَهْزِىءُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ
أُوْلَـئِكَ الَّذِينَ اشْتَرُواْ الضَّلاَلَةَ بِالْهُدَى
فَمَا رَبِحَت تِّجَارَتُهُمْ وَمَا كَانُواْ مُهْتَدِينَ

"When they meet those who believe, they say: "We believe;" but when they are alone with their evil ones, they say: "We are really with you: We (were) only jesting." Allah will throw back their mockery on them, and give them rope in their trespasses; so they will wander like blind ones (To and fro). These are they who have bartered Guidance for error: But their traffic is profitless, and they have lost true direction,"
(Ref: Surah Baqarah, verses 14-16)

Bahais claim that the Day of Judgement refers to the advent of every Prophet and Messenger, including Bab and Bahaullah. If this is the interpretation, then where is the question of reward and punishment which has been promised by Allah and conveyed in such detail by His Prophet (pbuh) and the Imams (as)? Bahais do not believe in the "physical" concept of reward and punishment. For them all these terms are spiritual in nature and they too cannot explain what it means. Perhaps their intention is that people should forget goodness and evil (and why not, given that there is no hope for reward, and no fear for punishment) and do whatever they like by paying the necessary fees to the Universal House of Justice (refer to the punishment for adultery). Compare this with the Islamic concept of the Day of Judgement when Allah promises,

فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ
وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

Then shall anyone who has done an atom's weight of good, see it! And anyone who has done an atom's weight of evil, shall see it.
(Ref: Surah Zilzaal, verses 7-8)

If the collective term for signs of the advent of Prophets and Messenger is Qiyamat, then what happens to all those people who were born prior to their advent and left this world without knowing . What is their responsibility - is it to recognise the signs or the Prophet? Is there no Qiyamat for them? This is in direct contrast to the Islamic teaching that every person will be accounted for his actions.

One of the key reasons for the Bahai rejection of Qiyamat is to divert the attention of the people from the true teachings of Islam, of the Holy Prophet (pbuh) and the Holy Imams (as). Death is a reality, understood by all. Allah says in the Quran,

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ

Every soul will have the taste of death...
(Chapter of Ambiya, verse 35)

It is a concept which inspires both hope and fear in us - hope for reward and fear of torment. It is for that reason that a person strives to avoid evil and performs good actions. This is why the Holy Prophet (pbuh) constantly exhorted us to remember death and the Hereafter.

On the contrary, the Bahais have made Qiyamat out to be something frivolous. They have abolished the concept of both Heaven and Hell, of Fire and Paradise. Their Qiyamat is neither to be feared nor desired. Bahais may believe

whatever they like - as mentioned above every person will taste the flavour of death and the reality will be out soon. But what is disturbing is they have rejected the words of the Holy Prophet (pbuh) and the Imams (as) on the matter of Qiyamat. While on one hand they claim to have respect for the personality of the Prophet, the reality is that by out rightly rejecting the words and the concepts propounded by the Holy Prophet (pbuh), they have rejected the Prophet himself.

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Qiyamat - Question 1 - Ambiguous Verses in the Holy Quran

MOHAMMED REZA ISFAHANI, OCTOBER 2008 FEEDBACK

The Bahai Viewpoint

The Bahais claim that as per the verses below, the present day Muslim does not hold the same view about the Day of Judgement as was held by the previous day Muslims. The verses about the Day of Judgement are amongst the ambiguous verses and no one knows the fulfilment and interpretation of these verses save Allah.

1. For We had certainly sent unto them a Book, based on knowledge, which We explained in detail? a guide and a mercy to all who believe. Do they just wait for the final fulfilment of the event? On the day, the event is finally fulfilled those who disregarded it before will say: "The Messengers of our Lord did indeed bring true (tidings).
   (Ref: Chapter of Aaraf, verse 52)

2. Nay, they charge with falsehood that whose knowledge they cannot compass, even before the elucidation thereof hath reached them: thus did those before them make charges of falsehood: but see what was the end of those who did wrong!
   (Ref: Chapter of Yunus, verse 39)

Our Response

The issue that the Muslims have had with the Bahais for long is that they quote any verse of the Quran without any reference to the context.

In the first of the above quotes verses, after mentioning about those who forgot, the verse includes these words – "Have we no intercessors now to intercede on our behalf? Or could we be sent back (to the world)? Then should we behave differently from our behaviour in the past."

The verse just above this says - *The companions of the fire will call the companions of the garden; "pour down to us water or anything that Allah doth provide for your sustenance." They will say: "Both these things hath Allah forbidden to those who rejected Him. Such as took their religion to be mere amusement and play and were deceived by the life of the world. That day shall We forget them as they forgot the meeting of this day of theirs, and as they were wont to reject Our signs"*

My readers should note that the word fulfilment (*Taweel*) has been used in its literal sense – that of consequence or fulfilment of an event in the future. Which means that when one pays attention to the entire chain of verses in this regard, we realise that there is no ambiguity with the verse. Rather it is drawing our attention to awaiting the Day of Judgement. Therefore Allah (swt) has said that on that Day when people face the consequence, then those who forgot the penalty of their actions will all submit to the truth of the prophets; and will seek intercessors or desire to come back to this world so that they may perform good deeds.

It is clear that there is no mention of any kind of ambiguity in the verse. And as per their claim, if none can interpret such verse apart from Allah, then who has granted this right to the Bahais to interpret the verses of the Quran as they feel fit?

The Bahais have dealt with the second verse in the same fashion. This verse does not speak about coming back to life. On the contrary, while defending truth and condemning evil, Allah mentions, *"This Quran is not such as can be produced by other than Allah; on the contrary it is a confirmation of (revelations) that went before it, and a fuller explanation of the Book? wherein there is no doubt from the Lord of the Worlds. Or do they say "He forged it"? Say: "Bring then a Surah like unto it, and call (to your aid) anyone you can, besides Allah, if it be ye speak the truth!"*

The verses continue to place a tight slap on the face of the Bahais. Allah says, *"Nay, they charge with falsehood that whose knowledge they cannot compass, even before the elucidation thereof hath reached them: thus did those before them make charges of falsehood: but see what was the end of those who did wrong!"*

Readers should note that the above verses are supporting the truthfulness of the Holy Quran and is not about the Day of Judgement. Neither does it speak about Qiyamat nor of being brought back to life. Neither does it speak about the lack of knowledge about the people of the Quran. Incidentally no tradition supports the view of the Bahais with regard to this verse.

It is grossly incorrect to infer that the present day Muslim does not hold the view about Qiyamat as was held by Muslims of the past. All Muslims are unanimous in their acceptance of four incidences which point to the Day of Judgement.

1. The incident of Hazrat Ibrahim (as) – Chapter of Baqarah, verse 260

Behold! Abraham said: "My Lord! show me how Thou give life to the dead. He said: "Dost thou not then believe?" He said: "Yea! but to satisfy my own understanding." He said: "Take four birds; tie them (cut them into pieces), then put a portion of them on every hill, and call to them; they will come to thee (flying) with speed. Then know that Allah is Exalted in Power, Wise."

My readers are aware of this incident. When Hazrat Ibrahim (as) followed the instructions revealed to him by his Lord, the birds responded to him and were brought back to life.

2. The second incident is that of Hazrat Uzair – Chapter of Baqarah, verse 259

Or (take) the similitude of one who passed by a hamlet, all in ruins to its roofs. He said: "Oh! how shall Allah bring it (ever) to life, after (this) its death?" But Allah caused him to die for a hundred years, then raised him up (again). He said: "How long didst thou tarry (thus)?" He said: "(perhaps) a day or part of a day." He said: "Nay, thou hast tarried thus a hundred years; but look at thy food and thy drink; they show no signs of age; and look at thy donkey: and that We may make of thee a Sign unto the people Look further at the bones, how We bring them together and clothe them with flesh! When this was shown clearly to him he said: "I know that Allah hath power over all things."

The above incident is sufficient for the Muslims to establish that, in the above fashion, all the people will be raised back to life on the Day of Judgement.

3. Then pay attention to the following verse – Chapter of Baqarah, verse 243

Didst thou not turn by vision to those who abandoned their homes though they were thousands (in number), for fear of death? Allah said to them: "Die." then He restored them to life. For Allah is full of bounty to mankind, but most of them are ungrateful.

4. In addition to the above verses, we believe in those verses which have been revealed at multiple places in the Quran concerning the incident of those of the tribe of Hazrat Musa (as) who desired to see their Lord – they were made to die – and then by the intercession of Hazrat Musa (as) were brought back to life.

The above are but few of the verses in the Quran about the Day of Judgement, which are accepted and submitted to by all Muslims – whether of this era or that of the past.

Conclusion

It is an old trick of the Bahais to quote the verses of the Quran out of context and then misrepresent and misinterpret them to suit their purpose. Muslims need to be aware of this habit of the Bahais and protect themselves from it. Rather than creating a doubt in our minds, we should pay attention to the meaning / translation of such verses and also refer to an exegesis (Tafseer) which can clarify the verse for us.

The verses of the Quran are sufficient proof for us that after this world, there exists another world where Allah (swt) will raise us back to life just as He granted us life in the first instance when there was nothing. The various incidents in the Quran are for the same reason so that we do not harbour any doubt in our minds in this regard.

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Qiyamat - Question 2 - Advent of The Prophets

MOHAMMED REZA ISFAHANI, OCTOBER 2008 FEEDBACK

The Bahai Viewpoint

The Bahais quote the following verse of the Chapter of Baqarah and as always, interpret it wrongly. The verse informs us:

"Mankind were one community, and Allah sent (unto them) prophets as bearers of good tidings and as warners, and revealed therewith the Scripture with the truth that it might judge between mankind concerning that wherein they differed. And only those unto whom (the Scripture) was given differed concerning it, after clear proofs had come unto them, through hatred one of another. And Allah by His Will guided those who believe unto the truth of that concerning which they differed. Allah guides whom He will unto a straight path."

The Bahais say that it is the tradition of Allah and His firm law that when the scholars of the community, despite the revelation of clear proofs, create differences amongst themselves; and are unable to resolve the religious disputes within themselves, then a need arises for a third party to step in to find a solution. In such a time, Allah Himself intervenes and sends from His side, prophets along with the Book which is His message on the Truth. Those who submit to this Divine decree are those who are guided to the right path. These differences and disputes are no small matter. They tear the social fabric and are a cause for the command of Allah to be disobeyed as is seen currently. These disputes can turn out to be so severe that none other than Allah can resolve them for they are tantamount to polytheism (Shirk). Only Allah can save the community from this Shirk. Therefore He intervenes Himself and proclaims His Divine decree. This message is conveyed through directly by Allah through His prophets and messengers. On the Day when the prophets address their communities is the day known as the Day of Qiyamat; The Day of Judgement and the Day of the Religion - the Day of standing and reckoning - the Day when one dies and is reborn - the Day on which the religion of Allah is revealed to His prophet. This is the Day when the celestial trumpet is blown which implies that the prophet announces the message of Allah to His people. Through this message, a "dead" community is brought back to "life" and religion is "enlivened." Those who submit to this message are spiritually brought back to life and through them a new, rejuvenated community is born. And those who reject the words of Allah are condemned to the Hell of humiliation and degradation.

By this logic, the advent of Hazrat Adam (as) was Qiyamat - and the day on which Hazrat Ibrahim (as) and Hazrat Nuh (as) announced their message was Qiyamat. The arrival of Hazrat Musa (as) was Qiyamat - the advent of Hazrat Isa (as) was Qiyamat - even the rising of the Seal of the Prophets, Hazrat Mohammed Mustafa (pbuh) was Qiyamat. Since it is the day on which a prophet arises in his community, it is called the Day of Rising. Since it is the day when a prophet is heralded to bring to an end the disputes in the community, it is called as the Day of Judgement. Since it is the tradition and custom of Allah to send prophets at regular intervals to "enliven" the dead community, how is it possible that the current Muslim Ummah can escape it?

Our Response

Indeed, the imagination of the Bahais has been working overtime through their analysis of this verse. Pay attention to these points:

1. The advent of prophets was only for giving glad tidings and warning the community.
2. To dispel the differences amongst the people, prophets were sent with a Book.
3. The dispute was limited to those communities where a Book was revealed.
4. After receiving the Book with clear proofs, the people indulged in disputes and created differences.
5. The scholars of religion were the one who gave birth to these differences.
6. These disputes were tantamount to Shirk.
7. The advent of prophets was the Day of Judgement and the Day of Reckoning

8. The Day of Rising and the Day of the Trumpet is the day on which the prophets announced their message to the world.

It is interesting to note that in the above verse, there is no allusion to the word "scholars." Rather the word used is "Naas" which means people. There is no lexicon in which the word people means scholars or vice verse.

If it is the scholars who split the society with their differences, then what can be said of the Babi scholars who created such a furore in the society? Was this the reason then that the new religion - the Bahai Faith was born just 7 years after the death of the Bab?

The religion of the Babis was torn apart with the strife between two Babi scholars - Mirza Hussain Ali Noori (Bahaullah) and Mirza Yahya (Subhe Azal). If they created the differences, then as per the logic of the Bahais, a third person, rather a separate prophet, should have resolved the dispute between them. But in this case, we see that Bahaullah himself announced his elevation to prophethood.

As has been enumerated above, if the scholars of religion created differences amongst the people, and hence the need arose for a prophet to bring about a solution to the conflict, then what can be said about the advent of Hazrat Adam (as)? The Bahais say that he too was a prophet/ But at the time of Hazrat Adam (as), there was no person there and no conflict. The entire theory of the Bahais with regards to this verse collapses in the case of Hazrat Adam (as).

If we apply this logic of the Bahais to the present day circumstances, then we will need a new prophet very soon as the entire Bahai community itself is engulfed in disputes and strife. To my memory, there are no less than 10 different sects of the Bahai Faith and interestingly, each sect curses the other and refuses contact of any kind. Ironically, these sects are present in a community whose mantra is one world, one people and one faith...

The Bahais should explain how they have arrived at the conclusion that disputes amongst the people are tantamount to Shirk. They should produce at least one verse, one traditions or one book of Arabic which conveys this meaning.

As per the Bahais, the one who unites the people and judges between them is called a prophet and the day he conveys his message is Qiyamat. Then what does one have to say about the right given to the Bab that he can exchange the wives of men amongst them (Ref: Nuqtatul Qaf)

If the conflict between scholars is called as Shirk, then Bahaullah and his half brother Mirza Yahya are the first who did Shirk for they fought bitterly amongst themselves. And given that the present day Bahais are fighting amongst themselves to establish which is the legitimate and original Bahai sect, then the entire Bahai community is Mushrik (polytheists).

Let us turn towards the Holy Quran to see how the concept of Qiyamat has been revealed for us:

Unto each nation have We given sacred rites which they are to perform; so let them not dispute with thee of the matter, but summon thou unto thy Lord. Lo! thou indeed follow right guidance. And if they wrangle with thee, say: Allah is best aware of what ye do. Allah will judge between you on the Day of Resurrection concerning that wherein ye used to differ.
(Ref: Chapter of Hajj, verses 67-68)

After reading the above verse, my readers can decide whether Qiyamat (Day of Resurrection) is the day of the advent of the prophets,

or

Is it the day of retribution for those people who differed with the prophets - individuals like Abu Lahab and Abu Jahl who fought with the Holy Prophet of Islam (pbuh)? As per the Bahais, the day of the advent of the prophet and his announcement is the Day of Judgement. But pay attention to the verse - the dispute was not between the scholars. Rather, it was between the prophets and the non-prophets.

As per the Bahais, after the Holy Prophet of Islam (pbuh), the new prophets are either Mirza Mohammed Ali Bab or Mirza Hussain Ali Noori Bahaullah. Neither the Holy Prophet (pbuh) nor Abu Jahl or Abu Lahab remained till the time the Bab and Bahaullah. So where was the question of Qiyamat for them? The sun on the Day of Judgement will never appear for them as they were never present at the time of the Bab and Bahaullah – the new prophets for this age.

Such mindless beliefs can only come from the Bahais. If one spends time thinking about their concepts, he can reach nowhere. It is better for us to refer back to the Holy Quran to observe the consequences for the ones who opposed the prophets.

While describing the result of those who fought with the prophets and rejected their words, the Holy Quran says,

(O Prophet!), If you could but see when they are confronted with the Fire! They will say: "Would that we were but sent back! Then would we not reject the signs of our Lord, but would be amongst those who believe! Nay, but that hath become clear unto them which before they used to hide. And if they were sent back they would return unto that which they are forbidden. Lo! they are liars. And they say: There is naught save our life of the world, and we shall not be raised (again)."
(Ref: Chapter of The Cattle, verse 27-29)

The Holy Quran is a guide for us till today. It arguments are sufficient to break down the poorly constructed theories of the Bahais. If we pay attention to the above verse - if opposing the prophet causes man to be engulfed in the Hell of humiliation and degradation in this world, then why would Allah ask the prophet "if only he could see" The people and the enemies of the prophet were before him - who was he supposed to see.

And if Hell was in this world, then why would the disbelievers be Allah to be *"sent back"* Sent back where? The prophet was before their very eyes. They could have easily accepted his words and submitted to his prophethood.

Then Allah reasons - *"If they were sent back, there would not be any change found in them;they would commit the same mistakes."*

The last part of the verse seems to be revealed for the Bahais and people like them - *Lo! they are liars. And they say: There is naught save our life of the world, and we shall not be raised (again).*

For surely, it is the Bahais who reject the Islamic concept of Qiyamat and say that we will not be brought back to life.

Conclusion

The reason why the Bahais, through their beliefs like this, raise their propaganda throughout the word is two-fold.

One, they wish to corrupt the beliefs of the Muslims. And secondly, by highlighting that there is no physical Heaven or Hell, or rather, life after death, it becomes easy for them to spread corruption in this world, in this life.

Muslims need to be aware of the hidden objectives of the Bahais and remain alert in the face of such arguments presented by them.

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Qiyamat - Question 3 - Advent of The Mahdi is Qiyamat

MOHAMMED REZA ISFAHANI, OCTOBER 2009 FEEDBACK

The Bahai Viewpoint

The Bahais, as is their wont, present a tradition without any reference to establish that the appearance of Qaem Ale' Mohammed (Imam Mahdi) is the Day of Judgement (Qiyamat). They quote – "When the Qaem arises, it will be the advent of Qiyamat."

Our Response

1. The Bahais have neither given neither the name of the Imam, nor any reference of the book referred to for this tradition or even the name of compiler. Pray, tell us, how is one to search for this tradition? Nevertheless, in this tech age, I searched across 3,000 Shiah and Sunni books without any success. And mind you these are books with multiple volumes – for example, Beharul Anwaar which has 110 volumes is counted only once in the list of 3,000 books. Yet where the Bahais have extracted this elusive tradition remains a mystery.

2. The Bahais have erred in their translation of the tradition to extract a erroneous interpretation. This tradition, in fact, supports the Shiah belief that the reappearance of Imam Mahdi will be followed by the advent of the Day of Judgement. Having said that, this tradition goes against the Bahais themselves. This tradition supports the coming of the Day of Judgement after the reappearance of Imam Mahdi and not the advent of new prophets and messengers. Hazrat Isa (as), an existing prophet who has already appeared with his religion, and has been kept alive by Allah on the seventh heaven will descend to the earth after the reappearance of Imam Mahdi (as). In any case, as mentioned above, this tradition establishes that the Day of Judgement will follow after the advent of Imam Mahdi (as) and without the appearance of any new prophet or messenger.

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Qiyamat - Question 4 - Advent of The Bab and Bahaullah is Qiyamat

MOHAMMED REZA ISFAHANI, OCTOBER 2009 FEEDBACK

The Bahai Viewpoint

Bahais claim that the advent of Qaem Ale' Mohammed (Imam Mahdi) is the "lesser" or "minor" Day of Judgement. This will be followed by the advent of a great prophet which will be the "greater" Day of Judgement. This new messenger will put an end to all conflict and differences. They claim that this great prophet is Mirza Hussain Ali, the self titled Bahaullah and Mirza Ali Mohammed Shirazi was Qaem Ale' Mohammed.

Our Response

1. The Quran does not make any reference to "minor" or "greater" Days of Judgement.
2. Even if, for the sake of argument, we accept this theory to be correct, there is no proof available in the Quran for Mirza Ali Mohammed Shirazi to be the Qaem Ale' Mohammed.
3. In the same manner, there is no proof available that Mirza Hussain Ali, Bahaullah was the great prophet.
4. History is witness to the fact that in their entire lifetime, forget about the world, they were unable to remove the differences even between two people. Rather, they created conflicts amongst men and even between man and wife to the extent that one lady even played a role in the murder of her husband, only because he opposed the Bahai Faith and refused to acknowledge it. My reference is needless to say towards Taherah Qazvini.
5. Bahuallah who is the one meant to remove all conflicts and differences faced by mankind was unable to even alleviate the conflicts between himself and his brothers! After Bahaullah, the differences between his son Abdul Baha and family members and even today the various sects and factions which plague the Bahai Faith are sufficient testimony to the fact that neither was Bahaullah the prophesised "great" prophet nor was his advent the "greater" Day of Judgement promised to Bahais.
6. Again, for the sake of argument, one accepts that the advent of Mirza Ali Mohammed Shirazi was the "minor" Day of Judgement and that of Mirza Hussain Ali, the "greater" Day of Judgement - then what Day of Judgement should one consider the coming of his son, Abdul Baha who is also claimed to be a prophet?
   (Ref: Badaiul Aasaar, volume 2, pages 57-58, ed: Karimi Press, 1340 AH, 1921)
7. Which Day of Judgement will commence when the new prophet prophesied by Bahaullah will come after the passage of 1,000 years?
8. The world today is torn apart with strife and conflict. The pages of history of mankind are replete with bloody battles and confrontations. Bahaullah has come and gone more than 150 years ago - who is meant to resolve all these conflicts in this age?

Conclusion

These are the ramblings of a man made religion which is suffering from the pangs of its own interpretation. This religion has nothing to do with Allah, The Holy Prophet (pbuh), His book nor the Family of the prophet (as). Therefore one would not be wrong in considering the Bahai Faith as an enemy of not only the religion of Allah, but also that of mankind.

Also Read:

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Qiyamat - Question 5 - Interpretation of Verse 17 of Surah Hajj

MOHAMMED REZA ISFAHANI, OCTOBER 2009 FEEDBACK

The Bahai Viewpoint

Allah the Almighty says in the Holy Quran,

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ وَالنَّصَارَى وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ
إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ

"Those who believe (in the Qur'an), those who follow the Jewish (scriptures), and the Sabians, Christians, Magians, and Polytheists,- Allah will judge between them on the Day of Judgment: for Allah is witness of all things."
(Ref: Chapter of Hajj, verse 17)

Bahais interpret this verse as follows - The Day on which this judgement between the communities will take place is the day of advent of the great messenger, which is the "greater" Day of Judgement. The name of this great messenger, as per the traditions, is Maseeh or Hussain.

Our Response

1. The Bahais want to fit every verse and tradition onto the personality of Mirza Hussain Ali Bahaullah. But this is wrong, as the verse clearly states that the one who will judge between people is Allah Himself, and not any prophet or messenger - neither Maseeh nor Hussain.

2. The Bahai interpretation of the verse is also incorrect for the simple reason that the "great messenger" Bahaullah has come and gone, implying that the "major" Day of Judgement is over (as per Bahais). He was followed by a new "prophet" Abdul Baha who is also no longer in this world. Yet, the differences between the communities are far from being solved. Forget about resolution, conflicts between the communities remain as stark as ever. The next prophet prophesised by Bahaullah will come after a long term of 1,000 years. So will these conflicts continue till then. And if the new prophet is to resolve these conflicts, then how come this verse of Quran is being associated with Bahaullah?

Conclusion

Bahais have this irritating habit of taking any verse and quoting and interpreting it out of context. We pray to Allah that he hasten the reappearance of His last Proof, Hazrat Mahdi (as) who on his advent, will fill the earth with justice and equality and put an end to this meaningless interpretation of the Quran.

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Qiyamat - Question 6 - Interpretation of Surah Qiyamat

MOHAMMED REZA ISFAHANI, OCTOBER 2009 FEEDBACK

The Bahai Viewpoint

Bahais claim that the advent of Qaem Ale' Mohammed is the Day of Judgement and this is mentioned in the Chapter of Qiyamat in the Holy Quran -

يَسْأَلُ أَيَّانَ يَوْمُ الْقِيَامَةِ
فَإِذَا بَرِقَ الْبَصَرُ
وَخَسَفَ الْقَمَرُ
وَجُمِعَ الشَّمْسُ وَالْقَمَرُ
يَقُولُ الإِنسَانُ يَوْمَئِذٍ أَيْنَ الْمَفَرُّ
إِلَى رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ
يُنَبَّأُ الإِنسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ
بَلْ الإِنسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ
وَلَوْ أَلْقَى مَعَاذِيرَهُ
لاَ تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ

"He questions: "When is the Day of Resurrection?"
At length, when the sight is dazed,
And the moon is buried in darkness.
And the sun and moon are joined together,-
That Day will Man say: "Where is the refuge?"
By no means! No place of safety!
Before thy Lord (alone), that Day will be the place of rest.
That Day will Man be told (all) that he put forward, and all that he put back.
Nay, man will be evidence against himself,
Even though he were to put up his excuses.
Move not thy tongue concerning the (Qur'an) to make haste therewith.
It is for Us to collect it and to promulgate it
But when We have promulgated it, follow thou its recital (as promulgated)
Nay more, it is for Us to explain it (and make it clear)"
(Ref: Chapter of Qiyamat, verses 6-18)

Our Response

1. Bahais have not brought forth the verses of this chapter before and after the above quoted verses as they explain the meaning of the word Qiyamat - Day of Judgement. For example,

   أَيَحْسَبُ الإِنسَانُ أَلَّنْ نَجْمَعَ عِظَامَهُ
   بَلَى قَادِرِينَ عَلَى أَنْ نُسَوِّيَ بَنَانَهُ
   بَلْ يُرِيدُ الإِنسَانُ لِيَفْجُرَ أَمَامَهُ
   يَسْأَلُ أَيَّانَ يَوْمُ الْقِيَامَةِ

   "Does man think that We cannot assemble his bones? Nay, We are able to put together in perfect order the very tips of his fingers. But man wishes to do wrong (even) in the time in front of him. He questions: "When is the Day of Resurrection?"
   (Ref: Chapter of Qiyamat, verses 3-6)

   Needless to say, the Bahais are unable to establish that the one who will come on the Day of Judgement will be able to assemble the bones of all those who have passed before him, they conveniently forgot to bring forth these verses.

2. Those after the above quoted verses, bring forth the reason for the behavior of the Bahais -

كَلاَّ بَلْ تُحِبُّونَ الْعَاجِلَةَ
وَتَذَرُونَ الآخِرَةَ

"Nay, (ye men!) but ye love the fleeting life, and leave alone the Hereafter." (Red: Chapter of Qiyamat, verses 20, 21)
One of the miracles of the Quran is that in every era, it points out the characteristics and behavior of the enemies of Allah, His Messenger (pbuh) and the Holy Imams (as) and presents them in an open fashion so that the people may take heed.

3. Yet, at another place in the same Chapter we are reminded,

يُنَبَّأُ الإِنسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ

"That Day will Man be told (all) that he put forward, and all that he put back"
(Ref: Chapter of Qiyamat, verse 12)
Bahais translate this verse wrongly as follows - "all that he has done and all what he will do." The reason why the Bahai translation is wrong is that both words are brought in the past tense. Therefore the correct translation will be - "all that he (had) put forward, and all that he (had) put back."

With reference to this verse, Imam Mohammed Baqir (as) says, "This refers to all those things from good and evil which man did and what he did not do."

4. Bahais are advised that after completing a "full" recitation of the Chapter of Qiyamat, they should also read the Chapter of Zilzaal as also the Chapter of Waqeah, wherein the variosu signs of the Day of Judgement are mentioned. It will be interesting to see how they manage to fit all the verses related to the Day of Resurrection (about a third of the Quran) to the coming of Mirza Ali Mohammed Shirazi, Bab and Mirza Hussain Ali, Bahaullah.

Conclusion

Once again, the Bahais have shown scant respect for the Holy Prophet (pbuh) and the Holy Imams (as) by ignoring their words about the interpretation of the Quran. Much as they try, they will fail miserably in their interpretation of the Quran to suit their idiotic beliefs.
The most apparent punishment for those who deviate from the path of the Ahle' Bayt (as) and try to interpret Quran in their own ways is that Allah puts a seal on their intelligence and thereafter all their words are nonsense and only lead to humiliation. Not only their words, but even all their deeds, which are performed considering them as worship, also make them liable for punishment. For example, for those who consider the verses of the Chapter of Qiyamat as the advent of Mirza Ali Mohammed Bab, we anyways consider them as fools in this world and then the punishment of the Hereafter, which will commence as soon as one enters the grave will be balance for them. And Allah knows best.

We seek the help of Allah through the medium of His Messenger (pbuh), the daughter of the Messenger (as) and the Holy Imams (as) that till the end of our lives, we, our parents and family members remain protected from such deviated beliefs and that Allah grants us the opportunity to defend Islam from such innovations in religion.

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Qiyamat - Question 7 - Another Doubt Raised by Bahais about Qiyamat

MOHAMMED REZA ISFAHANI, OCTOBER 2009 FEEDBACK

The Bahai Viewpoint

Bahais claim that "since this reality (the Day of Judgement) was hidden in the words of the Quran and Muslims developed a curiosity to know more about it, they kept on asking about it. They were informed that they should not make haste in seeking its reality. Over time, We (Allah) will inform you about it in the Quran and will teach you about it. When the Quran is completed in its revelation then you keep on reciting it its (Day of Judgement) time comes. When it is the time for its advent, the responsibility of informing you and clarifying it will be Our (Allah's) responsibility. We will inform you - implying that We will explain it for you; We will reveal the hidden reality. Bahais claim that this information and explanation was done through the book of "Bayan" revealed upon the Bab."

Our Response

At the outset, the questions referred to in the Quran about the Day of Judgement were not raised by Muslims but by the disbelievers. Which is why the word used in the Quran is "Insaan" (mankind).
This haste is not that of the Muslims, but of the disbelievers. Therefore, only the word "Insaan" (mankind) is used.

The response of Allah is not towards the Muslims but to mankind as a whole to the questions posed to the Holy Prophet of Islam (pbuh)

The Bab (or rather the people behind the Bab), extremely smartly, christened his book as "Bayan" so that wherever the word Bayan appears in the Quran, they could claim it as a prophecy for a new book to follow the Quran.

This reminds me of a joke. A person claimed to be a new prophet. The people rejected him saying that the Holy Prophet (pbuh) had forwarned that "La Nabiyya Ba'di" (there will be no prophet after me). The person turned around and said that the tradition is a clear prophecy in my favour because my name is "La".

In the same manner, the Bab named his book as "Bayan". Incidentaly, the word Bayan appears thrice in the Quran - once in the Chapter of Rahman and all thanks to Allah, who clarified the true meaning of Bayan in the third instance -

هَذَا بَيَانٌ لِلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِلْمُتَّقِينَ

"This is a plain statement to men, a guidance and instruction to those who fear Allah!".
(Ref: Chapter of Ale' Imran, verse 138)
The word Haaza (This) used in the verse refers to the Quran. An explanation to this verse is further provided in Tafseere' Safi by Mulla Mohsin Faiz Kashani which is related to this topic.

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Qiyamat - Question 8 - Bahai Deception of the Chapter of Rahman

MOHAMMED REZA ISFAHANI, OCTOBER 2009 FEEDBACK

The Bahai Viewpoint

Bahais claim that the book of Bayan has been clearly mentioned in the initial verses of the Chapter of Rahman.
As per Muslims, the translation of the verses of the Chapter of Rahman is as follows –

الرَّحْمَنُ
عَلَّمَ الْقُرْآنَ
خَلَقَ الإِنسَانَ
عَلَّمَهُ الْبَيَانَ

"Allah Most Gracious!
It is He Who has taught the Qur'an.
He has created man
He has taught him speech (and intelligence)."

As per the Bahais, the above translation is incorrect and against the rules of translation. This is because after revealing the Quran, Allah did not create man nor taught him to speak. Rather it is the other way around - a long period after completing the creation of man, Allah revealed the Quran for mankind. To add to this argument, Bahais claim that to speak of the creation of man and granting him speech after the revelation of a great Divine Message in the form of the Quran is equivalent to lowering the majesty of the message itself - implying that the revelation of the Quran is superior to the act of creation of man and bestowal of speech. Therefore, as per the Bahais, the correct translation of these verses is as follows -

"Allah, the Merciful taught the Quran (to mankind) and then created one man who was bestowed with the knowledge of Bayan."

The Bahais therefore imply that this verse is talking about Mirza Ali Mohammed Shirazi, The Bab.

Our Response

1. At the outset, since the Bahais believe in the 11 Imams (as) who followed the Holy Prophet (pbuh) and the Quran strongly advocates that none knows its translation except Allah and those who are "firmly rooted in knowledge" - the Ahle' Bayt (as). Then what is the need for the Bahais to interpret these verses on their own?
2. The author of the Bayan - Mirza Ali Mohammed Shirazi, the Bab himself did not claim this verse as a proof for his claim. If the Bahais believe otherwise then, in absolute humility, we ask for the reference for the same.
3. On the contrary, the Bab clearly prohibited the interpretation of the verses of the Bayan by any person except himself. When the Bayan is not open for interpretation, then who has given the licence to the Bahais to interpret the words of the Holy Quran.
4. The personality of the Bab is important to the Bahais. This has been discussed earlier as well. Yet, leave alone the Bayan, the Bahais do not deem it fit to publish any of the books of the Bab. All we have is the "Selected Writings of the Bab" which is a carefully edited version of the sayings of the Bab. No original books are made available. We ask why?
5. The above interpretation of the verses of the Chapter of Rahman is not done by any Bahai prophet. Besides the Bahais are bound by virtue of their belief in the 11 Imams (as) to pay heed to the words of the 8th Imam, Imam Reza (as). Lets us see what he (as) has to say about these verses - Allah granted the knowledge of the Quran (to the Holy Prophet) before the creation of man. When he was asked about the creation of man mentioned in the verse, he (as) said that the words refer to Hazrat Ameerul Mo'meneen Ali (as). When he was questioned about the words "Ilmul Bayan" he replied that it refers to all the knowledge which man will require that have been granted to Hazrat Ali (as).

The above tradition silences the argument of the Bahais - The Quran was taught to the Holy Prophet (pbuh) prior to the advent of Hazrat Ali (as) and he was taught all those knowledge which man would require. Perhaps this is the reason that Hazrat Ali (as) was able to make the claim of "*Salooni, Salooni*" - Ask me before you lose me.

Our Response

The Bahais should stop interpreting the verses of the Quran on their own. Or rather, if there is a strong desire from their side to learn the knowledge of the Quran, then they should refer to the traditions of the Holy Imams (as) which clarify the same. Unfortunately the Bahais will not do that - simply because if they actually start referring to the traditions, they will have no place to hide. No Bahai concept is supported by any tradition of any kind, by any Imam - neither the concept of finality of prophethood, nor of the Day of Judgement, nor the coming of Bab, leave alone Bahaullah.
Muslims need to be aware that Bahais twist the verses to suit their ideas. Hence they should be careful in what they hear and learn from Bahais in this respect.

The guidance provided by the Holy Prophet (pbuh) and the Arks of Salvation - the Holy Imams (as) which followed him are sufficient for us. For now and for ever till the Day of Judgement dawn upon us.

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The Day of Judgement - Q & A Series

MOHAMMED REZA ISFAHANI, OCTOBER 2008 FEEDBACK

My readers may be surprised to see and actually question the presence of a section on Ma'ad or the Day or Judgement on this web site. The reason for this is simple - it is in the nature of Bahais to manipulate the fundamental concepts of Islam by playing around with the verses of the Quran and traditions. To their detriment, they have attempted to do the same with the concept of the Day of Judgement. In doing so, they have gone so far away from the reality that it is difficult for any sane person to accept their concept of the subject.

The basic concept of the Day of Judgement is shared uniformly with divinely inspired religions - that after death, man with be questioned about his actions in this world and will be rewarded and punished accordingly. It is undeniable that this world does not offer opportunities for complete reward or punishment for man's actions. For example, if we take the case of a person who serves society by building a university or a hospital, which will be used productively by generations much after, he has left this world. Can this world or its inhabitants reward such a person comprehensively - reward him the way he should be rewarded? Or alternatively, take the example of a dictator who has the blood of innocents on his hands. Will a single instance of taking his life by hanging him be sufficient for punishing him for his crimes in this world? Can taking a person life once compensate for the millions of lives lost in an instant through an atom bomb? Nay, this argument will not hold any water with any intelligent person.

It is clear from the verses of the Holy Quran and traditions that just as the concept of Unity of God (Tawheed) is found in the basic innate nature of man, in a similar fashion the concept of the Day of Judgement is ingrained in man's psyche. In fact, at times, it is reported that both of these are available together in man. Pay attention to the following verses of the Holy Quran which talk about this subject -

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لاَ تُرْجَعُونَ

"Do you consider that We have created you (man) in vain and that you will not be returned to Us?"
(Ref: Chapter of Mo'menoon, verse 115)

While the above verse empahsises the absolute Mastership of Allah, it reminds man that his creation is not in vain and that in his final journey, he will return to Allah. The style and the tone of the verse appears to be a question from Allah to the innate nature of man (fitrat). If any person puts this question to himself, he will get the answer that at the end of the day, he is answerable to the Almighty for his actions. This question and the subsequent answer will be a cause for his reformation in this world and the hereafter.

وَمَا خَلَقْنَا السَّمَاءَ وَالأَرْضَ وَمَا بَيْنَهُمَا بَاطِلاً ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ النَّارِ

"And We created not the heaven and the earth and all that is between them in vain. That is the opinion of those who disbelieve. And woe unto those who disbelieve, from the Fire!"
(Ref: Chapter of Suad, verse 27)

In this verse, the Almighty reminds man of his creation and invites him to reflect upon it and accept its purpose. And if man does not do so, Allah not only is terms as one who is a denier (of reality), but also indicates his final destination - that the punishment of the fire of Hell awaits him.

Therefore it is clear that just as the concept of Tawheed is ingrained or rather "pre-programmed" into man's innate nature, in the same manner, the concept of the Day if Judgement is embedded too. Consequently, it follows that if a person places his belief in Allah, then he must believe in the Day of Judgement as well. And if a person denies Allah, then the belief in the Day of Judgement or Retribution will not benefit him - he will reject it as well.

Reasons for denying the Day of Judgement

1. Probably, one the most compelling reasons for denying the Day of Judgement, ironically, is sins. A person who engulfed excessively in sins will find that his sins become a barrier between him and his innate nature. He denies the Day of Judgement and finds it difficult to accept that there will be such a day when he will he have to give an account of his deeds. He consequently leaves no stone unturned to spread corruption on the earth. The end result of this is that he stands in opposition to his true Creator, who will ultimately disgrace him in this world.

Pay attention to these examples -

(a) Firaun: He claimed to be God and under the garb of Divinity, he spread oppression and corruption on the earth. He claimed that his reign extended to the seas. Allah humiliated him by drowning him in those very seas.

(b) Abraha: He intended to destroy the Holy Kaaba and brought with him an army of elephants. Allah foiled his plans by sending birds with stones in their beaks which annihilated his army. However an interesting point to note is that the elephants themselves were blessed with recognition of Allah - when Abdul Muttalib, the custodian of the Kaaba came to meet Abraha to release his camels which were confiscated, the elephants who were trained to stamp him with their feet, actually bent down to pay obeisance to him. Thus not only did the elephants not harm the Kaaba and the custodian of the Kaaba, but by laying down their lives, they turned the attention of the people to this verse -

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلاً
وَهُوَ الْعَزِيزُ الْغَفُورُ

"Who hath created life and death that He may try you which of you is best in conduct"
(Chapter of Mulk, verse 2)

Thus, when man's innate nature is veiled on account of his sins, he openly opposes Allah and His messenger.

2. Oppression - of any kind is fuelled by pride and pride is nothing but a sense that I am superior to everything else. This sense overpowers his sense of reasoning. An example of this is that of a child who despite having witnessed with his own eyes and experienced the benevolence of his worldly parents, ignores everything and misbehaves with them. Allah is hidden from our eyes - how will such a person accept the bounties of his Creator and the fact that one day he will return to Him. The case of the Bahais is something like this only.

Human nature tends to remember and easily grasp those discussions which are presented in a question and answer format. And this pattern is seen in the Quran itself. I will therefore use the question and answer format to explain the beliefs of the Bahais regarding the Day of Judgement. My heart beats with the prayer that this effort may be worthy of the pleasure of Allah.

The verses and traditions which will be provided in this series are few amongst many which one can find about the Day of Judgement. Just as it is not necessary to check each grain of rice while it is being cooked, in the same manner, it is not necessary to reply to each and every question. My readers will appreciate that the objective is to present the nature of the arguments placed by the Bahais and a general response. Further discussions can be responded to in a similar fashion.

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Some Answred Questions by Abdul Baha

IMRAN SHAYKH, MARCH 1999 FEEDBACK

All references taken from the official Bahai version
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Some Answered Questions authored by Abdul Baha is one of the sacred books of the Bahais and has a special significance among other works due to its being authenticated by Abdul Baha himself (foreword, page XIII).

For the present analysis, I have used the English version, collected and translated from Persian by Laura Clifford Barney, published by US Bahá'í Publishing Trust, 1990.

An intelligent reading of this book will open a person's eyes to the reality of the Bahai Faith, being falsehood and deceit.

Let us begin by asking, 'Who is Bahaullah?' There are four answers.
1. Divine Manifestation like Moses and Christ
2. Supreme Manifestation of the Adamic cycle (page 58)
3. Proclaimer of the word of Bab (page 14)
4. God (in Bahaullah's own words) (page 15)

Such fallacies, which betray the baselessness of this man made religion, are abundant throughout this book.

Abdul Baha on pages 34 acknowledges and praises the 12 Imams of the progeny of Mohammed (peace be upon him) as promoters of the Law of God (Islam). The Bab in his 'Qayyamul Asma' as well as 'Sahife Adaliyya' claims to be in the humble service of the 12th Imam. (For more details refer my analysis on 'God Passes By'). But Abdul Baha calls Bab an independent prophet with his own law (page 74).

Now if we believe Bab, then there is no new prophet and Bahaullah gets thrown out as a fraud. And is we believe Abdul Baha, then Bab is a liar and therefore the claim of Bahaullah as the promised one of Bab falls apart.

Another example of Abdul Baha's blunders is regarding the crucifixion of Jesus (peace be upon him). On page 49, he acknowledges the martyrdom of Christ and goes on to explain his resurrection after death metaphorically, denying physical ascension altogether. If he had gone through Iqan (by Bahaullah), he would have known that Christ ascended to the fourth heaven (Iqan, page 83). And if he had taken the trouble of browsing through the Quran, he would have certainly read Allah's clear cut assertion, '*and they did not kill him (Jesus), and they did not crucify him, but it appeared to them as such*.'

The 'divinely guided' leaders of the Bahais keep falling over their words, and the current generation of Bahai preachers are busy in keeping this truth as far away as possible from the general masses.

Let us see how this 'sacred literature' and 'priceless resource' twists facts and presents biased views to mislead the people.

On page 7 Abdul Baha says, "He (the universal educator' i.e., prophet of God) must posses a supernatural power so that he may hold the position of a divine teacher. If he does not show forth such a holy power, he will not be able to educate".

But on page 47, he says, "for the manifestations (prophets), these miracles and wonderful signs are of no importance". And on page 48, he further justifies himself, "the outward miracles have no importance for the people of reality. If a blind man receives sight for example, he will finally become sightless, for he will die and be deprived of all his senses and powers".

Why do the Bahais shy away from narrating and acknowledging miracles, despite assertion of the divine position of their prophet, Bahaullah?

Abdul Baha says on page 19, "I do not wish to mention the miracles of Bahaullah, for it may perhaps be said that these traditions, liable both to truth and error, like the accounts of the miracles of Christ in the Gospel which come to us from the apostles and not from anyone else are denied by the Jews. Meaning that Abdul Baha did not have any witness of any miracle of Bahaullah.

Further on the same page, he says, "Extra ordinary feats have also been narrated of some conjurors".

Abdul Baha is trying to play down the importance of miracles, simply because this 'Supreme Manifestation' unlike other prophets did not have any miracles of quality to his name. If there was, then rest assured, the Bahais would have shouted themselves hoarse about it.

The best Abdul Baha can mange is,
1. "It is this that this illustrious being uplifted his cause in the greatest prison (Acca)". (page 18) This statement even at factual value is ordinary. As a matter of fact, the government prevailing at the time did not allow him to be placed anywhere else, due to the distress he had caused.
2. "The eloquence and elegance of his blessed expositions in Arabic, as well as his Arabic writings caused astonishment and stupefaction of the ost accomplished Arabic scholars" (page 34). For illustrations of Baha's eloquence and elegance of his blessed expositions in Arabic refer writings of Bahaullah

Finally Abdul Baha says on page 17, "Even now in the East there are some people who though do not believe, in his (Bahaullah) manifestation, nevertheless believe him to be a saint and relate miracles attributed to him"
Note the absence of details of any miracles from Bahaullah. Also, Abdul Baha has already undermined the significance of miracles and does not feel they are important, then why is he making such an assertion.

To retain some respect, Abdul Baha tried to do away with the miracles of the Last Prophet Mohammed Mustafa (peace be upon him). He writes, "Also the traditions which the clergy quote and the incidents with which they find faults are all exaggerated, if not entirely without foundation" (page 12).

But Allah, glorified be He, has guarded the divine religion of this prophet Mohammed (peace be upon him). On page 22, the very same page, Abdul Baha is forced to accept the miracles of the Holy Quran.

"Amid such barbarous tribes, an illiterate (ummi) man, i.e., Mohammed (peace be upon him) produced a book in which, in a perfect and eloquent style, he explained the divine attributes and perfection, the prophethood of the Messengers of God, the divine laws and some scientific facts". Further on page 12, Abdul Baha himself witnesses to the miracle of the Quran, "Nearly 900 years after Mohammed (peace be upon him), that famous astronomer made new observations and important discoveries by the aid of the telescope, which he had invented. The rotation of the earth, the fixity of the sun and also its movement were discovered. It became evident that the verses of the Quran, agreed with the existing facts".

Such acknowledgements by a person who believes in the abrogation of Islam only go to show the power of this divine religion over man-made beliefs. Though Bahais go to great heights to equate themselves with Islam – why else would they try to project Bab as an illiterate prophet, when actually he took lessons in his childhood like other children , and attended lectures of Sayyed Kazim as a young man? Refer article on Bab's claims of being Ummi.

Also they try to make Bab a very eloquent and knowledgeable personality (as what is expected from a prophet). On page 13 Abdul Baha says, "Although he (Bab) was but a merchant, he confounded all the ulema (scholars) of Persia". Professor E. G. Browne, a research scholar, has brought a debate in the foot notes to the book ' A Traveller's Narrative', where some ulema in front of the Prince has a debate with Bab and humiliated him without much difficulty.

Further Abdul Baha says that Bab instituted new rules and a new religion and, "His moon arose, His star shone forth, His foundation became firmly established". Actually Bab never completed his important literary work (which is claimed to be revelation by the Bahais) – The Bayan and it is supposed to have been completed by his successor. After his death, his followers split into several groups, the largest of which was taken over by Bahaullah soon after, who abrogated the Bayan even before its completion, but only after competing with 25 other claimants.

To proceed further, once the Bahais have Bab as a prophet, Bab heralds the coming of 'He whom God shall manifest'.

And with no further use for Bab, Bahaullah promptly abrogated his religion and established himself as "He who God shall manifest". It is to prove these successive claims at one go that perhaps Abdul Baha has taken great pains to establish his faith as the natural successor of Islam using Biblical prophecies (though logically, he should be using Islamic proofs to establish this claims).

On page 21, Abdul Baha quotes the Bible. "The day of the Lord is 1 year".

On page 22, Abdul Baha quotes a prophecy to prove the manifestation of Bahaullah, "....sware by Him, who liveth forever that it shall be for a time, times and a half". Then Abdul Baha says, "Thus 32½ years make 42 months and 42 months are 1,260 days. The Bab, the precursor of Bahaullah appeared in the year 1260, from the Hijra of Mohammed (peace be upon him), by the reckoning of Islam.

Then he quotes another prophecy from the Bible, "And (after) the abomination that maketh desolation be set upon, there shall be a thousand two hundred and ninety days (page 43). Using this he concludes, "Bahaullah in the year 1290 from the proclamation of the mission of Mohammed (peace be upon him) caused his (Bahaullah's) manifestation to be known.
I would like to bring to your notice a few points;

Firstly, the prophecies do not relate to Islam in any context, more so because they are made before Christ to Prophet Daniel.

Secondly, "the abomination that maketh desolation" can never refer to Islam.

Thirdly, these are Biblical prophecies, but the explanation of Abdul Baha is by using the Islamic lunar calendar and not the Christian calendar, as logic should suggest.

Fourthly, the calculation of the 1st prophecy goes like this;
3 ½ days = 3 ½ years
3 ½ years = 42 months
42 months = 1260 days (every month is assumed to be of 30 days, of course!)
1260 days = 1260 years (referring to 1260 AH)

In the second prophecy, the calculation goes thus;
1290 days = 1290 years (referring to 1290 years after proclamation of Mohammed (peace be upon him))

Now which is the correct method.

If we take the first method as trues, then for the 2nd prophecy the calculation goes like this;
1290 days = 1290 years
1290 years = 15480 months
15840 months = 464400 days
46440 days = 464400 years

therefore to say the least, Islam will still last many centuries and the second prophecy refers entirely to something else.

If we take the 2nd method for the 1st prophecy, then the calculation will move thus;
3 ½ days = 3 ½ years (i.e., 3 ½ AH)

Prophet Mohammed (peace be upon him) was alive in 3 ½ AH. Therefore there is no question of abrogating Islam. The second prophecy may therefore be for some actual abomination made by man.

The 1260 years referred to in the first prophecy are called 'the cycle of Quran' (page 23). But Quran started being enforced 13 years before Hijrat. Moreover what the Bab proclaimed in the year 1260 was the service of the 12th Imam of Islam, i.e., in the year 1260, he was still a Muslim himself.

As for the second prophecy, 1290 years are counted from the proclamation of Islam which is actually 13 years before Hijrat as Abdul Baha himself admits (page 22). But says that the first 3 years should not be counted as only Janabe Khadija – the wife of the Holy Prophet (peace be upon him) and Ibne Naufal knew of the mission of Mohammed (peace be upon him) (page 22).

Its sounds very childish that the first three years should be discounted to fit the prophecy to Bahaullah. Also it is a deliberate lie to say that only 2 persons knew of the mission of Mohammed (peace be upon him). Even an orthodox Christian scholar like Sir William Muir in his book 'The Coran' written in 1878 says that after the revelation of the second sunnah itself, the Holy Prophet (peace be upon him) started the propagation of Islam.

The concoction of such false prophecies by Abdul Baha goes to prove that he was certain of the divine nature of Islam

and hence by linking the Bahai Faith some how with Islam was trying to 'extend' the divinity to this new faith..

Eloquent speech is valuable only if it makes sense. Use of sweet language, charishma etc arte only as valuable as the matter of the speech. The divine leader of Babis and the successor of Bahaullah (i.e., Abdul Baha) is a perfect example of this 'Only noise no matter approach'.

1. On pages 51, 52, 53 and various other places, Abdul Baha says that Divine Manifestations are like mirrors which reflect the perfect image of the sun. Here Sun = God and Mirrors = Prophets. This is nonsense. Prophets were humans and not 'clones' of God.Moreover this example has logical flaws;

a. What is the need for the mirror when the sun is always shining. God is, was and always will be, so what is the point in sending mirrors.

b. Mirror images lack many attributes of the original. A mirror will show the moon to be cheese and the sun to be a bulb.

c. Since Bab and Bahaullah and all prophets for that matter are like mirrors, then what supremacy does one hold over the other? None. So then why is Bahaullah called as the 'Supreme Manifestation'?

d. When the divine heir of Bahaullah cannot explain Bahaullah's prophethood properly, how can the Bahai Faith claim to be a divine religion?

e. Also, if all the prophets are mirrors to the same source, why is there no unity in their discourses? The sun has remained constant over the years, why has the reflection from the mirrors changed?

2. Pages 108 to 109 are devoted to explaining the influence of stars without coming to any coherent conclusion.

3. On page 106 explaining eternal life Abdul Baha says that heaven actually does not exist. "(it is) not a reality or fact, for the kingdom is not a material place. It is sanctified from time and place. And he adds, "This is because the spirit has no place, it is placeless, and for the spirit the earth and the heaven are one, since it makes discoveries in both".

Again he explains that the spiritual life is real life. "Although material life exists, its is pure non-existence and absolute death for the Holy saints"

Finally on page 107, he concludes, "The souls who are veiled from God, although they exist in this world and the world after death, are in comparison with the Holy existence of the children of the Kingdom of God, non-existent and separated".

This is incomprehensible talk, far away from the concepts of reward and punishment, heaven and hell, death and after life. Also for the human spirit, heaven and earth is all the same, so why bother?

4. Describing the effect of the promised Mahdi foretold by world religions, Abdul Baha says "War will give place to peace, enmity will be conquered by love, the causes of dispute and wrangling will be completely removed and true felicity will be attained. The world will become the mirror of the Heavenly Kingdom, humanity will be the throne of divinity, all nations will become one, all religions will be united" (page 20).

Since the above conditions have not appeared in the world, the promised Mahdi is yet to come. Though many claimants of Mahdi, including Bab and Bahaullah came and went, the world is yet to see a glimpse of the 'utopian' time which Abdul Baha promises will dawn by the advent of Mahdi. This goes a long way in proving the falsity of the claims of all the previous claimants of Mahdi.

The Bahai Faith, like all false religions refuses to be examined on the basis of reason. In fact Abdul Baha says that man cannot gain knowledge or differentiate on the basis of reason. Enumerating the four methods of comprehension, he writes on pages 129-130 that the first method is of the senses, which is imperfect and commits errors, the second is the reason which is imperfect, the third way of understanding is by way of traditions, i.e., Holy Scriptures. This method is also liable to error, hence he says that there is no standard in the hands of the people by which we can rely. And the only true method of comprehension is the fourth one – comprehension through the Holy Spirit. Moreover the descent of the Holy Spirit is "an expression and a simile rather than an exact or literal image" (page 50). Hence we can safely conclude that if any Bahai says anything, however foolish and unscientific it may sound, and attributes it to the Holy Spirit, we must accept it. Even even the Bahais cannot deny it on any ground.

Abdul Baha in this book, has unwittingly shown that the Bahai Faith is concocted by like-minded people to further their interests. Whatever his intention, there is one question answered by finality – Is the Bahai Faith a divine one? The answer is a resounding **'NO'.**

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Readers Write in - , Bahaullah, Bab, Shoghi, Effendi, Haifa, Acca, Abdul Baha, Islam

IMRAN SHAYKH FEEDBACK

For the sake of privacy, the names of the writers have not been published. Of course there is a lot of hate mail as well. You will be surprised to read the choicest abuses I have been showered with by the proponents of this "non violent" faith.

- *Assalam Alaikum, Thank you so much, Shaykh .Alhamdulilah, Because of your site I renounced the Baha'i faith and proclaimed the Shahada a month ago. I cannot properly find the words to adequately express my appreciation....Allahu Akbar! Thank you sir!*
- *Join any religion you want.But if you have any sense,avoid the Baha'is because the will work their way into your life with nice behavior and then they will exploit you.*
- *Bahai Faith is a pure a self deception. The so-called prophet of this socalled religion says he had a dream in which Allah or God told him that he was the promised one for this age and he was the fullfillment of all the prophecies from all the major scriptures of all religions. But after studying and knowing his falsehood I have come to the conclusion that he has been using other religious prophecies to propogate his socalled bogus religion. He does not have any knowledge of Bhagwad Gita nor of Buddha. He just uses Jesus, Mohammed, Krishna, Buddha and propogate his so-called cause. And in India they are systematically converting youngsters in this false religion.*

  So many people are suffering with this and this must be taken up by the people of India and ask these deceitfull socalled religious community to stop using Hindu or Buddhist religious symbols such as lotus flower etc to propogate their self deception to the youth.

  Just imagine the impact of lotus flower temple in delhi? Indian youths are falling prey to this false religious glamour.

  People even does not know that this so called prophet had no knowledge of buddha nor of lord krishna.

  But he is using lord krishna and buddha and hindu and buddhist symbols to propogate the so called bahai religion.
- *i do believe that in various writings of Baha'ullah and other leaders of the past that the dawning of this dispensation does abrogate all other religious teachings. there are even curses of great suffering to those who do not recognize and follow this new dispensation.*

  Contrary to its claims Baha'i faith is not the latest and greatest message from God, it is simple a new push from Islam in a new style for world domination. It is their aim to convert everyone to their way. The claiming of acceptance of other prophets and faiths is rather just window dressing to appear inclusive.

  This faith is clearly exclusivistic as are all religions born in the middle east.
- *Assalam alaykum, I was a Baha'i 4 many many years, and converted to Islam last March Alhamdulilliah! When i met a Muslim who taught me Islam.. Everything I believed while i was Baha'i came from Islam and Muhammad pbuh and everything i didn't believe came from Baha'i.... I came across your website "BahaiAwareness" several months ago. Keep up the excellent work it is a very much needed..*
- *I was once a Shia Muslim who, because I was disillusioned by my faith, embraced the Baha'i religion. May Allah forgive me. Following the finding of your website, I have come to note the errors of my ways and shall be declaring once again my belief in Islam and seeking the forgiveness of my Lord.*

  Ash-hadu ala ilaha illallah wa ash-hadu anna Muhammadar rasulallah wa ash-hadu anna Aliyyun waliyullah

  May Allah reward you for this website. As if it was not for it, I would still be blind as to the 'real' Baha'i faith.
- *Alhamdolilllah! This site is very useful in understanding the actual belief of bahai faith and it helps the reader*

to keep away from them.

- *a really good site*
- *best topic SUBHAN ALLAH (Article: Finality of Prophethood)*
- *I would like to find some teachers or scholars interested in helping me counter and deconstruct Baha'i propaganda in America and the west. If anybody is interested, please write me at: julianwest .net. Anybody who can read Arabic -- the Arabic used by Baha'u'llah in his Kitab-i-Aqdas -- are especially sought after to expose manipulations and distortions of the translation given to the western Baha'is.*
- *This is the best site I have seen deconstructing Baha'i propaganda, which is at this point absurdly mendacious to the point of absurdity. Based on the two preceding Kitab-i-Aqdas translations by Haddad and Elder, it is easy to have the impression that Wilmette-Haifa officialdom has distorted the text of that book in their translation for the sake of protecting their religion's fortunes. I analyze some of it at: www.kitab-i-aqdas.info*

  I would like to find some Muslims qualified to translate Arabic into English and produce a more honest translation of the Kitab-i-Aqdas. If anybody is interested, please write me at julian@west.net
- *we are proud of our holy prophet (P.B.U.H)*
- *You present some valid and correct information, but unfortunately every now and again you make fundamental mistakes which indicate that your reading of Baha'i documents is rather superficial. The Universal House of Justice does not interpret the Baha'i teachings and laws. It can clarify issues but not interpret them. There is a subtle and very important difference between interpretaion and clarification. You also sometimes refer to or quote from out of date translations. I suggest you go to the Baha'i electronic library and obtain texts and translations in Arabic, Persian and English from that site. Otherwise your examination of issues related to the Baha'i Faith is commendable.*
- *Hello. My name is XYZ and I recently converted from Christianity to the Bahai Faith, believing its teachings of unity of mankind, gender equality, world government, and the fulfillment of past prophecies. I must confess I did not do any painstaking investigation to accept the message of Baha'u'llah. I suppose that was my big mistake. Now that I have stumbled onto your website, I finally had my questions answered as to the historicity of the Faith, although at first I was reluctant to accept your views seeing that you had a Muslim bias. Yet after seeing the thoroughly comprehensive nature of the website, and on learning through other sources about certain contradictions in the Faith, the most glaring being the Bab's recantation, I could not defend my views any longer after reflecting upon the rigorous coverage of the historicity of the movement your website brings. You know more about the Faith than most Bahais!*

  Now I sincerely believe that the founders of Babism and the Bahai Faith are but mere impostors, pretending to be God. I thank you for this website and may God bless you for all the work you have done, which has definitely not been in vain and is only concerned with bringing out the truth. I now find myself without any religion, in a sort of limbo, only with a firm belief in the one true God. Rest assured, I won't start my own cult or anything like that.

  Once again I give my utmost thanks to you, to Denis MacEoin, to E.G. Browne, and your website for giving me much more depth and insight into the Faith and its deceptiveness, yet before I leave you alone and in peace I have something to say about some of the Bahais I have met. They are the kindest, most loving people I have known, and they dedicate themselves to teaching not the Faith in itself, but lofty ideals and great moral teachings. The Ruhi books have helped me appreciate the value of truthfulness and purity of heart, and I am sure that they are making a positive impact in the lives of many children and youth. My sponsor tells me constantly that the books are not for conversion, but for teaching high moral standards, a view to which I adhere and serve as eyewitness to.

  So, Mr. Imran Shaykh, I once again congratulate your efforts in disclosing the truth of the Bahai faith from an historical and academically rigorous standpoint, and I wish only the best to you.
- *Recently I came across the website bahaiawareness. May Allah (st) reward you for the effort. I would like to*

suggest that you include some useful links on the same topic in different languages. Here are some in Farsi.

- *I am most impressed by your research and dedication to accuracy in this site (bahai awareness).*
- *Great site. Very important information indeed. But Baha'is are virtually nowhere criticized on the internet. Even this webpage was too hard to find. Conclusion: 1. Well done, great work. 2. more publicizing efforts please.*
- *Dear Bro, words like Love, unity, peace oneness of mankind are soothing to ear, but if you see your Leaders they acted exactly opposite of it, don't believe..! see the this blog where history is showing something else. http://www.bahaileaders9.blogspot.com now history you can't deny when the leaders of faith acted differently the followers are advise not go for history instead to read the book like hidden words, tablets etc. and remind you independent investigation of truth will lead you astray.*
- *nice articles, now the truth is known to everybody, a blog from a bahai who started independent investigation of truth and his belief is shattered.*
- *A great site. It is good to be able to find articles which show the other side of the story and not just the version given out by the Bahais themselves. Keep up the excellent work.*
- *In the last few months I learned a bit more about Bahais, and at this moment anger and fear rule my thoughts. I cannot help but thinking that Bahai 'faith' is really not only 'something bad' but actually evil, since it is designed as a trap for people who are searching.*

  Honestly, I have given up talking to Bahais. It is simply too difficult for me to understand why people seem to behave like 'anti-magnets' to the Truth, and without that understanding I have no way of connecting to them in a fruitful way. Looking at everything I learned about Bahai, I can not even understand that there are people of some intellect that have been Bahai for a long time.
- *Thank you so much for this website. I had been bahai for just three months when I decided to quickly 'de-declare' myself and stay away from bahai faith alltogether. Many of the reasons I had for that, I find back at your site.*
- *My name is XYZ and I reverted to Islam about a year ago. I have studied Islam as well as other religions, in the pursuit of greater knowledge and understanding, and while I respect most world religions, the Bahai faith is deplorable. I read the Kitab and I found it insulting. Why would Allah bring such a weak revalation? It did not have the eloquence, beauty and effiencay as the Quran. The Kitab in my opionion was a poor attempt to mimick the voice of Allah, and only makes the Quran look even more brillant and authentic in comparison.*
- *I applaud your website. I was a Bahai for almost 20 years. The majority Baha'i are certainly in error. The Universal House of Justice is neither Universal nor is it Just. The baha'i Faith as it is today is a cult.*
- *Baarikallah, Brother. I have skimmed through your notes on Bahai fitnah, and I find it well presented. I hope your other writings/ postings are also equally worthwhile.*
- *Thank you for giving such good information. May Allah bless for doing such a wonderful job.*
- *I have been a follower of this faith for a number of years. After reading your articles and explanation on Islam, I conclude that Islamic teaching is correct and rationale. I am convinced that Islam is a true religion revealed by God for humanity.*
- *You are doing a good job. May ALLAH (s w t) reward you. AMEEN.*
- *If it was not for your website, i would know nothing about this cult! Inshallah Allah rewards you with paradise. I am very grateful to have come across your site. Much appreciated brother.*
- *I do understand that the Bahais are heretics, but thanks to your website, my friend is seeing the truth. Inshallah soon she will revert to Islam by her own choice.*
- *The Bahais have found many topics on Imam Mahdi difficult to answer. Also many topics about the Bab. Their only argument regarding the Bab is that he was just a forerunner therefore translating the books would*

be irrelevant. A pathetic argument. In regards to Imam Mahdi, they claim that Bahaullah abolished Hadiths altogether since they could be fabricated. But this is contradicting their claim that the bab was the Mahdi since the Mahdi is spoken about in the Hadith!

- *Excellent site and a very important site for those who want to know the truth. Most Bahai believers are blinded by false teaching between there inter groups and false communication between themselves and others. Meeting Bahai people, it is evdient that young follows are not practing and do not care about right and wrong. For most there believe to be a higher educated and peaceful men. Most look down to other religion. Also they are not knowledgable and ofen repeat what the elders say.*
- *Salam. Thanks for getting this work done for the sake of Muslims.*
- *Thank you for your article. I'm looking for information on the Bahai religion. My brother became involved and I would like, if possible, to at least get him to think things through better than he has. I am Christian but appreciate your work nonetheless.*
- *Great site, I converted to Islam from Bahaaiyyah 3 years ago*
- *I thank you for this recognizable effort in definding our pure and ever lasting religion Islam. Inshallah I hope in your updatings to mention how the new Bahaai order approach our younger population and how they penetrate nowadays through which methodology. Best of luck! Your muslim brother.*
- *How are you? I visited your site and I am very proud on you.*
- *May Allah bless you and show other people what true things you have to say about the disbelivers who do not believe in true Islam.*
- *Asalam alikum, Excellent information. I have reverted to the shia faith*
- *Many Bahai people are originally from Iran ,Shiraz , Esfehan .. so, this site with a persian translation for its valuable articles will be a great favor for those who follow the faked relegion of Bahaism ,I hope you think about that, God bless you all .*
- *I studied this site very carefully and have used it very much and asked my God to help you more to countinue this way. The Bahais are the representatives of zionism and want to delete Islam and Quran from the Islamic country.*
- *God bless your work , people like you preach for the truth , while others - lied on God Almighty himself, and misled people. Thanks for everything...and I pray that Allah will reward you for what you are doing for Islam .*
- *Thank you very much for your kind endeavor to defend Islam and the Holy Prophet Mohammad (pbuh). We take this opportunity to appreciate your Islamic activities against the "false religions" such as bahais and etc... . Truly these endeavors are the real action to defend the noble Prophet of Islam. We are happy to have the constructive contact and relation in this issue. May Allah support you.*
- *Salaams, Excellent - invormative site. May Allah give you more strength to fight against the BAHAI'S. Bahai's are the enemys of MUSLIMS and agents of ZIONISM.*
- *Please send me everything on this site to my mailbox. Its worth reading and I want to download everything. Thanking you. Keep it up.*
- *I appreciate your efforts and endeavors to guide the dark minded and poor bahais who have been misguided to a false and fanatic faith in our new world. I think you can show the contradictions & the lies in bahai teachings to prove that this cult is not a true faith.*
- *I just wanted to email you and say that I found your website about the Bahai's really useful. I really hope you write more disputing the claims Bahai's make citing the Quran and add more to your "Quranic Verdict" section.*

  I just wanted to let you know how useful you have been and wanted to encourage you to keep it up.

- *Keep it up, excellent resources to top it all the Language flows very well. Highly Impressed*
- *Salamun Alaikum, This is a great job. May Allah reward u for carrying out such an important work. At present nobody is thinking to do some work againt these EVIL PEOPLE who are the latest Version of JUDAISM.*
- *Thank you man, I was looking for something to expose these kafirs, but since most bahais have not even seen their holy book, it was hard, but thank you for the information.*
- *What a joke on mankind! Bahaullah modifies Babism then fools innocents. So many contradictions and blatant lies! WHAT ABJECT CONTRADICTIONS!WHAT FALSEHOOD!!!! At least be sincere to yourselves.*
- *Congratulations!*
- *Thank you for enlightening me about the truth. I am a muslim and almost thought of converting! How silly of me!*
- *Its highly appreciated your attempts in revealing of this man made faith which based on political purposes of anti islam countries established and deceives the people which dont know their nature. Thank you very much.*
- *Very interesting. I'm dating a Bahai, and it's good to know that I'm not the only one who sees holes in the religion.*
- *Your page was a real eye-opener. Great Job!!*
- *Hi! I stumbled on your website, and to my horror what you have said about the Bahai faith bewildered me, as u see my friend is Bahai. I didn't know that this faith was like they way you put it.*
- *Nice site, I have bookmarked your site yet and I will come back again ! You have a great site!*
- *Thank you Imran Shaykh for informing non muslims about the dangers of this man-made non sense. Hell is waiting for these godless peaople.*
- *Asalaamu alaykum, Mashallah, this site is great. It informs us Muslims of the Bahai dangers and the truth behind this cult. May Allah (SWT) continue to bless you and may you continue to fight this evil.*

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, Bahaullah, Bab, Shoghi, Effendi, Haifa, Acca, Abdul Baha, Islam

IMRAN SHAYKH FEEDBACK

Here are few of the many mails which I get from Bahais. I have often found over the years (and I mentioned this in my rationale for starting this web site) that the average Bahai is fairly ignorant of his Faith. To the extent that when he is confronted with the truth, he does not accept it - rather he shuns it and curses the source.

I solemnly testify that to each of the below mentioned emails and to mails similar to these, I have written back informing them that as opposed to making sweeping statements cursing me or BahaiAwareness.com, they should come back to me and inform me of what they have found erroneous.

As for myself, my conscience is clear - I have only taken what the Bahais and their books have informed me. Nothing less. Nothing more. If any Bahai wishes to contest the references on my web site, he is most welcome to do so. if proved guilty, I will be happy to change it and even inform my readers about the error.

- Thank you for this joke. This so called sect consists of one person, Abbas Teimory!!! But his thought is really beautiful: women as bosses over the men in Universal House of Justice! But I think there has already been one: the widow of Shoghi Effendi...

  My Response - Dear Stefan (Sanmare):
  Thank you for writing to Bahai Awareness. You can choose to laugh at this joke. But the fact is that today the Bahai Faith is splintered into various denominations. yes, there is one sect - the Haifan sect which commands a share of voice. But that too is becoming irrelevant and the other sects are gaining prominence.

- Since you know he (Bab) was not the twelfth why did Muslims Murder Him and why did Muslims exile Bahaullah for so many years?

  My Response - Dear KrishnaIslam:
  Thank you for writing to BahaiAwareness. The Bab was not mrudered. He was tried by a court of law and then pronounced guilty of sedition against the government of Iran. Bahaullah was exiled because of the disturbance that his followers were causing to the general peace of the society. Due to the clashes between his followers and that of his brother Subhe Azal, the government chose to exile them.

- The world center was established Haifa during the late 1800s in Palestine. The ban on teaching activities in Israel goes back to the days of Bahaullah and has been in existence long before the establishment of Israel.

  This was in all likelihood established out of sensitivity concerning missionary work among Muslim and Jewish communities as well as neutrality concerning Israeli affairs. This restriction also explains why there are no local spiritual assemblies in the state of Israel or Israeli converts not being accepted if they don't emigrate to another country and policies about dating or marrying Israeli citizens. However, this doesn't cover all of historical Palestine. There are local spiritual assemblies for example in Jordan and Jordanian Bahais.

  As far as claims of economic benefits working at a worthwhile occupation is considered a form of worship in the Bahai faith. The world center in Israel is a major tourist attraction so yes, there is a valid claim of generating tourist revenue for the area.

  Bahaullah was exiled to Acre by the Shah of Iran and the Sultan of the Ottoman Empire. His half brother was exiled to Cyprus. This is why the world center ended up in Israel. It had nothing to do with Zionism.

- you are absolutely full of it! Nothing what you have said about the Baha'is has even an iota of truth in it. You are just hateful without even studying the sacred scriptures of the Baha'i Faith. Your venom is nothing but absolute propaganda. The Baha'i Faith is absolutely no threat to any religion or country. Their numbers are small. They are absolute pacifists. They are totally apolitical. They tell people who want to know about the Baha'i Faith, the basic teachings of their faith. They do not preach or force conversions. They have an open door policy: any one can enter and anyone can leave. They follow the true dictum of Islam: there is no compulsion in religion. The Baha'i faith is in sync with the times and its universal teachings are very attractive to quite a few people in this world. It is truly a global religion and its teachings and principles will one day, in future, form the basis of a true

universal religion. I have travelled around the world and seen how its practical teachings have impacted the lives of millions of its adherents. So please, just try to chill and make an attempt to safeguard Islam from within. If you follow the true principals of Islam you will not spread lies about other religions or people, who by the way are creations of the same God. The Quran says clearly that Allah is not in need of people to defend His religion. Don"t think like a Taliban and degrade and demean the sacredness of Islam. Its people like you who have given a bad name to islam and not the West. Spend your time in saying good things about Islam and leave other religions to the justice of Allah. If he thinks these are bad, He himself will eliminate them.

- Hey read the writings and stop jaw jacking . Love forever. Bah humbug. No ,this utter nonsence.
- I don't know who u are but you are way off the mark ,Bahai's discrie injustice in all things.I juatice is our first comand,justice in the heart and mind of every believer. Hey Sir .read The Hidden Words of Baha u llah. Or God Passed By a history of the Bahai Faith By Soggie Effendi .Git wit it sir .Love nate
- I would say look at when this prayer was written ,before Israle ,came into being. Bahai teaches not to find fault in anything or anyone.To look only for the good in all things.It is eazy very,eazy to check out what Abdul Baha say's in such matters.Stop running game pal .Bahai's want Unity ,harmony, .What do you want .??Love forever Nate Bahai
- You should read the official agreement between the Baha'i world centre and the State of Israel. It is a "Friendship and Cooperation" document which is available at most Baha'i national centres.
- I no longer carry water for the Baha'i Faith, but the second "question" is apparently based on a misunderstanding. Baha'is do not teach their faith to Jews living in Israel. There are plenty of former Jews among the Baha'is, including "Hand of the Cause" Musa Banani, who, reportedly, could only read Arabic or Persian in the Hebrew script.
- Your understanding of the Baha'i Faith is either minimal and you don't know what you are talking about at all, OR you understand the Baha'i Faith very well, you know what you are saying is twisted and distorted. Either way, your statements about Baha'i are way off the mark.

  My Response - Dear XYZ, my understanding of the Baha'i Faith is very good. I do not think that I am twisting any facts or distorting any views about the Baha'i Faith. It would help if you could be more specific as to which statements are off the mark so that I can offer an objective reply to your allegation.

- You must really fear the Baha'i faith to have spent do much time attempting to disprove it. I am sure Allah would prefer you be more productive.

  My Response - Dear Guest - There is no question of fear at all. It is only an expression of a view point about the Bahai Faith. Whether Allah will prefer me to be productive in this manner or not will only be known to Allah. Why enter that realm? Why is Bahai behaviour contrary to the Bahai Faith claims of encouragement of Independent Investigation of Truth?

- Preaching by deception? These endeavors are worldwide and the building of communities is unfolding beautifully. Opposition is sure to arise but the results speak for themselves. The Ruhi program works as the agrarian underclass becomes empowered through the acquisition or development of values, virtues, and goal-setting to uplift themselves and take their rightful places as valued members of society. I am not familiar with the case in point but the usual procedure is for children and junior youth to have written permission of parents to participate. My four children went through this program and now there are three new doctors and one scientist addressing the ills of the world. Not bad, not bad at all.

  My Response - Look at my articles on the tachings on BahaiInsider.com. There are several deceptive ways that the Bahai adopt to push their teachings to even those who are not interested in them.

  Uzbekistan, India, Indonesia, Malaysia, Iran - there are several countries which do not allow the Bahais to teach, yet the Bahais persist through devious means. Not acceptable.

- You have alot of hate in your heart brother.

My Response - I disagree. I regret that your feeling that I have a lot of hate. This feeling will inhibit you from observing the Bahai Principle of Independent Investigation of Truth.

Instead of focussing on the apparent hatred in my heart, it may be better to focus on what is being said and the veracity of the references in the articles.

- Would ye ask the Jews whether Jesus was the True One from God, or the idols if Muhammad was an Apostle of His Lord, or inquire from the people of the Qur'án as to Him Who was the Remembrance of God, the Most Exalted, the Most Great? (Baha'u'llah, The Summons of the Lord of Hosts, p. 41)

My Response - I dont know what point you were making. But if it is concerning the Quran, then my suggestion is that you should refer to the Prophet Mohammed on whom the Quran was revealed. No sense in referring to someone whose Arabic was weak, understanding of Islam was poor and for whom there is dispute about his standing - Bahaullah.

Why should Muslims believe that Bahaullah is anyone referred to in the Quran? Let us see the Prophet Mohammed making any direct references about Bahaullah - or about any person to follow him as a Messenger. Show me one reference and I will be happy to change my religion. The fact is that there is none. Only for one reason - there was never anyone meant to be to follow the Holy Prophet.

- If you could, you'd want all Baha'is eliminated or stoned to death. Knowing how tolerant your religion is.

My Response - Not at all my friend. If I could, I would just make the Bahais see reason. Esp those Bahais who are not told about things that they should be told - like their original books, the teachings of the Bab, why Bahais are not allowed to teach the Faith to Jews of Israel...etc.

- Leaders of religion, exponents of political theories, governors of human institutions, who at present are witnessing with perplexity and dismay the bankruptcy of their ideas, and the disintegration of their handiwork, would do well to turn their gaze to the Revelation of Baha'u'llah, and to meditate upon the World Order which, lying enshrined in His teachings, is slowly and imperceptibly rising amid the welter and chaos of present-day civilization.

My Response - Thank you for the feebdack. But I dont really agree with you. Bahai teachings have not really worked anywhere - not even for the Bahais themselves.

Let us make a beginning by starting to teach the Faith to the Jews of Israel. At present, even after 160 years of the Faith, Jews are not permitted to learn and neither are Bahais permitted to teach the Faith to Jews.

So lets not go far, just lets start with the Jews of Israel.

- For let every earnest upholder of the Cause of Baha'u'llah realize that the storms which this struggling Faith of God must needs encounter, as the process of the disintegration of society advances, shall be fiercer than any which it has already experienced. Let him be aware that so soon as the full measure of the stupendous claim of the Faith of Baha'u'llah comes to be recognized by those time-honored and powerful strongholds of orthodoxy, whose deliberate aim is to maintain their stranglehold over the thoughts and consciences of men, this infant Faith will have to contend with enemies more powerful and more insidious than the cruellest torture-mongers and the most fanatical clerics who have afflicted it in the past. What foes may not in the course of the convulsions that shall seize a dying civilization be brought into existence, who will reinforce the indignities which have already been heaped upon it!

My Response - Your reply is as twisted and convoluted as the writings of the Bahai Faith.

Are you trying to say that people should accept the Bahai Faith as correct only because it is opposed by clerics?

Or are you trying to say that people oppose it because they want to maintain their stranglehold on religion? In that case, the Bahai Faith is no different. It opposes all the other sects of the Bahai Faith and shuns them calling them Covenant Breakers, actually encourages its followers to ostracize those who oppose the "authority" of the UHJ...

- The Qur'an mentions the:

1. Believers
2. Unbelievers
3. Deceivers

Where does the Bab and Bathullah come in ?

Those who undertake to unravel the Truth, has a concommitiant responsibility that they do not lead others astray but to redirect them to the Right Path. For those who wish to know more, 17:36 of the Qur'am is most instructive. Let justice be done though the heavens fall.

My Response - Bab and Bahaullah will come under category 2 and 3 of deceivers and unbelievers. You quoted these verse of Chapter of Isra. I would be delighted to hear what the Holy Prophet (pbuh) or the divine proofs said about this verse. Since the Quran was revealed upon the prophet, it is only fair that in the event of a dispute between us, we refer to the prophet on the same. Just plain conjecture from your side or mine will not help either of us reach the truth!

- why is it your mission to prove bahai's are evil? Didnt Jesus, the prophet, say to remove the plank of wood from your own eye before the speck in your brothers? I reject some of your claims; i can honestly say that I sincerly want the truth including heaven and paradise, and I want not 1 iota of hell. Evil is ignorance. There is some things you misunderstand which is where I would direct your attention. Jesus never spoke without special purpose. The very few sayings we have of Him are the absolute true basic aspects of reality and existence itself. if you are ever in disagreeance with his teachings, you are clearly definitely making an error, and i believe you are in disagreeance with my above quoted parable.

My Response - Dear XYZ, it is not my mission to establish that Bahais are evil. It is my mission to let Muslims and Bahais know about those things of the Faith which they dont know themselves. And I do this by probing Bahai books only. Unfortunately in that effort, if there is a perception that my mission is to put down the Bahais, then so be it.

What is important for any person is to objectively see the Bahai Faith and see that it is nothing but a farce - Bahais do not practice what they preach, their books are full of distortions and their aim is to mislead people into a false sense of security. All of which is think is not good.

I am happy to have a conversation with you if you wish on this subject.

- Interesting site. The last statement above, however, is incorrect, as you must know if you have studied the Baha'i Faith. Consider the station of Vahid, the leading mulla and Islamic scholar in Persia at the time of the advent of the Bab. He was held in the highest esteem, and was almost certainly the most learned in the whole of that country. But the key was that his accomplishments did not become, to him, the god he worshiped. Rather, humility, ultimately, required him to acknowledge that the Bab was the One foretold by His Holiness Muhammad (pubh).

  As far as His Holiness Muhammad being "The Last", I would suggest a careful study of the Kitab-i-Iqan, where Baha'u'llah, with clarity, vigor and divine insight, demonstrates clearly that the interpretation commonly held in Islam is incorrect, and fails to accord either with authenticated traditions or indeed the text of the perspicuous Book itself.

My Response - You must understand that in Islam, the respect for any person or anything stems from his actions which are in line with the words of the Prophet. The fact that some scholar Vahid acknowledged the Bab has no meaning. Did the Holy Prophet of Islam foretell the coming of any new prophet after him? That is more important. Is the prophet said so, then we would like see some proof of that. Unfortunately we dont see any proof, we see only conjecture from Bahais. More painfully, the conjecture is their own imagination and not even that of the Bab and Bahaullah.

As regards the second point you made, can you send me the verses from the Iqan about the finality of the prophethood of the Holy Prophet of Islam. You may want to see the tablests of Ishraqaat, page 293 in which Bahaullah says - 'Salutations be upon the Lord of mankind..., He (Mohammed), through whom messengership (Risalat) and prophethood (Nabuwwat) have been completed (intahata) (Bahaullah). You can view this reference

and more at: http://www.bahaiawareness.com/bahai14.html

- I was just introduced to this website. The fact that you call Kayhan \"the official and most popular newspaper of Iran\" tells me enough about your position regarding Baha\'is or others in Iran. One day you guys realize that running an English legitimate-looking website against Baha\'is adds nothing to your credibility: you are the same old liar than Kayhan is.
- All informations that you are saying are false.
- This is the most stupid site I have ever seen. From God point of you you are guilty as you are considered covenant breaker.
- The facts that you have typed regarding the Baha'i faith is biased and is based on only one point-of-view.
- It is a shame to have seen this website and I certainly regret it.
- How would you know they are false? I am bahai and believe everything you dont know anything. Learn from a REAL bahai...

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, Bahaullah, Bab, Shoghi, Effendi, Haifa, Acca, Abdul Baha, Islam

WWW.SECTSOFBAHAIS.COM, JANUARY 2009 FEEDBACK

"To be a Baha'i simply means to love all the world; to love humanity and try to serve it; to work for universal peace and universal brotherhood."
- Abdu'l-Baha

They claim to be the moderate, spiritual religion of Baha'u'llah and Abdu'l-Baha and clearly set a new course away from the fanatical and fundamentalist Islamist sect of the Haifans, based on their fraudulent will and testament, propagating a manipulative creed intended only to coerce the individual believer and subject him or her to the tyranny of an illegitimate and mutilated organization. They take their teachings from Ruth White, Mirza Ahmad Sohrab, Julie Chanler, etc. The books and publications of White, Sohrab, and Chanler have kept this vision alive, while the Baha'i upheavals and conflicts of the last three decades have led many thousands of Baha'is to experience for themselves the depth and degree to which the Faith of Baha'u'llah has been traduced and desecrated by people who seek to use and exploit it for their own worldly benefit, power, glory, and material gain. This group of Baha'is are led by Fredrick Glaysier.

Reform Baha'i Articles

The Divine Being has created a world of impermanence, evanescence, where nothing lasts forever, and all humanity is subjected to the vicissitudes of life, the fragility of health and constitution, the limits of human existence that He alone knows and sets. With an increasing sense of mortality, I feel it is incumbent upon me to set down, in writing, my own testimony of what I believe to be the truth about the Baha'i Faith, having now been a member for over thirty years and having watched or participated in many struggles and debates and studied or watched those of many other souls in their search for truth and understanding.

Thinking of Martin Luther and John Wesley, I feel it especially as a duty and obligation to leave a record of my views for the Reform Baha'i Convocation, which, God willing, one day, shall convene to restore and revive the moderate, spiritual religion of Baha'u'llah and Abdu'l-Baha and clearly set a new course away from the fanatical and fundamentalist Islamist sect of the Haifans, based on their fraudulent will and testament, propagating a manipulative creed intended only to coerce the individual believer and subject him or her to the tyranny of an illegitimate and mutilated organization.

Article I

"The Revelation which, from time immemorial, hath been acclaimed as the Purpose and Promise of all the Prophets of God, and the most cherished Desire of His Messengers, hath now, by virtue of the pervasive Will of the Almighty and at His irresistible bidding, been revealed unto men. The advent of such a Revelation hath been heralded in all the sacred Scriptures."
- Baha'u'llah.

Article II

Baha'u'llah's appointed heir and interpreter is Abdu'l-Baha.

Article III

As scientifically judged by Dr. C. Ainsworth Mitchell, the purported will and testament of Abdu'l-Baha is a fraudulent document: That is to say, the writing does not agree with the hypothesis that it was all written by one person. "A minute comparison of the authenticated writing with the writing on every page of the alleged will... has failed to detect in any part of the will the characteristics of the writing of Abdu'l-Baha, as shown in the authenticated specimens." Dr. C. Ainsworth Mitchell, Report on the Writing Shown on the Photographs of the Alleged Will of Abdu'l-Baha, Library of Congress, 1930.

Article IV

The Baha'i organizations, based upon the fraudulent document, including the writings of Shoghi Effendi, are

inescapably defective and deficient: "There is apparent contradiction between this section of the Will and his lifelong teachings. "Abdu'l-Baha had never in speech or writing given the slightest indication that there would be a successor to himself. On the contrary, a number of addresses delivered by him on various occasions had made the opposite impression"
- Mirza Ahmad Sohrab. The Will and Testament of Abdu'l-Baha, An Analysis. New York: Universal Publishing, 1944.

Article V

The results of the spurious document has reverberated down the generations and decades, as Ruth White rightly perceived: "Whether the alleged will of Abdu'l-Baha is authentic or spurious, the results of the administration of Shoghi Effendi and the National Spiritual Assembly of Baha'is stand as an historical indictment against them. [Boldface in original] They no more represent the Baha'i Religion than the bigots of the dark ages of Christianity.
- Ruth White. Abdu'l-Baha's Questioned Will and Testament. Beverly Hills: White, 1946.

Article VI

"The Baha'i Movement is not an organization. You cannot organize the Baha'i Movement.
- Abdu'l-Baha.

The mystery of that paradox calls all Baha'is to seek its meaning and return to the universal, liberal Teachings of Baha'u'llah and Abdu'l-Baha and their Writings.

Article VII

Far from creating a theocratic tyranny, the Founders of the Baha'i Faith taught a moderate, universal, global religion, grounded in a spiritual democracy, teaching the separation of church and state, with science in its own respected domain, each a profound differentiation of social duty and responsibility, as in Abdu'l-Baha's "Sermon on the Art of Governance"

Article VIII

With every passing year, the Writings of Baha'u'llah are being restored to humanity, from those who debased and lowered them to the level of a trademark and copyright.

Article IX

Reform Baha'is choose to leave those who choose hatred, shunning, and interminable recrimination over the fraudulent will and testament and over stultifying legalisms, and look to the Spirit of brotherhood and love, knowledge and understanding, prayer and meditation, worship and community, service to one's country and the world of humanity.

With the assurance of Abdu'l-Baha that humanity has entered the stage of maturity, wherein the individual can independently search for truth, Reform Baha'is testify, in this universal, global age, that He reserves for Himself the "hearts of men," rendering to Caesar what is Caesar's, as Baha'u'llah taught in the Epistle to the Son of the Wolf, accepting and embracing His multifaceted vision, the mystery that surpasses understanding.

Reform Baha'is invite all Baha'is, all humanity, to a Convocation of celebration, peace, love, and brotherhood, to seek humbly together His Will and service, for the good of all people and nations of this spinning globe.

Reform Baha'is are found in Africa, Ethiopia, Australia,Austria,Canada, British Columbia, Quebec, Cuba,France,Germany'New Zealand, Pakistan,Sweden, USA ,California, Los Angeles, San Diego

Websites:

- http://www.ReformBahai.org
- http://www.fglaysher.com/reformbahai/

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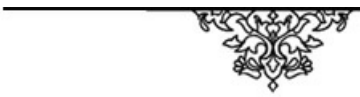
Religion Must be in Conformity with Science and Reason

IMRAN SHAYKH, FEB 2016 FEEDBACK

"The fourth principle of his highness Baha'u'llah is that religion must be in conformation to science. For God has given humans reason to investigate about the truth of things. If religious matters are against science and reason, they are illusions. For that which is against science is ignorance. And if we say religion is against reason, then the meaning is that religion is ignorance. Presumably religion must be in conformation to reason in order to bring assurance to a person. If something is against reason, it is not possible for it to bring about assurance in a person."



Abdul Baha says: Put all your beliefs into harmony with science; there can be no opposition, for truth is one. When religion, shorn of its superstitions, traditions, and unintelligent dogmas, shows its conformity with science, then will there be a great unifying, cleansing force in the world which will sweep before it all wars, disagreements, discords and struggles-and then will mankind be united in the power of the Love of God.
Abdul Baha, Paris Talks, p. 146

One of the twelve principles that Bahai's put great effort in propagating and consider the intellectual masterpiece of their faith is the accordance of religion with science and reason.

Bahai's claim that their beliefs are firmly based on the foundation of science and reason and that there is no contradiction between Bahaism and scientific knowledge.

This principle is one of the most attractive principles for Bahai youth because they claim with utmost pride that they have chosen a religion that in contrast to other faiths, is both in harmony with science and human progress and with whatever reason and intellect arrive at.

If someone accepts this principle, then, they too must accept the following results:
1. Nothing that is against reason exists within the Bahai scripture, particularly the works of the leaders of this faith.
2. Nothing that contradicts science can be found in Bahaism.
3. If something is found in Bahai works that is against science or reason, Bahai's should put aside their religion, for according to their own beliefs, their religion is no longer a valid religion.

When Bahai's use this principle to preach their faith, they start by criticizing other faiths for being incompatible with modern sciences and claim that it is only Bahaism that can answer the needs of the modern world. However whenever these same criticisms are made of Bahaism, the answer given is that the problem is not our religion, but rather your understanding.
For example: "Islam which has to date taken itself forward with power and pride, is now afflicted by the strike of new scientific knowledge. The same scientific knowledge that rang the death-bells of all the world's great religions. Intellectual and educated Muslims are rapidly furthering themselves from their religion . . . Those that still abide by and believe in their religion are trying to change it to make it in conformity with modern sciences," Stanwood Cobb, Aramish baray-i jahan-i pur ashub, 5th ed. trans. Jamshid Fanayian (New Delhi: Mu'assisiyi Chap Wa Intisharat Mir`at, 1994), pp. 76-77. The aforementioned book was originally written in English with the title Security For a Failing World. Unfortunately, we failed to obtain the original English manuscript and have retranslated the official Farsi translation back to English. The Farsi translation can be found at

http://reference.bahai.org/fa/t/o/AJPS/ajps-1.html (retrieved 13/1/2014).
"All things are renewed thus the essence of divine religion must be renewed too. Imitations must be completely put aside and the light of reality must shine. Teachings that are the soul of this era must be propagated and those are the teachings of Baha'u'llah which are famous in the horizons and are the breath of the Holy Spirit," Abdul Baha, Makatib, vol. 3, p. 332
"Everything must be measured using the yardstick of knowledge and reason, for religion and reason are the same thing and will never be separated. Sometimes, a weak intellect cannot perceive [a concept]. In such a case, intellect has a shortcoming by being imperfect, not religion," `Abd al-Hamid Ishraq Khawari, Payam-i malakut, p. 93 (citing `Abd al-Baha); "One of the fundamental teachings of Baha'u'llah is that true science and true religion must always be in harmony. Truth is one, and whenever conflict appears it is due, not to truth, but to error. Between so-called science and so-called religion there have been fierce conflicts all down the ages, but looking back on these conflicts in the light of the fuller truth we can trace them every time to ignorance, prejudice, vanity, greed, narrow-mindedness, intolerance, obstinacy or something of the kind," J. E. Esslemont, Baha'u'llah and the New Era, p. 197.

In essence, Bahai's try to attract the attention of the youth to their faith with the slogan of the necessity of the conformity of science and reason with Bahaism. They claim:
Since the Bahai movement is in accordance to reason and defends science, and is completely free from the [superstitions] inherited from the past . . . the Bahai movement has had an extraordinary influence on university students around the world.
Stanwood Cobb, Aramish baray-i jahan-i pur ashub, p. 160

Strangely when it is asked from them that, given that mankind's knowledge is always changing and altering and that scientific theories are constantly being revised, which scientific theories is Bahaism supposed to be in accordance with, they reply: What we mean by science is 'true science' not human knowledge. What we mean by reason is the perfect Divine Reason, not human reason. They claim that if a principle or wisdom in Bahaism is not in accordance to today's science and reason, the shortcoming is from man's errors and reasoning.
"What is meant by knowledge, is Divine Knowledge, and what is meant by reason is the perfect Divine Reason that religion must be in accord to," `Abd al-Hamid Ishraq Khawari, Payam-i malakut, p. 91 (citing `Abd al-Baha).
"Truth is one, and whenever conflict appears it is due, not to truth, but to error," J. E. Esslemont, Baha'u'llah and the New Era, p.197.

This is how Abdul Baha explains it:
Everything must be measured using the yardstick of knowledge and reason, for religion and reason are the same thing and will never be separated. Sometimes, a weak intellect cannot perceive [a concept]. In such a case, intellect has a shortcoming by being imperfect, not religion.
Abd al-Hamid Ishraq Khawari, Payam-i malakut, p.93

Apparently, Abdul Baha had completely forgotten that in their proselytization efforts, Bahais had defined science as modern science and technology and that they had considered other religions old and outdated because, they were not in harmony with modern science and knowledge. One wonders, given the above mentioned explanation regarding weak intellects, what is the Bahai creed's superiority over other religions? What religion would openly claim that its commands and contents are against reason and unscientific?
Some instances have been mentioned in Third Perspective
"Islam which has to date taken itself forward with power and pride, is now afflicted by the strike of new scientific knowledge. The same scientific knowledge that rang the death-bells of all the world's great religions. Intellectual and educated Muslims are rapidly furthering themselves from their religion . . . Those that still abide by and believe in their religion are trying to change it to make it in conformity with modern sciences," Stanwood Cobb, Aramish baray-i jahan-i pur ashub, pp. 76-77

In Third Perspective we will cover this issue with more detail. But for now, based on the normal procedure, we will start off by analyzing whether this principle is new or not.

The articles have been based on the book "Avaze Dohol" - the Beating of the Drum by Masoud Basiti, Zahra Moradi.

- Religion Must be in Conformity with Science and Reason: Introduction

- Is This a New Principle?
- Did the Founders of Bahaism Follow This Principle?
- Bab's Religious Orders That Contradict Reason and Common sense
- Bahaullah's Statements That Contradict Reason and Common sense
- Abdul Baha's Statements That Contradict Reason and Common sense - Part I
- Abdul Baha's Statements That Contradict Reason and Common sense - Part II
- Shoghi's Statements That Contradict Reason and Common sense - Part II
- Source of Bahaullah's Education
- Source of Abdul Baha's Knowledge
- Please practice what you preach!
- Is This Principle Correct From a Rational and Logical Perspective?
- Multiple Contradictions by Bahai Founders
- Summary and Conclusion

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Religion Must be in Conformity with Science and Reason

IMRAN SHAYKH, JUL 2016 FEEDBACK

1) Is the principle "Religion Must be in Conformity With Science and Reason" a new principle?

Hundreds of years before Baha置值lah, Shia Islam clearly referred to the relationship between reason, science, and belief, and described the Prophets as the awakeners of people痴 reasons. This issue was so important that the sentence "Whatever reason decrees, is also decreed by religion, and whatever religion decrees, is also decreed by reason," was widespread among the scholars.

2) Did Baha段 leaders follow this principle?

Baha置值lah neither considers reason nor science to be a criterion for recognizing the truth. Rather, he believes the yardstick for someone having any reason or science is their acceptance of Baha段sm. Aside from this, the works of the Bab, Baha置值lah, and `Abdu值-Baha are filled with sayings and orders that are both against science reason. This shows that they either didn稚 believe in this principle, or based on this principle, the Babi and Baha段 faiths are invalid.

3) Is this principle rational and logical?

If the meaning of science, is that which is empirically determined with modern technology, there is no doubt that this principle is not reasonable, for these sciences are subject to change. If the meaning of reason is "Complete Divine Reason" that men lack, then this is also incorrect because reason has been mentioned as a tool and criterion for finding the truth about a religion. If this only resides with God then what use is it to us?

The articles have been based on the book "Avaze Dohol" - the Beating of the Drum by Masoud Basiti, Zahra Moradi.

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Religion Must be in Conformity with Science and Reason

IMRAN SHAYKH, FEB 2016 FEEDBACK

Abdul Baha claims that this principle is new:

Furthermore, He proclaims that religion must be in harmony with science and reason. If it does not conform to science and reconcile with reason, it is superstition. Down to the present day it has been customary for man to accept a religious teaching, even though it was not in accord with human reason and judgment. The harmony of religious belief with reason is a new vista which Baha'u'llah has opened for the soul of man.

Abdul Baha, The Promulgation of Universal Peace, p. 455

As usual he contradicts himself elsewhere:

`Ali, the son-in-law of Mu?ammad, said: "That which is in conformity with science is also in conformity with religion." Whatever the intelligence of man cannot understand, religion ought not to accept. Religion and science walk hand in hand, and any religion contrary to science is not the truth.

Abdul Baha, Paris Talks, p. 131.

Abdul Baha confesses that this principle had previously come in Islam - nearly 1400 years ago - in the words of the first Shia Imam, Ali the son-in-law of Mu?ammad. Thus, the claim that this principle is new and novel is unwarranted and baseless.

Regardless of Abdul Baha's confession about this principle not being new, we will refer to a few Shia narrations about the relation between religion, science, and reason. Imam Ali states:

The Prophets have come to reveal what has been concealed [by God] in the intellects/reasons of the people.

Sayyid Razi, Nahj al-balagha, sermon 1

There are three things that if present in a person, will make their faith complete: reason, patience, and knowledge.

`Abd al-Wahid `Amidi, Ghurar al-Hikam wa durar al-kalim (Qum: Intisharat Daftar Tablighat, 1366 AH [solar]), p. 88, no. 1470

According to Imam `Ali, the prophets were given the duty to plow the people's reasons and awaken their intellects. Is the meaning of these narrations, anything other than the close relationship between religion, science, and reason? The seventh Shia Imam, Musa ibn Ja`far, states:

God has two proofs upon the people: the outer proof and the inner proof. The outer and apparent are his Messengers, Prophets, and the Imams, and the inner (intrinsic) proof is reason.

Al Kulayni, al-Kafi (Tehran: Dar al-Kutub al-Islamiyya, 1365 AH [solar]), vol. 1, p. 16

This narration also refers to the relationship between religion and reason. Additionally, the accordance of religion and reason was so important in Shia Islam that from the early years of Islam until now, this famous phrase has - and is still - preached by Shia Muslim scholars:

Whatever reason decrees, is also decreed by religion, and whatever religion decrees, is also decreed by reason.

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Religion Must be in Conformity with Science and Reason

IMRAN SHAYKH, APR 2016 FEEDBACK

Baha'is believe that the Bab, Baha'u'llah, and Abdul Baha were divinely inspired and received knowledge directly from God. For instance this is how Baha'u'llah claims he received divine knowledge: Whenever We desire to quote the sayings of the learned and of the wise, presently there will appear before the face of thy Lord in the form of a tablet all that which hath appeared in the world and is revealed in the Holy Books and Scriptures.

Likewise, as we already mentioned, Abdul Baha claims: I do not know everything. But when I need to know something, it is pictured before me.

Baha'is claim that these figures never attended school and didn't receive education like other people. As we will show these claims are baseless.

The Bab's Education

Abdul Baha says: It was universally admitted by the Shi'is that He had never studied in any school and had not acquired knowledge from any teacher; all the people of Shiraz bear witness to this.

Abdul Baha's claims that "it was universally admitted by the Shi'is that He had never studied in any school," this universal admittance has not been verified to date and there exists no document that we know of that can even partially show this admission. On the contrary, it is nearly universally admitted by Baha'is and non-Baha'is alike that the Bab had studied in school. We will present here only a few samples from the many recorded documents on this matter.

Fazil Mazandarani mentions that he was taught both reading and writing at the school of Shaykh Abid. He also mentions that he had attended Sayyid Kazim Rashti's classes in Karbala and had taught from him the works of Suyuti and Hashiyyi Mulla `Abdullah. This is further verified by two documents in which the Bab refers to Sayyid Kazim as his teacher.

In another document it is narrated from Haji Sayyid Jawad that: One day I was in the Khal's (the Bab's uncle) house when I saw that his highness (the Bab) returned from school while he was holding some papers. I asked him, "What are these?" He replied with a weak whisper, "These are my homework (or calligraphy practices)."

Esslemont too admits that the Bab had received education at school: In childhood He learned to read, and received the elementary education customary for children.

He then continues in the footnote: On this point a historian remarks: "The belief of many people in the East, especially the believers in the Bab (now Baha'is) was this: that the Bab received no education, but that the Mullas, in order to lower him in the eyes of the people, declared that such knowledge and wisdom as he possessed were accounted for by the education he had received. After deep search into the truth of this matter we have found evidence to show that in childhood for a short time he used to go to the house of Shaykh Muhammad (also known as Abid) where he was taught to read and write in Persian. It was this to which the Bab referred when he wrote in the book of Bayan: 'O Muhammad, O my teacher! . . . '"

The last sentence which Esslemont has replaced with three periods refers to what the Bab had written in the Arabic Bayan. We have previously cited a section of this quote: Say O Muhammad, my teacher. Do not hit me before my age finishes five even for a moment for my heart is very very soft. After that discipline me but not more than I can bear. If you want to hit me do not [hit me] more than five times. And do not hit me on my flesh (lahm) unless there is a covering over it. If you exceed [these guidelines] your wife will be illegal for you for nineteen days. If you forget and if you don't have a companion, then you must give in charity for every beating nineteen mithqals of gold if you want to be faithful. And do not hit but very very softly. And you must place the children on a throne, seat, or stool because [the time they are sitting there] will not be calculated as their age and you must allow them to do what makes them happy. And you must teach me the Shikastih handwriting for that is what God loves and has made the gateway to His soul . . .

Pay attention to the first sentence in which the Bab refers to that person as his teacher, and to the sentence in which the Bab is clearly asking the teacher to teach him: "And you must teach me the Shikastih handwriting." Do these

words show anything but the fact that the Bab was schooled?

Nabil Zarandi claims that the Bab studied at school for five years: The Bab was six or seven years of age when He entered the school of Shaykh Abid. The school was known by the name of "Qahviyih-Awliya." The Bab remained five years at that school where He was taught the rudiments of Persian.

To cover-up this fact, it is claimed in this book that the Bab was forced to go to school and didn't need to be educated, although the previous examples we mentioned clearly show the contrary. It is even claimed that he had shown super-human wisdom at the school: " . . . Day after day He continued to manifest such remarkable evidences of superhuman wisdom as I am powerless to recount." At last His uncle was induced to take Him away from the school of Shaykh Abid, and to associate Him with himself in his own profession. There, too, He revealed signs of a power and greatness that few could approach and none could rival.

The validity of the claims about the Bab's super human knowledge and inspirations can be verified by studying his beliefs and writings mentioned earlier in this book. As usual, Nabil Zarandi's historical accounts go against established facts. As we previously mentioned, Nabil himself should be looked at with skepticism, because he had falsely claimed that he was the One Who God Would Make Manifest.

Anyway, what is important here is that in contrast to what Abdul Baha claimed, the Bab had attended school.

Abdul Baha's challenge is even more interesting: "all the people of Shiraz bear witness to this." These words were uttered by Abdul Baha between the years 1904 - 1906 (let us use the average 1905). The Bab was born in the year 1819 and had reached the age of schooling by 1825. What Abdul Baha is saying is this: all the people in Shiraz bear witness to what happened 80 (1905-1825 = 80) years ago! Most - if not all - the people who might have witnessed the Bab's schooling were definitely dead when Abdul Baha had put forward this challenge. Now let us read Abdul Bahas sentence again:

(1) It was universally admitted by the Shi'is that (2) He had never studied in any school and (3) had not acquired knowledge from any teacher; (4) all the people of Shiraz bear witness to this.

Is it an exaggeration to say that Abdul Baha has uttered four lies in a single sentence?

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Religion Must be in Conformity with Science and Reason

IMRAN SHAYKH, MAY 2016 FEEDBACK

Abdul Baha says about his father:
As all the people of Persia know, He had never studied in any school, nor had He associated with the ulama or the men of learning. The early part of His life was passed in the greatest happiness. His companions and associates were Persians of the highest rank, but not learned men. In the Bab's case, the witness to Abdul Baha's claims were all the people of Shiraz, in Bahaullah's case the matter is taken to a whole new level: all the people of Iran! The falsity of this claim is obvious.

Abdul Baha claims his father had not associated with the Ulama. Apparently he has forgotten that when he was exaggerating his father's knowledge elsewhere, he had mentioned that his father had in fact associated with the Ulama: When He was only thirteen or fourteen years old He became renowned for His learning. He would converse on any subject and solve any problem presented to Him. In large gatherings He would discuss matters with the Ulama (leading mullas) and would explain intricate religious questions. All of them used to listen to Him with the greatest interest.

In whatever meeting, scientific assembly or theological discussion He was found, He became the authority of explanation upon intricate and abstruse questions presented.

The claims about Bahaullah's superior knowledge in these gatherings, are merely Abdul Baha's claims and have not been verified to date by any external source. In these talks, the Ulama are basically displayed as a group of unlearned foolish men who were begging Bahaullah to answer their questions. Once again, what is important here is that in contrary to what Abdul Baha had claimed, these quotes clearly show that Bahaullah would socialize and associate with the Ulama and scholars.

Yet Abdul Baha repeatedly insists that his father had not attended school. Here is another instance:
During the period of youth the Blessed Perfection did not enter school. He was not willing to be taught. This fact is well established among the Persians of Tehran.

This time the people of Tehran are used as witnesses. These hundreds and thousands of witnesses (!) too like the people of Shiraz were all probably dead when Abdul Baha made this claim.

In a similar quote Abdul Baha says:
He never attended school or college, and what little teaching He received was given at home.

In this quote, Abdul Baha admits that his father received education at home. We will allow Adib Taherzadeh, a member of the Universal House of Justice from 1988-2000, to tell us how Bahaullah was educated:
In Persia in the nineteenth century . . . There were two educated classes, divines and government officials, plus a small number of others . . . The second class included government officials, clerks and some merchants, who received a certain elementary education in their childhood. This consisted of reading, writing, calligraphy, the study of the Qur'an and the works of some famous Persian poets. All this was usually accomplished within the span of a few years, after which many of them would marry, as was customary, in their late teens.

It was to this class that Bahaullah belonged. His father was a senior dignitary at the court of the Shah and famous as a calligrapher-an art which carried with it great prestige in royal circles. Bahaullah as a child received a simple education for a brief period of time. Like His father, He excelled in calligraphy. Some specimens of His exquisite handwriting are kept in the International Baha'i Archives on Mount Carmel.

Adib Taherzadeh gives us further information elsewhere:
Bahaullah received an elementary education during His childhood in Tihran [sic]. The nobility of those days usually employed the services of a teacher at home to tutor their children. The main subjects were calligraphy, the study of the Qur'an and the works of the Persian poets. This type of schooling ended after only a few years when the child was in his early teens. Bahaullah's education did not go further than this.

According to these words, the reason Bahaullah didn't go to school was because he was born in a noble family and it was customary in these families to not send their children to school. Rather they would employ a private teacher to

teach their children. It is well known that the quality of teaching received from a private tutor usually far exceeds the education that one might attain in a public school.

The final witness to how Bahaullah was educated is someone who knew him from childhood and as Abdul Baha claims, apparently reared him. This person is no one but his sister, Khanum Buzurg (also known as Shah Sultan Khanum and Izziye Khanum). Although she became a follower of Mirza Yahya, nonetheless, she was held with high esteem and was greatly respected by Abdul Baha.

The bond between Abdul Baha and his aunt was so strong that Abdul Baha used these words to address her:
Do you not remember that during my childhood and infancy what devotion I had to you, and now, for the sake of the Blessed Dust (Turbat Mubaraki) and the Encircling Place of the Most High Ones (Mataf Mala' Ala), I still have the utmost love (for you). O intelligent aunt! I swear by the Encircling Place of the Most High Ones (Mataf Mala' Ala) that in intelligence, cognition, reason, and understanding you have distinction and superiority over those who claim they are the pole/axis of the Merciful (Lord's) world. The child that you had nurtured in your lap of love and affection had no similarity with his other brothers in any aspect and he wouldn't accept any position.

These words show that Khanum Buzurg had very close ties to Bahaullah and Abdul Baha until they split up over the Bab's successorship. The words also clearly show that Khanum Buzurg possessed a very high degree of intelligence. Furthermore, the child that Abdul Baha is referring to who she had nurtured, is most probably Bahaullah himself because he is the one that "wouldn't accept any positions." These statement show that the Aunt knew a fair amount about the internal affairs of Bahaullah and how he had been schooled.

There are at least five tablets from Abdul Baha that have been addressed to her in a bid to persuade her to become a follower of Bahaullah. In the longest tablet, Abdul Baha refers to her as kind (mihraban), pure (tayyiba), honored (mukrama). It is in this tablet that he asks her to "awaken those who are asleep." In a response to this request, she sends him a letter with the title tanbih al-na'imin (Awakening the asleep) to refute his claims.

It is in this letter that she explains how Bahaullah-her brother-was tutored:
The Mirza (meaning Bahaullah), who was your father, from the beginning of his life to when he came of age-because the means were at hand and because of the gathering of the companions-was engrossed in studying and endeavored in homework . He wouldn't disengage from learning the rudiments for a moment. After studying the rudiments of Arabic and literature he inclined towards the science of philosophy (hikmat) and mysticism (irfan) so that he might benefit from these. It was such that he would spend most of the day and night socializing with high statured philosophers and the gatherings of mystics and Sufis. When it was blown in Seraph's Trumpet of Appearance (meaning when the Bab made his claims), he (meaning Bahaullah) was a man who had seen most of the words and phrases of the mystics and philosophers and had heard and understood most of the signs of the appearance (of the Mahdi) . . . after returning from Badasht and after the Shaykh Tabarsi Fort war was over, he was engaged day and night in socializing with great Islamic scholars and followers of mysticism . . .

Both friend and foe, admit that Bahaullah received education and was engaged in studying and socializing with the scholars in his youth. The story doesn't end here, even Bahaullah himself admits that he used to read Islamic books when he was a child: This oppressed one in his childhood (tufuliyyat) saw the war of the tribe of Qurayza in a book that belonged to (was authored by) Mulla Baqir Majlisi, and has been sad and sorrowful ever-since.

Bahaullah also says that he "has been sad and sorrowful ever-since" whilst Abdul'-Baha had claimed the exact opposite: As all the people of Persia know, He had never studied in any school, nor had He associated with the ulama or the men of learning. The early part of His life was passed in the greatest happiness. His companions and associates were Persians of the highest rank, but not learned men. Bahaullah also unwittingly admits in the Iqan that he would read the books of other people:

For instance, a certain man, reputed for his learning and attainments, and accounting himself as one of the pre-eminent leaders of his people, hath in his book denounced and vilified all the exponents of true learning. This is made abundantly clear by his explicit statements as well as by his allusions throughout his book. As We had frequently heard about him, We purposed to read some of his works. Although We never felt disposed to peruse other peoples' writings, yet as some had questioned Us concerning him, We felt it necessary to refer to his books, in order that We might answer Our questioners with knowledge and understanding. His works, in the Arabic tongue, were, however,

not available, . . . We sent for the book, and kept it with Us a few days. It was probably referred to twice. The second time, We accidentally came upon the story of the "Mi'ráj" . . . We noticed that he had enumerated some twenty or more sciences, the knowledge of which he considered to be essential for the comprehension of the mystery of the "Mi'ráj".

These words clearly show that Bahaullah would read books to attain knowledge and would even refer to them to answer questions. This is while Abdul Baha says the knowledge of divine figures is divine not acquired:
Since the Sanctified Realities, the supreme Manifestations of God, surround the essence and qualities of the creatures, transcend and contain existing realities and understand all things, therefore, Their knowledge is divine knowledge, and not acquired-that is to say, it is a holy bounty; it is a divine revelation.

Furthermore, why would Bahaullah lie elsewhere and claim he had not read any books:
You know that we did not read the books of the people and were unaware of the sciences that they possessed.

And why would the Baha'i administration distort these words when translating them to English:
Thou knowest full well that We perused not the books which men possess and We acquired not the learning current amongst them.

Why would the word qara'a which simply means read be translated to peruse which means read or examine thoroughly or carefully?

Why would we "were unaware of the sciences that they possessed" be translated to "We acquired not the learning current amongst them"? Why does the Baha'i administration insist on presenting to the World a Bahaullah that isn't the real Bahaullah?

When friend and foe and even Bahaullah himself admit that he had received education, had read the books, and had socialized with learned people, then why is there insistence by Baha'is that he was not schooled and his knowledge was Divine? The answer can be found in the Quran:
And before this you had not read any book and you do not write it by your right hand, for if it was so, the slanderers would have defamed you. Prophet Muhammad, prior to becoming a Prophet, had received no schooling or education. It was for this fact that when he became Divinely Inspired by knowledge and wisdom he was not refuted as a liar who had learned the knowledge that he was uttering in school or had read it in books. It is because of this verse, that Baha'is try to display an illiterate Bab and Bahaullah who had only attained knowledge through divine inspirations, whilst all evidence shows the contrary.

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Religion Must be in Conformity with Science and Reason

IMRAN SHAYKH, MAY 2016

Abdul Baha himself had received schooling in Tehran and had then been educated at home by his father and family members. We will not delve into this matter. We will only present two sources that clearly show an alternative source for many of his political views and superhuman knowledge:

Today I was reading the events in Italy and Turkey. Another war has started and the blood of wretched people is spilled for the lowliest causes.

Abdu'l-Baha, Khatabat (Egypt), vol. 1, p. 87

I read in the newspaper that even in Italy people are protesting and shouting.

Abdu'l-Baha, Khatabat (Egypt), vol. 1, p. 205

As it has been made obvious, the source of the knowledge of these figures is rooted in many places:

1- Education they received from school and their teachers (publicly and privately).
2- What they were taught by family members.
3- Socializing with scholars, philosophers, and mystics and Sufis .
4- Reading the Quran, Islamic books, philosophical works, history books, newspapers etc.
5- Reading books of literature and poetry.

Out of these five sources, we have already provided documents for four of them. The Bahais have kindly provided us with enough documents regarding the fifth source. In a Farsi book titled Source of Poems in Bahai Works Dr Vahid Rafati-former director of the Research Department of the Bahai World Center-has provided many documents in three volumes and about a thousand pages on this topic. This is what he says in the introduction of the third volume:

In the holy Bahai works there are numerous quotes from the verses of the previous Holy Books, hadiths, sayings of the Prophets and Imams, poems from Turk, Arab, and Persian poets, and Persian and Arabic proverbs. The reality is that for the first time in the history of Divine Religions, not only the sayings of the Prophets, but the desirable thoughts and exalted emotions and expressive opinions and beliefs of prominent Arab and Persian litterateurs and mystics and even slangy mottos peculiar to the common folk have been given the honor of becoming a part of the Words of God in this Godly cycle and become widely manifest in the works of the Interpreter (Abdul Baha) of this great manifestation.

Vahid Rafati, Maakhiz ashar dar athar Bahai, p. 3

With all the errors and contradictions that we mentioned, which conclusion must we reach: that the poems and sayings of all the different groups of people that exist in the Bahai corpus have been given the honor of becoming a part of the words of God; or the founders of this religion copied these words and presented them as words from God? Should we believe that this act is something performed for the first time in the history of Divine Religions or maybe divine religions are mostly devoid of quotations of this form? Dr. Rafati continues:

Whatever has been narrated from the works of the former people-whether concepts or exact quotes-in the Bahai scripture, has made the [scripture] impressive and elegant and has phenomenally extended the meanings and concepts inscribed in the Bahai scripture.

Vahid Rafati, Ma'akhiz ash `ar dar athar Bahai, p. 3.

If this is not a confession to the fact that the claimed elegance and the concepts found in Bahai works have virtually been taken from other non-divine and divine sources, then what is it?

Dr Rafati continues:

Poetry can literarily decorate the words, make them more attractive and cause rapture, make the tone more appealing, creates a charming rhythm, and creates a sweeter echo in the perception of the soul.

Vahid Rafati, Ma'akhiz ash `ar dar athar Bahai, p. 4

This is another confession that the claimed elegance and rhythm in Bahai scripture is due to the borrowed poetry and literature therein. Rafati further admits that the poetry quoted in Bahai literature-just like the verses of the Quran and hadith that we showed-have in many instances been quoted incorrectly. In some instances, the quoted verses have been reported in not one, but multiple incorrect forms!

Vahid Rafati, Ma'akhiz ash `ar dar athar Bahai, p. 5-6

Not only these, but apparently these figures were engrossed in obtaining knowledge from all worldly means possible. This is how one Bahai author puts it:

There are many stories in the Bahai community about the supernatural access to information that Bahaulláh, Abdul-Baha, and Shoghi Effendi had. My point here is not to dispute these stories; merely to say these superhuman mechanisms do not seem to have been working at every instant. If they had, Baha'u'llah would not have read newspapers, as He suggests He may have done; 'Abdu'l-Baha and Shoghi Effendi would not have constantly written the friends asking for news; they would not have pumped visiting pilgrims for their knowledge and evaluation of places, peoples, cultures, and individuals; and Shoghi Effendi would not have had to do massive, monumental research in order to edit The Dawn-breakers or write God Passes By.

Robert Stockman, Revelation, Interpretation, and Elucidation in the Baha'i Writings in Scripture and Revelation, ed. Moojan Momen (Oxford: George Ronald, 1997): http://bahai-library.com/stockman_revelation_interpretation_elucidation (retrieved 2/12/2014).

He makes another point which further confirms that the knowledge possessed by these figures was not divine:

Further, when one examines the historical and cultural information contained in Baha'u'llah's writings one notes that the knowledge to which He customarily refers is information that would have been available to Him via ordinary nineteenth-century means. Baha'u'llah never reveals a commentary on Confucian ethics or Buddhist cosmology, neither of which would have been readily available in nineteenth-century Persian or Arabic. He does not discuss Olmec hymns or Indo-European myths, none of which are available to even twentieth-century scholars, but which must have existed and which must have contained profound statements worthy of discussion, commentary, and praise by a Manifestation of God. Baha'u'llah revealed in pure Persian - much to the astonishment of the Zoroastrians - but never revealed in ancient Avestan, Iran's ancestral tongue.

Robert Stockman, Revelation, Interpretation, and Elucidation in the Baha'i Writings in Scripture and Revelation, ed. Moojan Momen (Oxford: George Ronald, 1997): http://bahai-library.com/stockman_revelation_interpretation_elucidation (retrieved 2/12/2014).

If these figures had divine knowledge then why were all their talks and speeches based on sciences known in those days and information availalable to them? Amazingly, they didn't even bother to double check these sciences with the divine tablets that they claimed they had and as we showed, they commited multiple mistakes in their scientific claims and citations of Holy scripture.

Pay attention to another quote from Adib Taherzadeh:

In Persia in the nineteenth century most people were illiterate, under the domination of the clergy whom they blindly obeyed. There were two educated classes, divines and government officials, plus a small number of others. Only the religious leaders and divines, however, could be called learned. They used to spend decades of their lives applying themselves to theology, Islamic law, jurisprudence, philosophy, medicine, astronomy and, above all, the Arabic language and its literature.

Adib Taherzadeh, The Revelation of Bahaullah, vol. 1, pp. 18-19

Do these sciences ring a bell: theology, Islamic law, jurisprudence, philosophy, medicine, astronomy, and Arabic literature? These are mostly the same sciences that we showed Bahaullah and Abdul Baha had made errors in. Why did they only speak about these sciences? Was it because the Holy Spirit had taught them these sciences and these sciences were revealed to them; or in contrary to their claim of not being schooled and not learning the sciences of those times, they had been schooled and tutored on the exact same customary sciences of Iran in the nineteenth century?

It will not be far-fetched if we claim that Bahaullah was referring to his own self and his own methods when he uttered these words: Never trust narrations and news from anybody for it has been observed that a soul that associated others with God and drank the blood of His loved ones-in the few years that we saw him-listened to all sciences and methods and then wrote all those down and presented them to the people and claimed to have virtues.

And a final confession from Bahaullah as to where he obtained his divine knowledge from:

There is many an utterance of the mystic seers and doctors of former times which I have not mentioned here, since I mislike the copious citation from sayings of the past; for quotation from the words of others proveth acquired learning,

not the divine bestowal. Even so much as We have quoted here is out of deference to the wont of men and after the manner of the friends. Further, such matters are beyond the scope of this epistle. Our unwillingness to recount their sayings is not from pride, rather is it a manifestation of wisdom and a demonstration of grace.
Abd al-Hamid Ishraq Khawari, Ma'idiy-i asimani (Tehran: Mu'assisiyi Milli Matbu`at Amri, 128 B.), vol. 1, p. 42.

Bahaullah confesses that quotation from the words of others proves acquired learning not divine bestowal. Ponder on the following:

1. Why would Bahaullah and Abdul Baha cite hundreds of lines of poetry in their writings without acknowledging the original composers?
   See Vahid Rafati's Ma'akhiz ash`ar dar athar Bahai

2. Why would Bahaullah quote verbatim many passages about philosophers from Muslim historians in the Tablet of Wisdom whilst claiming the tablet is a divine revelation from God?
   Bahaullah, Tablets of Bahaullah Revealed After the Kitab-i-Aqdas, p. 137

3. Why would Bahaullah and Abdul Baha refer countless times to the sayings of the learned men, scientists, and what has been written in the books?
   For instance, "The learned men, that have fixed at several thousand years the life of this earth . . .- Bahaullah, Gleanings from the Writings of Bahaullah, p. 163.

   For instance, "For instance copper can transmute into Gold but earth/soil (turab) does not have this possibility in actualness (bil-fi`l). Since the scientists have already mentioned these subjects this servant did not like to mention it comprehensively,- `Abd al-?amid Ishraq Khawari, Ma'idiy-i asimani, vol. 7, p. 44.

   For instance, "Mention hath been made in certain books of a deluge which caused all that existed on earth,- Bahaullah, Gleanings from the Writings of Bahaullah, p. 174.

4. Why would Bahaullah refer to books to gain knowledge
   For instance, "This oppressed one in his childhood (?ufuliyyat) saw the war of the tribe of Quray?a in a book that belonged to (was authored by) Mulla Baqir Majlisi, and has been sad and sorrowful ever-since,- `Abd al-?amid Ishraq Khawari, Ma'idiy-i asimani, vol. 7, p. 136; "We purposed to read some of his works. Although We never felt disposed to peruse other peoples' writings, yet as some had questioned Us concerning him, We felt it necessary to refer to his books, in order that We might answer Our questioners with knowledge and understanding. His works, in the Arabic tongue, were, however, not available . . . We sent for the book, and kept it with Us a few days. It was probably referred to twice,- Bahaullah, The Kitab-i-Iqan, pp. 184-186

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Religion Must be in Conformity with Science and Reason

IMRAN SHAYKH, FEB 2016 FEEDBACK

The Bab, Bahaullah, and Abdul Baha have given orders and have uttered words, that are unacceptable to any sound mind. Some of these words clearly contradict proven scientific facts and established laws of nature. Since these words contradict both science and reason, then, according to Abdul Baha, both the Bab and Bahaullah's creeds are illusions and void. We will gradually show these examples in the next sections.

- Part I - Bahaism is the Criterion for the Validity of Reason and Science

Bahaism is the Criterion for the Validity of Reason and Science

The first and utmost problem is that Bahaullah, neither regards reason nor science, as a usable tool for recognizing the truth about a religion. Rather, he believes that Bahaism is the yardstick of truth and anything uttered in it however unscientific and unreasonable that it may be is the absolute truth. He believes that the correctness of peoples' knowledge and reason must be measured using the words of Bahaullah, not the other way around:

Say: O leaders of religion! Weigh not the Book of God with such standards and sciences as are current amongst you, for the Book itself is the unerring Balance established amongst men. In this most perfect Balance whatsoever the peoples and kindreds of the earth possess must be weighed, while the measure of its weight should be tested according to its own standard, did ye but know it.
Bahaullah, The Kitabi Aqdas, p. 56

According to Bahaullah, science is not a means of weighing the book of Aqdas, rather science and everything the people possess must be weighed and compared with the book of Aqdas!

The following quotes-that we already mentioned in chapter one-clearly show that Bahaism is a yardstick for measuring ones reason and science:

The general criterion is what we mentioned and any soul who has success in it, meaning recognizes and realizes the Sunrise of Manifestation (meaning himself), will be mentioned in the Divine Book as someone who possesses reason or else he will be (mentioned as) ignorant even if he himself thinks that his reason equals that of the whole world.
Abd al-Hamid Ishraq Khawari, Ma'idiy-i asimani, vol. 7, p. 160

No one has denied or will deny what has been revealed by the Ancient Pen (meaning himself) in this Most Great Manifestation regarding society, unity, manners, rites, and being occupied with what has benefits for the people, except that he completely lacks reason.
Bahaullah, Iqtidarat wa chand lauh digar, p. 168

If today, someone grasps all of the knowledge on earth but stops at the word 'yes' (meaning does not become a Baha'i), the Lord will not pay attention to him (ladi l-Haqq madhkur na) and he will be considered as the most ignorant amongst the people.
Bahaullah, Iqtidarat wa chand lauh digar, p. 111

From now on nobody is to be called knowledgeable, except those who have decorated themselves with the garment of this New Affair (meaning those who have become Bahais).
Bahaullah, Badi`, pp. 138-139

If reason and science are not a criterion for recognizing the truth about a religion, then what is?

It would have been better if this principle was called "Science and Reason Must be in Conformity With Bahaism" instead of "Religion Must be in Conformity With Science and Reason."

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Bab's Religious Orders That Contradict Reason and Common-Sense

IMRAN SHAYKH, FEB 2016

As was also mentioned in the first principle, the Bab and his book, Bayan hold a special importance for Bahai's. This is what Bahaullah says, about the book of Bayan:

Refer to it, for a letter from it will suffice the entirety of the people of the earth. And surely God has stated all things in the evident book.

Asad-Allah Fazil Mazandarani, Asrar al-athar khususi, vol. 2, p. 102

He also says:

I [swear by] He who in His hand is my soul and my essence, a single letter from the Bayan is dearer to me than everything that is in the heavens and the earth.

Asad-Allah Fazil Mazandarani, Asrar al-athar khususi, vol. 5, p. 333

Even though Bahaullah abrogated the book of the Bayan, he had stresses many times that he had no intention to do so. Rather, he had stated that he intended to reinforce its decrees:

Say: The polytheists thought that we might want to abrogate what was revealed unto the Point of Bayan (Nuqtat al-Bayan which means the Bab). Say: By my Merciful Lord, even if we had intended [to do] what they had thought, no one was allowed to object to God who has created everything . . . but God has desired by this manifestation [meaning Bahaullah himself] to reinforce what has been revealed by the Point of Bayan . . . thus we will reinforce his decrees and will prove his writings [or signs] on earth with power and authority.

Bahaullah, Badi`, p. 390

This is while many of the laws that have been put forth by the Bab in the book of Bayan are unacceptable to any sound mind. We have already mentioned a few of these in the previous chapters. We will repeat them here accompanied by a few more samples:

a- Destroy Anything and Anyone non-Babi

You must destroy everything [non-Babi] that you have written and you must argue using the Bayan.

The Bab, Arabic Bayan, unit 6, chap. 6

Chapter six of the sixth unit which is about destroying all books but those that have been written or will be written about this Order (meaning the Bab's creed).

The Bab, Farsi bayan, unit 6, chap. 6

The fifth chapter of the fifth unit which is about the decree of taking the property of those who do not believe in [the religion] of Bayan and giving it back if they become believers in this religion, except in the lands where taking [property] is not possible.

The Bab, Farsi Bayan, unit 5, chap. 5

The sixteenth chapter of the seventh unit which is about [the decree] that all rulers who rise who are [followers] of the religion of the Bayan, leave no-one in their land who is not a follower of this religion. This is compulsory upon all the people too.

The Bab, Farsi Bayan, unit 16, chap. 7

He who acquires a position of ruling is a manifestation of God's wrath and if possible for him, must not leave [alive] on earth anyone but the Babis!

The Bab, Lauh haykal al-din, unit 4, chap. al-Baha

Make everyone accept the [religion of] Bayan and do not accept from them jewels that would amount to the whole earth as payment so that they are excused from becoming Babis.

The Bab, Lauh haykal al-din, unit 5, chap. al-Lad

As we previously noted both Bahaullah and `Abdu'l-Baha had announced what the essence of the Bab's religion was:

The unbelievers and the faithless have set their minds on four things: first, the shedding of blood [beheading]; second, the burning of books; third, the shunning of the followers of other religions; fourth, the extermination of other

communities and groups. Now however, through the strengthening grace and potency of the Word of God these four barriers have been demolished, these clear injunctions have been obliterated from the Tablet and brutal dispositions have been transmuted into spiritual attributes.

The utterance of the [book or religion] of Bayan in the day of the appearance of his Highness A`la (meaning the Bab) was to behead, burn the books, destroy the monuments, and massacre [everyone] but those who believed [in the Bab's religion] and verified it.
Bahaullah, Tablets of Bahaullah Revealed After the Kitab-i-Aqdas, p. 91

These are the orders of the herald to Bahaullah: behead, burn, destroy, massacre, and exterminate!

b- Books, Writings, and Teaching

Teaching a book other than the book of Bayan is not allowed unless it has in it what is related to speculative theology (kalam). [Teaching] those [sciences] which have been invented such as logic (mantiq), principles of jurisprudence (usul), and other [sciences], are not permitted for those who have faith.
The Bab, Farsi Bayan, unit 4, chap. 10

You have been prohibited in the Bayan from having more than nineteen books. If you do so, you will be fined 19 mithqals (3.6 gms of gold.
The Bab, Arabic Bayan, unit 11, chap. 7

Do not argue but by the verses [of the Bayan] for whoever does not argue using them has no knowledge, and do not mention any miracle [but this book]!
The Bab, Arabic Bayan, unit 6, chapter 8

The best trade is to acquire all of the Bab's books. Once this is fulfilled sustenance will flow down like rain:
If possible acquire all the writings of the Point (meaning the Bab) even if they are in printed form (not hand-written) for sustenance will descend upon those who possess these like rain. Say O my servants, this is the best trade!
The Bab, Arabic Bayan, unit 9, chap. 10

And finally some very disturbing words:
Say O Muhammad, my teacher. Do not hit me before my age finishes five even for a moment for my heart is very very soft. After that discipline me but not more than I can bear. If you want to hit me do not [hit me] more than five times. And do not hit me on my flesh (lahm) unless there is a covering over it. If you exceed [these guidelines] your wife will be illegal for you for nineteen days. If you forget and if you don't have a companion, then you must give in charity for every beating nineteen mithqals of gold if you want to be faithful.
Bab, Arabic Bayan, unit 6, chapter 11

These words are very disturbing because he is giving orders to his teacher to do something not in the future, but in the past! He is telling his teacher to not hit him until his age passes five. These words were uttered when the Bab was about 29 years old! He then threatens the teacher that if he surpasses these orders he will make his wife illegal for him for nineteen days (!) or if he doesn't have a companion (wife) he would have to pay nineteen mithqals of Gold. Are these words in conformity with reason and science?

c- Food and Medicine

Using medicine is forbidden:
You must not possess, buy, sell, or use medicine, intoxicants, and higher than those!
The Bab, Arabic Bayan, unit 9, chap. 8.

Drinking donkey milk is also forbidden and by not drinking it people will become pious:
Do not drink donkey milk! And do not load it and other animals with what they cannot bear. This is what God has made incumbent upon you so that you may become pious!
The Bab, Arabic Bayan, unit 10, chap. 15

Do not spoil eggs for they are the Bab's food on the Day of Resurrection:
Do not hit eggs on something that will spoil their insides before they are cooked, for this is the food of the Primal Point (the Bab) and his followers in the Day of Resurrection (Qiyama) so that you may be grateful.

The Bab, Arabic Bayan, unit 10, chap. 15

This order is itself very unique for according to the Bahais, the Day of Resurrection, is the proclamation of Bahaullah. The Bab had been dead for many years when this occurred so how could his food be eggs on that day?

d- Going on Journeys

Unreasonable punishments:
Whoever forces anyone in a journey-even one step-or enters someone's house before permission is given, or forces him out of his house without his permission, or unlawfully summons him from his home, then his wife will be illegal for him for 19 months!
The Bab, Arabic Bayan, unit 6, chap. 16

Permission is given for going on journeys for one of three reasons:
Do not go on journeys but [1] for the sake of God and [2] if you are going to (visit) He Whom God Shall Make Manifest or [3] (visiting) those who have faith in him. And He orders you to take the leaves of trees and eat them [!] and walk above [!] the earth with your legs!
The Bab, Lauh haykal al-din, unit 6, chap. al-Badi

The order has been given to eat the leaves of trees and to walk above the ground with the legs! Pay attention, he says above (fauq) the ground not on the ground!

e- Some Miscellaneous Laws

I have given permission to every soul to carry one thousand lines [from my books] with them so that they may have great pleasure!
The Bab, Arabic Bayan, unit 6, chap. 1

Do not make more than 95 doors for the Point's (the Bab's) house!
The Bab, Arabic Bayan, unit 6, chap. 13

Do not wear clothes that will frighten children!
The Bab, Arabic Bayan, unit 7, chap. 6

At the age of eleven all children must marry. The consequence for ignoring this order is the annihilation of their good deeds:
It is incumbent upon all souls to leave from himself a soul (meaning to have children) and you must bring them close to each other (i.e. make them marry) after they have turned eleven and whoever can marry but doesn't, then his [good] deeds will be annihilated!
The Bab, Arabic Bayan, unit 8, chap. 15

Buying and selling air, fire, water, and earth is prohibited:
Do not buy or sell the four elements (earth, air, fire, and water)!
The Bab, Arabic Bayan, unit 9, chap. 11

Do not ride cows and do not put loads on them if you (truly) believe in God and His signs!
The Bab, Arabic Bayan, unit 10, chap. 15

In every dispensation, God loves that everything becomes renewed. It is because of this that he has ordered that once in every 202 years every person renew what books he possesses by either putting them in fresh water or bestowing them to someone else!
The Bab, Farsi Bayan, unit 7, chap. 1

It is incumbent for every person to leave for his inheritors 19 pieces of soft paper and 19 rings inscribed on them a Name from the Names of God!
The Bab, Farsi Bayan, unit 8, chap. 2

If anyone can, they must recite 700 verses from the Bayan every day and night and if they can't they must repeat 'Allahu Azhar' 700 times!
The Bab, Farsi Bayan, unit 8, chap. 14

You must accept as guests 19 people in 19 days!
The Bab, Arabic Bayan, unit 9, chap. 17

These are only a handful of the Bab's orders. We have sufficed with these as to not elongate this section. This is how the Bab praises these laws:
What has been descended (i.e. revealed) in the Bayan from the verses, a single one of them is a proof over everyone that is in the skies and the earth and what is in between them. And if all those who are in the skies and the earth and what is in between them come together so as to put forth anything like it, they will be incapable.
The Bab, Lauh haykal al-din, unit 1, chap. 3

Bahaullah had also praised these laws by these words:
I [swear by] He who in His hand is my soul and my essence, a single letter from the Bayan is dearer to me than everything that is in the heavens and the earth.
Asad-Allah Fazil Mazandarani, Asrar al-athar khususi, vol. 5, p. 333

When Bahaullah was praising these irrational statements, had he forgotten what he had uttered about religion being in conformance with science:
[That which causes] distinction between humans and animals is reason and science. If religious beliefs contradict reason and science, then of course [they are] ignorance.

Irrespective of the Bayan being abrogated or not, most if not all of the aforementioned decrees clearly contradict reason. Thus, according to Bahai principles, Babism is not a religion and consequently Bahaism too is not a religion.

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Religion Must be in Conformity with Science and Reason

IMRAN SHAYKH, FEB 2016

a- The punishment for Arson

Is this law about arson logical?

"Should anyone intentionally destroy a house by fire, him also shall ye burn; should anyone deliberately take another 痴 life, him also shall ye put to death. Take ye hold of the precepts of God with all your strength and power, and abandon the ways of the ignorant. Should ye condemn the arsonist and the murderer to life imprisonment, it would be permissible according to the provisions of the Book. He, verily, hath power to ordain whatsoever He pleaseth."
Bahaullah, The Kitabi Aqdas, p. 203

Bahaullah announces that arsons who destroy a house are to be burned alive or alternatively they can be imprisoned for life. No conditions have been specified whatsoever about the severity and extremity of the offence that will lead to this punishment. This law must be implemented irrespective of anyone dying as a result of this fire. This law is so harsh and illogical that in the complementary notes of the Book of Aqdas, the following explanation has been added:

"The details of the Baha段 law of punishment for murder and arson, a law designed for a future state of society, were not specified by Bahaullah. The various details of the law, such as degrees of offence, whether extenuating circumstances are to be taken into account, and which of the two prescribed punishments is to be the norm are left to the Universal House of Justice to decide in light of prevailing conditions when the law is to be in operation. The manner in which the punishment is to be carried out is also left to the Universal House of Justice to decide. In relation to arson, this depends on what "house" is burned. There is obviously a tremendous difference in the degree of offence between the person who burns down an empty warehouse and one who sets fire to a school full of children."

The interesting point is the fact that the above statement was neither uttered by Bahaullah, nor `Abdu值-Baha, nor Shoghi, and none of these characters had stated anything about these conditions and matters whatsoever. They had all accepted the law as it had been announced without the need for further interpretation. As can be seen elsewhere, the Universal House of Justice has put forward an interpretation for one of Bahaullah laws that none of the authorized interpreters of Bahaullah teachings-meaning `Abdu值-Baha and Shoghi -had mentioned. The unauthorized interpreter of this law (the UHJ) has designated it as one being "designed for a future state of society," to prevent it from being implemented and to silence any criticism that might occur. This attitude can be seen in many problematic Baha段 laws in which they are simply ignored and disregarded, by claiming this law is for the future.

b- Nuclear Physics or Alchemy?!

The following quote is propagated by Baha段s in a bid to prove Bahaullah had spoken about nuclear physics:

Consider the doubts which they who have joined partners with God have instilled into the hearts of the people of this land. "Is it ever possible," they ask, "for copper to be transmuted into gold?" Say, Yes, by my Lord, it is possible. Its secret, however, lieth hidden in Our Knowledge. We will reveal it unto whom We will. Whoso doubteth Our power, let him ask the Lord his God, that He may disclose unto him the secret, and assure him of its truth. That copper can be turned into gold is in itself sufficient proof that gold can, in like manner, be transmuted into copper, if they be of them that can apprehend this truth. Every mineral can be made to acquire the density, form, and substance of each and every other mineral. The knowledge thereof is with Us in the Hidden Book.
Bahaullah, Gleanings from the Writings of Baha置值lah, pp. 197-198

This text is completely misleading for it has a number of errors in the translation and has been taken out of context. We have translated the complete text from the original Farsi words below:

From amongst the doubts that the polytheists have induced in this land is [the question] that how is it possible for gold to transmute into copper? Say, "Yes [it is possible], by my Lord, but we have the knowledge and teach it to whoever we want through a knowledge from our side. Whoever has doubts should ask his Lord to show him so that he becomes one of those who has certitude." The [fact] that copper can attain the state of gold is a clear reason that gold can retain its original state (meaning copper), [they would understand] this if they had any sense. All metals can attain the weight (wazn), face (surat), and substance (maddih) of each other, but we have this knowledge in a hidden book.

We say that the knowledge of the deniers has not reached a state for them to understand that gold transmutes into gold and they have not understood yet that it can turn into earth. This state is visible for all those who have any sense, that they all originated from earth and to earth they will return. Earths importance and price is cheaper than copper for [earth] is from the masses (ajsam) and copper is from the bodies (ajsad). This is very obvious and evident and if the people had been mature and worthy we would have definitely uttered some of the secret Divine Sciences.
Abdul-Hamid Ishraq Khawari, Ma段diy-i asimani, vol. 7, pp. 18-19

In this quote Bahaullah has used a number of terms that are peculiar to alchemy. Such as weight, face (surat), masses, bodies, copper and gold transmuting to each other, earth being less important and cheaper than copper, etc. The esoteric language that he has used, which is customary of alchemists is further proof that he is explaining his own alchemical beliefs in a strictly alchemical language.

He claims that all metals can transmute into each other but mechanisms involved are Divine secrets that he will not speak about because people are not worthy and mature enough to know these sciences. The first thing that would come to the mind is that he was probably speaking about nuclear physics and the mechanisms that can be performed in particle accelerators-by consuming large amounts of energy-to transmute very minute amounts of elements to others. Baha段s would want you to think that since the laws governing nuclear physics were not known in those times, the phrase that the people are not mature means they currently lack the means to understand these sciences. Fortunately, Bahaullah has revealed elsewhere the exact mechanism by which he believes copper transmutes into gold.

When Bahaullah wants to speak about the "Divine Elixir" that can transform people in an instant, he gives the example of the transformation of copper to gold. He explains that just as copper transforms into gold, the Divine Elixir can transform the people. Then he explains how this transformation happens in detail:

For instance, consider the substance of copper. Were it to be protected in its own mine from becoming solidified, it would, within the space of seventy years, attain to the state of gold. There are some, however, who maintain that copper itself is gold, which by becoming solidified is in a diseased condition, and hath not therefore reached its own state. Be that as it may, the real elixir will, in one instant, cause the substance of copper to attain the state of gold, and will traverse the seventy-year stages in a single moment.
Bahaullah, The Kitab-i-Iqan, p. 157

Bahaullah states that if copper is prevented from becoming dry in a mine, it will turn to gold after 70 years! The fallacies in this statement are unjustifiable. Shoghi has used the word "solidified" to translate "yubusat." This must not be confused with solid as opposed to liquid or gas, for "yubusat" was used by alchemists to refer to dryness as opposed to wetness. Either way, the statement is completely wrong and contradicts established physical laws about the conversion of elements, for copper does not turn into gold if left in a wet (or liquified) state for 70 years.

Some Baha段s try to justify these words by claiming that Bahaullah was merely narrating the beliefs of others. The context of the words prove elsewise and the only sentence that might be the belief of others is the one that comes after his statement: "There are some, however, who maintain that copper itself is gold . . ." This shows that the first statement was his own and the second the belief of others. Furthermore, there are other alchemical statements in Baha段 scripture that clearly show he was uttering his own beliefs:

The King of the Names (God) has made the possibility in some things to change and in others He hasn稚. For instance, copper can transmute into Gold but earth/soil (turab) does not have this possibility in actualness (bil-fi`l). Since the scientists [meaning alchemists] have already mentioned these subjects this servant did not like to mention it comprehensively.
Abd al-Hamid Ishraq Khawari, Ma段diy-i asimani, vol. 7, p. 44.

The last sentence clearly shows that his beliefs about alchemy were based on the science of those days and he had nothing new to utter. Most-if not all-of those beliefs about alchemy have been proven wrong today. If, Religion Must Be in Conformity with Science and Reason, Bahaullah words in no means fulfill this criterion.

c- Earth痴 Age

Bahaullah claims: The learned men, that have fixed at several thousand years the life of this earth [the age of this

world], have failed, throughout the long period of their observation, to consider either the number or the age of the other planets. Consider, moreover, the manifold divergencies that have resulted from the theories propounded by these men.
Bahaullah, Gleanings from the Writings of Baha置値lah, p. 163. The original Farsi quote can be found in Bahaullah, Muntakhabati az athar Hazrat Bahaullah, p. 109.

What we have placed in square-brackets is the correct translation of the original Farsi text that has been distorted by the Baha段 translation committee. There are more errors in the translation of this quote that we will ignore for now.

The fallacy in these words is that the learned men had noy fixed the age of the earth at several thousand years during Bahaullah life. The estimates ranged from tens of thousands to the millions. In the mid-eighteenth century, Russian scientist Mikhail Lomonosov, widely viewed as the founder of modern Russian science concluded that earth had been created several hundred thousand years ago. The French naturalist, Comte du Buffon, gave an estimate of 75000 years in 1779. The physicist, William Thomson of Glasgow, gave the estimate of between 20-400 million years in 1862.

These are estimates about the "age of the earth." The original Farsi words used by Bahaullah translate to "the age of this world." Many scientists contemporary to Bahaullah believed that this world is eternal (not a few thousand years claimed by Bahaullah).

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Religion Must be in Conformity with Science and Reason

IMRAN SHAYKH, FEB 2016 FEEDBACK

Before we start this section we must point out that when Abdul Baha was asked if he knew everything, he had answered: No, I do not know everything. But when I need to know something, it is pictured before me.
Stanwood Cobb, Memories of Abdul Baha in In his Presence: Visits to Abdul Baha (Kalimat Press, 1989), p. 60

These words are sometimes labeled by Baha'is as being pilgrims notes that cannot be verified. Shoghi has done us a favor and has verified these words at least in the sense that Abdul Baha is unerring, has superhuman knowledge, and his words are valid like his father:
Little wonder that from the same unerring pen there should have flowed, after Abdul Baha's memorable visit to the West . . .
Shoghi Effendi, The World Order of Bahaullah, p. 75 He is, and should for all time be regarded, first and foremost, as the Center and Pivot of Bahaullah's peerless and all-enfolding Covenant, His most exalted handiwork, the stainless Mirror of His light, the perfect Exemplar of His teachings, the unerring Interpreter of His Word . . . He is, above and beyond these appellations, the "Mystery of God"-an expression by which Bahaullah Himself has chosen to designate Him, and which, while it does not by any means justify us to assign to Him the station of Prophethood, indicates how in the person of Abdul Baha the incompatible characteristics of a human nature and superhuman knowledge and perfection have been blended and are completely harmonized.
Shoghi Effendi, The World Order of Bahaullah, p. 135

Magnified be He, therefore, for this sublime, this blessed, this mighty, this exalted Handiwork . . . A Word hath, as a token of Our grace, gone forth from the Most Great Tablet-a Word which God hath adorned with the ornament of His own Self, and made it sovereign over the earth and all that is therein, and a sign of His greatness and power among its people . . . Render thanks unto God, O people, for His appearance; for verily He is the most great Favor unto you, the most perfect bounty upon you . . . We have sent Him down in the form of a human temple . . . He is the Trust of God amongst you, His charge within you, They who deprive themselves of the shadow of the Branch, are lost in the wilderness of error, are consumed by the heat of worldly desires, and are of those who will assuredly perish.
Shoghi Effendi, The World Order of Bahaullah, p. 136 That Abdul Baha is not a Manifestation of God, that He gets His light, His inspiration and sustenance direct from the Fountain-head of the Baha'i Revelation; that He reflects even as a clear and perfect Mirror the rays of Bahaullah's glory, and does not inherently possess that indefinable yet all-pervading reality the exclusive possession of which is the hallmark of Prophethood; that His words are not equal in rank, though they possess an equal validity with the utterances of Bahaullah . . .
Shoghi Effendi, The World Order of Bahaullah, p. 139

Shoghi clearly states that Abdul Baha is unerring, has Superhuman Knowledge, and his words are equal in validity with those of Bahaullah. Now let us test this unerring, super human, and valid knowledge:

a- Spontaneous Generation

Spontaneous generation is the incorrect belief that non-living things can give rise to living organisms. For instance, the belief had been held for years that maggots (fly larvae) were created due to the decay of meat. These beliefs were effectively disproved by Louis Pasteur's experiments in the nineteenth century. Apparently, the same Abdul Baha that preached about the accordance of religion with science and reason at every opportunity, had not heard about these scientific discoveries: Know that the creatures are of many kinds . . . some are created in wombs others [are created] by spontaneous regeneration (khalq al-sa`a) and come into existence by themselves, such as the animals that are created in fruits, and a group are created in eggs. These are the types of creation of [living] things.
Abdu'l-Baha, Makatib (Egypt), vol. 2, p. 24

b- Convex and Concave Mirrors

Abdul Baha believes that a convex mirror, like a concave mirror, focuses light rays in a single real point. When explaining the necessity of focusing thought in one point he uses the following parable: Like sunlight that does not have a complete effect on a flat mirror, but when it shines on a concave or convex mirror, all its heat is focused in a single point and the heat of that point will become stronger than fire.
Abd al-Hamid Ishraq Khawari, Ayyam tis`a, p. 324 This is while it has been proven centuries ago that a convex

mirror, as opposed to a concave mirror, spreads light rays apart and does not create heat by focusing them. Some have defended Abdu'l-Baha's words by claiming that he meant a virtual focus; this is unacceptable because he clearly states that the heat in the focus point will be hotter than fire and this phenomena only occurs in a real focus point.

c- Animal Breath

From the breath of animals a watery element (`un?ur) spreads that is nowadays called hydrogen and carbon and this gives life to plants and from plants and trees a fiery element spreads that is nowadays phrased as oxygen and is the cause of animal survival.

Abdu'l-Baha, Makatib (Egypt), vol. 1, p. 459

What Abdul Baha apparently means by the element that "gives life to plants" is carbon dioxide. Carbon dioxide is not an element, is not called "hydrogen and carbon," does not have hydrogen in it, and is not watery. It is a gaseous compound.

d- Male and Female

Abdul Baha says: The tenth principle of his Highness Bahaullah is the unity of men and women; for in the view of God men and women are equal. They are all from the human race and the descendants of Adam. Because being male or female is not specific to the human race. Plants have male and female and animals too have male and female and there is no distinction. Look at the plant kingdom. Is there any distinction between male plants and female plants? Rather there is complete equality; and in the Animal kingdom too, there is no distinction at all. They are all under the shadow of God's mercy.

Abdu'l-Baha, Kha?abat (Tehran), vol. 2, pp. 149–150

Are we supposed to believe male and female plants and animals are completely equal and have no distinction at all because Abdul Baha says so? Are males and females completely equal from the perspectives of genetics, anatomy, physiology, body size and form, power, ability, ranking, and sexual domination? Had Abdu'l-Baha not seen the male date-palm trees in Palestine that do not give any fruit whilst the female produce ripe dates? Had he not seen bulls, rams, and roosters dominating a group of females? Were these male animals completely equal in behavior, shape, and domination with cows, ewes, and hens?! Do male animals have the ability to bear offspring and to lay eggs? And why does he contradict his own words elsewhere and clearly states there are distinctions and differences between male and female:

Although women and men share the same capacities and abilities, there is definitely no doubt that men are superior and stronger. Even in animals like pigeons, sparrows, peacocks, and other [birds] this advantage is visible.

Mahmud Zaraqani, Bada'i` al-athar (Bombay: Karimi Press, 1921), vol. 1, p. 153

e- The Reason Humans Have Canine Teeth

Abdul Baha says: Thou hast written regarding the four canine teeth in man, saying that these teeth, two in the upper jaw and two in the lower, are for the purpose of eating meat. Know thou that these four teeth are not created for meat-eating, although one can eat meat with them. All the teeth of man are made for eating fruit, cereals and vegetables. These four teeth, however, are designed for breaking hard shells, such as those of almonds.

Helen Bassett Hornby, Lights of Guidance: A Baha'i Reference File, chap. XXIV, no. 1007

Abdul Baha claims that the four human canine teeth have been created for breaking nuts like almonds! Firstly, breaking nuts using teeth are dentists' (and parents') worst nightmares! The easiest way to chip one's canines is to try to break open a nut with them.

Secondly, even if one does want to make the unwise choice of breaking nuts with their teeth, they will go about doing so using their molars, not canines, for the canines are in no way suited for this task.

f- Christopher Columbus Discovered America Using His Reason

This spirit has the power of discovery; it encompasses all things. All these wonderful signs, these scientific discoveries, great enterprises and important historical events which you know are due to it. From the realm of the invisible and hidden, through spiritual power, it brought them to the plane of the visible. So man is upon the earth, yet he makes discoveries in the heavens. From known realities-that is to say, from the things which are known and visible-he discovers unknown things. For example, man is in this hemisphere; but, like Columbus, through the power of his reason he discovers another hemisphere-that is, America-which was until then unknown.

Abdul Baha, Some Answered Questions, p. 144

Abdul Baha claims that Christopher Columbus discovered America by spiritual power and reason while he was in his place in one hemisphere and America was in another hemisphere. All kinds of thorny problems arise from this statement. Firstly, Columbus did not discover America, as there were humans living there for thousands of years before he was born. Abdu'l-Baha clearly must have known this, which raises the question of whether he, like so many of his contemporaries, considers only the Europeans to be human, and other, 'backward' people to be subhuman.

Secondly, even if one adopts the racist Eurocentric mindset of ignoring the Native Americans and only considering the Western Hemisphere as 'discovered' when Europeans land there, Abdu'l Baha's statement is still incorrect. Historians today undisputedly accept that the Norse explorer Leif Erikson was the first European to land in North America, nearly 500 years before Columbus. This fact was not known during Abdul Baha's lifetime, but is clear to us today.

Finally, even if one accepts the erroneous idea that Christopher Columbus did indeed 'discover' America, it is well known that this was by chance-not reason or spirituality-when he was looking for an alternate route from Europe to India. When he reached America he had thought he had reached India and incorrectly called the natives Indians. Abdul Baha has repeated the aforementioned claim elsewhere:

Thus it is in Europe and discovers America; it is on the earth, and it makes discoveries in the heavens.
Abdul Baha, Some Answered Questions, p. 252

An animal in Europe could not foresee and plan the discovery of America as Columbus did. It could not take the globe map of the earth and scan the various continents, saying, "This is the eastern hemisphere; there must be another, the western hemisphere."
Abdu'l-Baha, The Promulgation of Universal Peace, p. 417

The last sentence is very problematic. The eastern and western hemispheres are the hemispheres that lie on the west and east of an imaginary line called the Prime Meridian. Abdul Baha's belief that at a time people believed there was only an eastern hemisphere and then Columbus came about and thought to himself that there must be a western one too is totally baseless.

g- The Pupil of the Eye is Black to Attract the Rays of the Sun

Abdul Baha claims: How many things exist of which we do not yet know the reason! So the science of physiology-that is to say, the knowledge of the composition of the members-records that the reason and cause of the difference in the colors of animals, and of the hair of men, of the redness of the lips, and of the variety of the colors of birds, is still unknown; it is secret and hidden. But it is known that the pupil of the eye is black so as to attract the rays of the sun, for if it were another color-that is, uniformly white-it would not attract the rays of the sun. Therefore, as the reason of the things we have mentioned is unknown, it is possible that the reason and the wisdom of these traces of members, whether they be in the animal or man, are equally unknown. Certainly there is a reason, even though it is not known.
Abdul Baha, Some Answered Questions, pp. 192–193

The first sentence is in itself interesting. Abdul Baha claims many things exist that we do not know the reason about, yet Baha'is insist he has superhuman knowledge. Some might argue that he wasn't referring to himself but to other people. The context and examples he puts forward show the contrary.

A great fallacy that he utters is where he says the pupil of the eye is black to attract the rays of the sun. The fact is, the pupil is merely a transparent hole in the center of the eye which light passes through to reach the retina. The only reason it appears black is that most of the light that passes through it either gets absorbed inside the eye or is diffused therein. This fact had been known for decades and optometrists had been using ophthalmoscopes to see inside the eye through this hole ever since the mid nineteenth century! Another error is the fact that black colored things do not attract the rays of the sun. They absorb them. Whether absorption or attraction was intended, they are both wrong because the reason for the blackness of the pupil has nothing to do with it absorbing or attracting light, for the pupil is transparent and colorless.

Baha'is try to justify these words by claiming that the phrase has been incorrectly translated and Abdul Baha was not referring to the pupil but was referring to another part of the eye. Firstly, the pupil is the only black part of the eye that fits Abdul Baha's words. Secondly, The Farsi word used is tukhm chishm which is used to refer to the pupil.

Sometimes Baha'is go as far as claiming the space within the eye that is filled with a special gel was intended. This too is wrong because this space is transparent and has no color neither black nor white. Whatever part of the eye is intended, none have been created black for the purpose of attracting or absorbing sunlight and the aforementioned statements are grievous mistakes committed by the *Unerring Pen*.

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Religion Must be in Conformity with Science and Reason

IMRAN SHAYKH, MAR 2016

Death Occurs After Decomposition

When Abdul Baha wants to explain that the soul is immortal, he utters these words: The whole physical creation is perishable. These material bodies are composed of atoms; when these atoms begin to separate decomposition sets in, then comes what we call death. This composition of atoms, which constitutes the body or mortal element of any created being, is temporary.

Abdul Baha, Paris Talks, pp. 90-91

In most if not all cases, death occurs before decomposition. Abdul Baha claims the opposite, and says first material bodies start decomposing then death occurs!

Atoms are Indestructable

Scientific philosophy has demonstrated that a simple element ('simple' meaning 'not composed') [sic] is indestructible, eternal. The soul, not being a composition of elements, is, in character, as a simple element, and therefore cannot cease to exist.

Abdul Baha, Paris Talks, pp. 90-91

By simple element, he is clearly referring to atoms. He claims atoms are indestructible. This had already been proved wrong in theory by Einstein in 1905 (seven years before Abdul Baha uttered these words). And if he had any superhuman knowledge (*Shoghi Effendi, The World Order of Bahaullah, p. 134*) he would have known how wrong his words-that were based on wrong scientific facts of those times-were.

What is strange is the fact that based on a few very vague quotes, Bahais claim that Bahaullah and Abdul Baha have spoken about and prophesized nuclear power. This is totally unreasonable, because nuclear power is based on the destruction of atoms whilst Abdul Baha is uttering in a very clear manner that he believes atoms are indestructible. The first quote is from Abdul Baha:

Scientific discoveries have greatly increased material civilization. There is in existence a stupendous force, as yet, happily, undiscovered by man. Let us supplicate God, the Beloved, that this force be not discovered by science until Spiritual Civilization, i.e. the Kingdom, shall dominate the human mind. In the hands of men of lower material nature, this power would be able to destroy the whole earth.

Adib Taherzadeh, The Revelation of Bahaullah, vol. 4, p. 225

Nuclear energy is based on the destruction of atoms. How can one accept that this vague statement is referring to nuclear energy whilst the same person who uttered it had stated that atoms are indestructible?

All Stars Are Inhabited by Animals That Have Souls and Move

As we previously showed Bahaullah believes that all planets are inhabited by Aliens. Abdul Baha has similar beliefs that are even more radical. He claims all stars are inhabited by aliens:

All celestial stars have special creatures. When this planet earth that is comparably infinitely small is not empty and in vain, then these great bright shining [heavenly] bodies are a different matter altogether (meaning they definitely possess life). It has been explicitly [mentioned] in the Quran, "And from His signs is the creation of the heavens and the earth and the animals/beasts (dabbah) He scattered in both of them." He says in both of them not in it (meaning only earth). It is very clear that in both of them there are creatures that have souls. For dabbah (animal/beast) is used [to refer to] a creature that has a soul and moves.

Abdul Baha, Muntakhabati az makatib Hazrat Abdul Baha (Germany: Mu'assisiyi Ma?bu`at Amri Alman), vol. 6, no. 480

Abdul Baha explicitly states these creatures have souls and move. It is also evident from the context that he believes these creatures live on the stars! He iterates elsewhere to make this point perfectly clear:

He explicitly says in the Quran, "And from His signs is the creation of the heavens and the earth and the animals/beasts (dabbah) He scattered in both of them." This means that there are [creatures] that have souls in both the sky and Earth. Thus it is clear that all these bright [heavenly] bodies are inhabited and the light of truth shines

and beams in all of them. God has not created these infinite bright [heavenly] bodies in vain.
Abdul Baha, Muntakhabati az makatib ?a?rat Abdul Baha, vol. 6, no. 481

This belief has also been echoed in an Arabic tablet where he even goes as far as giving a rough description of these creatures:

Regarding (the question about) the species of these creatures and if they are like the creatures on earth, (the answer is) yes. But their difference is like the difference between sea dwelling, land dwelling, air dwelling, and fire dwelling animals and the difference in their nature and the variance in the balance of elements (that create them). These creatures differ in the composite parts that they are created from.
Abdul Baha, Makatib, vol. 1, p. 120

We already showed that these claims are baseless and scientifically wrong. One wonders what Abdul Baha means by fire dwelling (al-maujudat al-nariyya) creatures?!

Blessed Animals Don't Have Patriotic Quarrels
Abdul Baha says: The blessed animals engage in no patriotic quarrels. They are in the utmost fellowship with one another and live together in harmony. For example, if a dove from the east and a dove from the west, a dove from the north and a dove from the south chance to arrive, at the same time, in one spot, they immediately associate in harmony. So is it with all the blessed animals and birds. But the ferocious animals, as soon as they meet, attack and fight with each other, tear each other to pieces and it is impossible for them to live peaceably together in one spot. They are all unsociable and fierce, savage and combative fighters.
Abdul Baha, Bahai World Faith-Selected Writings of Bahaullah and Abdul Baha (Abdul Baha's Section Only), pp. 287-288

We don't know what a blessed animal is, but if Abdul Baha had paid close attention to pigeons and doves he would have seen that they too engage in quarrels and feather-plucking for a variety of reasons. Furthermore there are many ferocious animals that live peacefully with each other in large groups and packs. Lions, wolves, and dogs are obvious examples. Abdul Baha believes that even wolves and dogs hunt alone and cannot live in groups:

Among the beasts of prey each kind liveth apart from other species of its genus, observing complete antagonism and hostility; and whenever they meet they immediately fight and draw blood, gnashing their teeth and baring their claws. This is the way in which ferocious beasts and bloodthirsty wolves behave, carnivorous animals that live by themselves and fight for their lives . . . dogs, wolves, tigers, hyenas and those other beasts of prey, are alienated from each other as they hunt and roam about alone.
Abdul Baha, Selections From the Writings of 'Abdu'l-Baha, p. 287

The Sun is Stationary, Fixed, and Ever Occupies the Same Space The animal cannot become aware of the fact that the earth is revolving and the sun stationary. Only processes of reasoning can come to this conclusion. The outward eye sees the sun as revolving. It mistakes the stars and the planets as moving about the earth. But reason decides their orbit, knows that the earth is moving and the other worlds fixed, knows that the sun is the solar center and ever occupies the same place, proves that it is the earth which revolves around it.
Abdul Baha, The Promulgation of Universal Peace, p. 417

It is a known fact that the sun-like other stars in the Milky Way galaxy -is in constant motion and it does not occupy the same place.

The Pupil of the Eye is the Source of Light
Abdul Baha says: Although the pupil of the eye is black in color, but it is the mine of light. You must become like this. The essence must be luminous not the face. Thus say with utmost certitude and sureness, "O Lord, make a dazzling light, a glowing lamp, and a rising star, so that I may illuminate the hearts by the shining beam of the Abha kingdom."
Abdul Baha, Makatib (Tehran: Mu'assisiyi Milli Ma?bu`at Amri, 134 B.), vol. 7, pp. 60-61

These words are a clear reference to the emission theory that is the incorrect belief that a beam of light is generated in the eye which bounces off objects and returns to the eye and creates vision.

Some might claim that what he meant by mine is the place where light is entrapped in the eye. This is incorrect because firstly, a mine is a source for something, and secondly, words like essence must be luminous, dazzling light,

and glowing lamp that come after this sentence, clearly show that he meant the pupil is the source of light.

Deductive Reasoning

Usually, when Abdul Baha wants to prove a concept, he puts forward an example then based on that example tries to prove a concept. This method, if used correctly, can be of some use. Unfortunately, Abdul Baha's examples are usually logically flawed. For instance he uses three creatures to prove males are superior to females in one instance, then uses three other creatures to prove that females are superior to males in another:

Abdul Baha smiled and asked: "What will you say if I prove to you that the woman is the stronger wing?" The answer came in the same bright vein: "You will earn my eternal gratitude!" at which all the company made merry. 'Abdu'l-Baha then continued more seriously: "The woman is indeed of the greater importance to the race. She has the greater burden and the greater work. Look at the vegetable and the animal worlds. The palm which carries the fruit is the tree most prized by the date grower. The Arab knows that for a long journey the mare has the longest wind. For her greater strength and fierceness, the lioness is more feared by the hunter than the lion.
Abdul Baha, Abdul Baha in London, pp. 102-103

A woman's question was referred to him who had asked why hasn't God made any woman Prophets and why have all Divine Manifestations been men. He answered: "Although women and men share the same capacities and abilities, there is definitely no doubt that men are superior and stronger. Even in animals like pigeons, sparrows, peacocks, and other [birds] this advantage is visible.
Mahmud Zaraqani, Bada'i` al-athar, vol. 1, p. 153

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Religion Must be in Conformity with Science and Reason

IMRAN SHAYKH, APR 2016 FEEDBACK

Although Baha'is sometimes try to portray Shoghi as being infallible, he himself begs to differ. Here is a leter written on his behalf by his secretary in 1944:

The infallibility of the Guardian is confined to matters which are related strictly to the Cause and interpretations of the Teachings; he is not an infallible authority on other subjects, such as economics, science, etc.
Shoghi Effendi, Directives from the Guardian, p. 33-34

He clearly says that he is not infallible in science. With this quote at hand there is no need to put forward any of his errors and unscientific words that exist in his translations, history books, letters, and elsewhere.

Furthermore, if one errs in one subject there is no gurantee that he won't err in another, and thus there is no gurantee that Shoghi won't err in matters related to the Baha'i cause and its interpretations. We previously showed how helpless he was in interpreting Baha'u'llahs words in the following quote from the article called Socrates compiled by the Research Department of the UHJ:

We must not take this statement too literally; "contemporary" may have been meant in Persian as something far more elastic than the English word. Likewise, the whole translation probably needs revising (15 February 1947).
http://bahai-library.com/compilation_socrates_bwc (retrieved 18/2/2014)

Pay attention to the words probably and may. Would one expect these words from someone assigned by a divine figure to be the sole interpreter of Baha'i works? Is this how he interprets Baha'i works: by saying maybe and probably?! He also makes a mistake regarding the work he is referring to and believes the original words were utterd in Persian whilst they were uttered in Arabic.

There are other instances: Concerning the different translations of the Words. It is surely the original text that should never be changed. The translations will continue to vary as more and better translations are made. Shoghi Effendi does not consider even his own translations as final, how much more translations made in the early days of the Cause in the West when no competent translators existed (From a letter on behalf of the Guardian to John Hyde Dunn, 14 August 1930)
http://bahai-library.com/compilation_provisional_translations (retrieved 18/2/2014)

Shoghi Effendi does not consider his own translations as final. Apparently, in this creed, everything is subject to change and error prone. We ask again, how can someone fulfill the station of being the authoritative interpreter of Baha'i works when he constantly expresses doubts and is unsure of his own translations and interpretations?

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Religion Must be in Conformity with Science and Reason

IMRAN SHAYKH, MAY 2016 FEEDBACK

If religion must be in conformance with reason, then one would expect that the leaders of a religion too act in accordance to reason and its judgemnets. One of the most obvious judgments of reason is that one must practice what he preaches. This act has also been emphasized on in the Holy Books sent by God. For instance:

O You who believe! Why do you utter what you do not do? It is greatly detested by God to utter what you do not do.
Quran 61:2-3

Do you order the people to do good but forget about yourselves whilst you read the Book! Do you not use your reason!
Quran 2:44

You, then, who teach others, do you not teach yourself? You who preach against stealing, do you steal? You who say that people should not commit adultery, do you commit adultery?
Romans 2:21-22 (New International Version)

There are many instances in the Bahai scripture that show that Bahai leaders have preached what they have not practiced. Apart from the instances that we have mentioned throughout the book and are related to the twelve principles, we will mention a few other samples here:

Prohibition of Kissing Hands

Read about this Prohibition here

The Bahai law for Burial states:

It is forbidden you to transport the body of the deceased a greater distance than one hours journey from the city . . . The spirit of Bahaullahs law is for the deceased to be buried near where he or she dies.
Bahaullah, Gleanings from the Writings of Bahaullah, p. 102

This is how the Burial was performed for the Bab on the orders of Bahaullah and Abdul Baha:

As observed in a previous chapter the mangled bodies of the Bab and His fellow-martyr, Mirza Muhammad-`Ali, were removed, in the middle of the second night following their execution, through the pious intervention of Haji Sulayman Khan, from the edge of the moat where they had been cast to a silk factory owned by one of the believers of Milan, and were laid the next day in a wooden casket, and thence carried to a place of safety. Subsequently, according to Baháulláhs instructions, they were transported to Tihran and placed in the shrine of Imam-Zadih Hasan. They were later removed to the residence of Haji Sulayman Khan himself in the Sar-Chashmih quarter of the city, and from his house were taken to the shrine of Imam-Zadih Ma`sum, where they remained concealed until the year 274 1284 A.H. (1867-1868), when a Tablet, revealed by Bahaullah in Adrianople, directed Mulla `Ali-Akbar-i-Shahmirzadi and Jamal-i-Burujirdi to transfer them without delay to some other spot . . . Haji Shah Muhammad buried the casket beneath the floor of the inner sanctuary of the shrine of Imam-Zadih Zayd, where it lay undetected until Mirza Asadullah-i-Isfahani was informed of its exact location through a chart forwarded to him by Bahaullah. Instructed by Bahaullah to conceal it elsewhere, he first removed the remains to his own house in Tihran, after which they were deposited in several other localities such as the house of Husayn-Aliy-i-Isfahani and that of Muhammad-Karim-i-Athar, where they remained hidden until the year 1316 (1899) A.H., when, in pursuance of directions issued by Abdul Baha, this same Mirza Asadullah, together with a number of other believers, transported them by way of Isfahan, Kirmanshah, Baghdad and Damascus, to Beirut and thence by sea to Akka, arriving at their destination on the 19th of the month of Ramadan 1316 A.H. (January 31, 1899), fifty lunar years after the Babs execution in Tabriz.
Shoghi Effendi, God Passes By, pp. 273-274

This one hour limit, changes to about 50 years and thousands of kilometers when applied to the Bab.

Noah and the Flood: Symbolical or Reality

Shoghi tells his followers to believe in a symbolical flood and Ark in the time of Noah:

The statement in Seven Days of Creation certainly cannot be considered authoritative or correct. The Ark and the Flood we believe are symbolical.
Helen Bassett Hornby, Lights of Guidance: A Bahai Reference File, chap. XLI, no. 1716

This is while Bahaullah clearly refers to the flood as a cause for the destruction of many historical records:
Manifestations . . . were dispatched in the first centuries and invited the people to the truth. But because of the disturbances and changes in the world some of their names and sayings have been lost. In the books, the flood has been mentioned and in that event everything that was on earth was drowned including history records and other things. Furthermore, there have been many revolutions which have annihilated (the records) of some events . . .
Bahaullah, Muntakhabati az athar Hazrat Bahaullah, pp. 115-116

Here is the official distorted Bahai translation that when one reads does not think he is referring to the flood:
Manifestations . . . have been sent down from time immemorial, and been commissioned to summon mankind to the one true God. That the names of some of them are forgotten and the records of their lives lost is to be attributed to the disturbances and changes that have overtaken the world. Mention hath been made in certain books of a deluge which caused all that existed on earth, historical records as well as other things, to be destroyed. Moreover, many cataclysms have occurred which have effaced the traces of many events.
Bahaullah, Gleanings from the Writings of Bahaullah, p. 174

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Religion Must be in Conformity with Science and Reason

IMRAN SHAYKH, JUNE 2016 FEEDBACK

In order to analyze this principle logically and rationally, we first must determine what Bahais mean by reason, and science?

The Meaning of Science

Abdul Baha says: If religious beliefs contradict reason and science, then of course [they are] ignorance.
Abd al-Hamid Ishraq Khawari, Payam-i malakut, p. 92

Depending on the situation, Baha段's change the meaning of science. In some places it means modern empirical science, while in others, it is used to refer to the true, divine sciences. If the Baha段 creed is being preached in a university environment, science is presented as that which has been empirically determined by modern research, observations, and experiments and it is claimed that the Baha段 creed holds a special value and importance for the sciences that universities are acquiring, and if a religion is at odds with these sciences, it is not a valid religion. Let us take a look at two examples:

Science, is the greatest virtue of the human world. Science, is eternal dignity. Science, is everlasting life . . . all of the people are dead and scholars are alive . . . thus I have utmost delight that I am present in this university . . . for science is light and ignorance is darkness.
Abd al-Hamid Ishraq Khawari, Payam-i malakut, pp. 83-84

The highest virtue of the human world is science for it is the discovery of the truth of things. I have utmost delight today that we see ourselves in this center of knowledge, in this college whose fame has reached the horizons. For the best of the groups that gather in the world are the group of the scholars and the best of the centers in the human world are the centers of science and technology.
Abd al-Hamid Ishraq Khawari, Payam-i malakut, p. 81

When critics criticize the necessity of the conformity of religion with human science by pointing out the fact that science is always in a state of change, it is claimed that what is meant by science is the true, divine science.
"What is meant by knowledge, is Divine Knowledge, and what is meant by reason is the perfect Divine Reason that religion must be in accord to," `Abd al-Hamid Ishraq Khawari, Payam-i malakut, p. 91 (citing Abdul Baha)

This problem is much bigger in the sphere of the social sciences and humanities. The scientists of these sciences have rarely reached a consensus on any matter. In this domain, different movements and schools exists that are completely opposed to one another. Now the question is which one of these movements is the Baha段 faith in accordance with?

Is the Baha段 creed in accordance with whatever mankind contemplates in this era? Is whatever that occurs to the mind of 21st century man in accordance to the Baha段 creed?

When these criticisms are made, Baha段's turn back from their claims that their religion is up to date. They say that if at a time there is disagreement between science and religion, in that matter religion is definitely correct and the inconsistency is due to our error.
"One of the fundamental teachings of Baha置値lah is that true science and true religion must always be in harmony. Truth is one, and whenever conflict appears it is due, not to truth, but to error," J. E. Esslemont, Baha置値lah and the New Era, p. 197

Furthermore, in universities and colleges, Bahais never refer to the fact that they believe all people are ignorant but Bahais and no non-Baha段 is to be regarded as knowledgeable.

The Meaning of Reason

Abdul Baha says: Unquestionably there must be agreement between true religion and science. If a question be found contrary to reason faith and belief in it are impossible, and there is no outcome but wavering and vacillation.
Abdul Baha, The Promulgation of Universal Peace, p. 181

He also iterates that what is meant by reason is the complete Divine Reason: What is meant by knowledge, is Divine Knowledge, and what is meant by reason is the perfect Divine Reason that religion must be in accord to.

Abd al-Hamid Ishraq Khawari, Payam-i malakut, p. 91 (citing Abdul Baha)

One would wonder, what is the use of the perfect Divine Reason when humankind does not possess it and what humans possess - according to Abdul Baha - are apparently some kind of inferior reasons that are susceptible to error? Abdul Baha too asks this question:

Every religion which is not in accordance with established science is superstition. Religion must be reasonable. If it does not square with reason, it is superstition and without foundation. It is like a mirage, which deceives man by leading him to think it is a body of water. God has endowed man with reason that he may perceive what is true. If we insist that such and such a subject is not to be reasoned out and tested according to the established logical modes of the intellect, what is the use of the reason which God has given man?
Abdul Baha, The Promulgation of Universal Peace, p. 65

The contradiction in these sentences is clear: In one place it is claimed God has endowed man with reason so he may perceive what is true, but when that same reason that is the tool for perceiving the truth, finds a contradiction in Baha段 beliefs, then reason is no longer a tool in the hands of men but a Divine apparatus that men lack: If religious belief and doctrine is at variance with reason, it proceeds from the limited mind of man and not from God.
Abdul Baha, The Promulgation of Universal Peace, p. 231

It can be summarized that: Bahais claim that Bahaism is a unique faith and is consistent with the modern age, and in accordance with science and reason. When it is asked how the Baha段 creed can be in conformity to human sciences while these sciences are constantly changing and different scientific theories invalidate each other as time passes by, they respond that what they mean by this principle is the conformity of religion with Divine Sciences. When scientific contradictions in their religion are pointed to, the same answer is given and it is claimed that science will soon catch up with our teachings. When unreasonable texts and orders are pointed to in the Baha段 scripture, the response given is that these orders are in conformity with Divine Reason not the limited human reason. So then what is all this proselytizing and evangelization for? What religion is there that does not claim to be in accordance to Divine Science and Reason? If science and reason are the criterion for finding the truth, then what use is this criterion when man lacks it and its true form is only in the hands of God?

It is up to you to draw your own conclusions!

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Religion Must be in Conformity with Science and Reason

IMRAN SHAYKH, JULY 2016 FEEDBACK

1. Is the Principle "Religion Must Be in Conformity with Science and Reason" New?
Abdul Baha: This principle is a new vista proclaimed by Bahaullah.
Abdul Baha: The first Shia Muslim Imam, Imam `Ali, has said that religion must be in accord with science.

2. If Religion Contradicts Reason Which One Is Incorrect?
Abdul Baha: If religion contradicts science and reason, that religion is an illusion.
Bahaullah and Abdul Baha: If religion contradicts science and reason, the human mind is to be blamed.

3. Is Science Good or Bad?
Abdul Baha: The difference between man and animal is science and reason. "The highest virtue of the human world is science for it is the discovery of the truth of things."
The Bab: Teaching anything but my books is forbidden. All non-Babi books must be burned.

4. Is Babism a True Religion: Books and Teaching
Abdul Baha: "If religious matters are against science and reason, they are illusions."
The Bab: Do not teach but my books, do not argue but by my words, do not own but my writings.

5. Is Babism a True Religion: Destroy Anyone and Everything Non-Babi
Abdul Baha: "If religious matters are against science and reason, they are illusions."
The Bab: Destroy anyone and anything non-Babi.

6. Is Babism a True Religion: Food and Medicine
Abdul Baha: "If religious matters are against science and reason, they are illusions."
The Bab: Do not buy, sell, or use medicine. Not drinking donkey milk will make you pious.

7. Is Babism a True Religion: Guidelines for Going on Journeys
Abdul Baha: "If religious matters are against science and reason, they are illusions."
The Bab: "Do not go on journeys but [1] for the sake of God and [2] if you are going to (visit) He Whom God Shall Make manifest or [3] (visiting) those who have faith in him. And He orders you to take the leaves of trees and eat them [!] and walk above [!] the earth with your legs!"

8. Is Babism a True Religion: Some Miscellaneous Laws
Abdul Baha: "If religious matters are against science and reason, they are illusions."
The Bab: Renew your books every 202 years by throwing them in water or giving them to someone else. If you truly believe in God you must not ride cows or make them carry loads. "Do not wear clothes that will frighten children!" "Do not buy or sell the four elements (earth, air, fire, and water)!"

9. Does the Quran Say Everything Is Living?
Abdul Baha: It says in the Qur'an that all things are living.
Qur'an: "We made from water everything living."

10. The Criterion for Being Knowledgeable and Reasonable in the Baha'i Creed?
Esslemont (Baha'i author): "The religious world owes a debt of gratitude to the men of science who helped to tear such worn-out creeds and dogmas to tatters and allowed the truth to step forth free."
Bahaullah: If you don't become a Baha'i you are ignorant even if you possess all the science in the world. If you do not become a Baha'i you have no reason.

11. Was the Tablet of Wisdom Revealed in Persian?
Shoghi: The tablet of wisdom was revealed in Persian.
The tablet was revealed by Bahaullah in Arabic!

12. Is Shoghi Infallible?
Shoghi: I am only infallible in matters regarding the faith and interpreting it.
Shoghi makes errors when speaking about Bahaullah's Tablet of Wisdom and claims it was revealed in Persian while it

was revealed in Arabic.

13. Can Shoghi Fit the Role of Being the Authorized Interpreter of Baha'i Texts?
Abdul Baha: Shoghi is the authoritative interpreter of the words of God.
Shoghi is unsure in interpreting the words of Bahaullah and uses the words may and probably. He doesn't even consider his own translations as final.

14. Are the Bab's Words Divine Inspirations?
Writes the Qayyum al-Asma' by copying verses of the Quran, the end result being mostly vague incomprehensible sentences, then claims they are divine revelations.

15. Bahaullah and Divine Knowledge: Referring to Books
Bahaullah: Whenever I want to quote a book it is revealed in a tablet before my face. "You know that we did not read the books of the people and were unaware of the sciences that they possessed."
Bahaullah: I searched in vain for a book to see what the author had written in it until I finally found it! I used to read books when I was a child.

16. Bahaullah and Divine Knowledge: Historical Facts
Claims the words in the Tablet of Wisdom are divine revelations from God and quotes verbatim therein, wrong historical facts from other history books.

17. Bahaullah and Divine Knowledge: Citing Verses of the Quran
Bahaullah: Whenever I want to quote Holy Books and scriptures they are revealed in a tablet before my face.
Bahaullah multiple distortions while citing verses of the Quran in the Iqan. The Universal House of Justice Says it is no big deal!
Abdul Baha: Those who distort two letters from the verses of the Quran are leaders of those who are in hell and their followers are lowly flies.

18. Bahaullah and Divine Knowledge: Revisions in the Divine Texts
Bahaullah revealed a Holy book, found out that it had multiple grammatical mistakes and discovered many errors in citing the verses of the Quran. He then proceeded to revise it, and gave out a second version, and then claimed "the latter is better and more appropriate"!

19. Bahaullah and Adhering to the Customs of the Previous People
In matters of sex, Bahaullah adhered to the customs of Muslims and took three wives. However he forbids this for everyone else. When citing the Quran, he put aside the custom of the Muslims in carefully citing the exact verses of the Quran and erroneously cites many verses in the book of Iqan.

20. Bahaullah and Citing Shia Narrations
Bahaullah forged many narrations and distorted many others to prove that the Bab was divine. He then labeled the Shia as being unmindful selfish shunners of truth because they did not believe in his forged and distorted narrations.

21. Abdul Baha and Citing Verses of the Quran
'Abdul-Baha distorted dozens of verses from the Quran. He announced those who distort two letters from the verses of the Quran are leaders of those who are in hell and their followers are lowly flies. Yet he distorted the same verse of the Quran that he is using to bash Mirza Ya?ya because Mirza Yahya had misplaced two letters in it!

22. The Bab's Education
Abdul Baha: "(1) It was universally admitted by the Shi'is that (2) He had never studied in any school and (3) had not acquired knowledge from any teacher (4) all the people of Shiraz bear witness to this."
Four false statements in a single sentence.

23. Is It in Accordance with Reason to Prohibit Someone from Doing Something in the Past?
The Bab, while about 29 years old, gave orders to his childhood teacher to not hit him until he is five years old!

24. Had Bahaullah Associated with the Learned and the `Ulama?
Abdul Baha: "As all the people of Persia know, He had never studied in any school, nor had He associated with the `ulama or the men of learning."

Abdul Baha: My father used to associate with the learned and the `Ulama!

25. Is Quoting the Words of Others a Sign of Not Having Divine Knowledge?
Bahaullah: "I mislike the copious citation from sayings of the past; for quotation from the words of others proveth acquired learning, not the divine bestowal."
Ponder on these questions:

- Why would Bahaullah and Abdul Baha cite hundreds of lines of poetry in their writings without acknowledging the original composers?
- Why would Bahaullah quote verbatim many wrong passages about philosophers from Muslim historians in the Tablet of Wisdom whilst claiming the tablet is a divine revelation from God?
- Why would Bahaullah and Abdul Baha refer countless times to the sayings of the learned men, scientists, and what has been written in the books?
- Why would Bahaullah refer to books to gain knowledge.

26. Bahaullah's Childhood: Happiness or Sorrow?
Abdul Baha: "The early part of His life was passed in the greatest happiness."
Bahaullah: "This oppressed one in his childhood (tufuliyyat) saw the war of the tribe of Quray?a in a book that belonged to (was authored by) Mulla Baqir Majlisi, and has been sad and sorrowful ever-since."

27. Kissing the Hand of Ones Murderer
Bahaullah: Had it not been against God's law I would have kissed the hand of the one who intends to kill me.
Bahaullah: My followers kiss the hands of those who intend to kill them.

28. When and Where to Bury the Dead
Bahaullah: "It is forbidden you to transport the body of the deceased a greater distance than one hour's journey from the city."
Under Bahaullah and Abdul Baha's orders, this one hour limit changes to fifty years and thousands of kilometers for the Bab!

29. Does Bahaullah Intend to Abrogate the Book of Bayan?
Bahaullah: We will re-enforce the Bayan's decrees and prove them. God curse those who say we abrogated it and break their mouths.
Bahaullah: The book of Bayan has been abrogated.

30. Noah's Flood: Symbolic or Reality?
Shoghi: The flood is symbolic.
Bahaullah: The flood is a reality and destroyed everything on earth.

31. Bahaullah and Abdul Baha as Scientists

Nuclear Physics:
Coppers transmutes into Gold after 70 years!
Atoms are indestructible!

Physics: Both convex and concave mirrors focus light in a real point that creates great heat!

Geology:
The Earth's age (world's age) is several thousand years!
All minerals possess a spirit and life.

Biology:
Some creatures are created by spontaneous generation!
There is absolutely no difference and distinction between male and female plants and animals!

Chemistry: Plants survive on a watery element called carbon and hydrogen that comes from the mouth of animals!

Astronomy:
The Sun is Stationary, Fixed, and Ever Occupies the Same Space!

All stars have planets and all these planets have countless aliens on them!
All stars have aliens living on them!

Humanitarianism: The more oppressed that you are the better. Do not protest to oppressors. Self-victimize yourself by not defending yourself! Baha'is kiss the hand of those who want to kill them!

Human rights: Confiscating peoples' property and banishing them based on religious matters are more dear than everything that is in the Skies and earth!

Psychology: The communities must not shun the citizens for it has a demoralizing effect and will cause perversion of character; but we will shun people!

History: Empedocles was a contemporary of David and Pythagoras lived in the days of Solomon!

Linguistics: Bahaullah commits many grammatical and linguistic mistakes when writing the Iqan!

Dentistry: Humans have canine teeth to break nuts with!

Geography: Christopher Columbus discovered America using his reason!

Ophthalmology:
The Pupil of the Eye is Black to Attract the Rays of the Sun!
The Pupil of the Eye is the Source of Light!

Theology:
Abdul Baha claims God says in the Qur'an that everything is living! God says "We made from water everything living."
Father and son distort multiple verses from the Quran when citing them.
Bahaullah claims he is the creator of multiple Gods.

Science: Materialists believe that all things have a spirit and life!

Deductive reasoning: Since roosters are superior to hens then there is no doubt that males are superior to females and stronger. Since lioness' are fiercer thus females are stronger and more important than males!

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Religion Should Be Source of Unity

IMRAN SHAYKH, JAN 2016 FEEDBACK

"The third principle of his highness Bahaullah is that religion must be the source of fellowship. It must cause links among humanity. It must be a blessing of the Lord and if religion is a cause of enmity and a cause of war, its absence is better, and a lack of religion is better than religion. Rather, it must be the opposite. Religion must be a cause of fellowship and a cause of relations between the masses of humanity."

Abdul Baha, Khatabat (Tehran), vol. 2, p. 146

The meaning of "Religion Must Be the Source of Unity and Fellowship" is that religion must be the cause of kindness between people and if, as a result of religion, a group comes in conflict with another and enmity arises, that religion has no value.

Abdul Baha reiterates many times that if religion causes divisions instead of unity, its non-existence is better than its existence:

Religion must be the cause of unity and fellowship. If religion causes enmity it will have no result and having no religion is better. For it becomes the cause of enmity and hatred between humanity and whatever causes enmity is hated by God and whatever causes unity and fellowship is accepted and praised. If religion causes killing and savagery it is not religion and having no religion is better than that. For religion is meant to be a cure. If a cure causes sickness then of course, no cure is better than it. Thus, if religion causes war and slaughter, then of course, it is better to have no religion.
`Abd al-Hamid Ishraq Khawari, Payam-i malakut, pp. 44-45

Religion should create unity and create links between the hearts. Jesus and the other divine prophets came to create unity and fellowship. If religion causes divisions, its non-existence is preferred.
`Abd al-Hamid Ishraq Khawari, Payam-i malakut, pp. 59

Bahais claim that Bahaullah has brought a new religion whose main purpose is to bring about world peace and unity to the world of humanity; this peace and unity must occur under the shadow of kindness and fellowship. If a religion does not bring about kindness, peace, and unity, then it is not a religion.

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Religion Must be Source of Unioty

IMRAN SHAYKH, JAN 2016 FEEDBACK

Did the previous Divine Prophets causes enmity and disunity? Did they urge people to be evil, oppress, use foul language, and to start wars? Is this principle as `Abdul Baha claims new:

He sets forth a new principle for this day in the announcement that religion must be the cause of unity, harmony and agreement among mankind. If it is the cause of discord and hostility, if it leads to separation and creates conflict, the absence of religion would be preferable in the world.
Abdul Baha, The Promulgation of Universal Peace, pp. 454-455

All divine prophets had appeared to overcome the divisions among humanity and to bring about fellowship among the people. `Abdu值-Baha confesses to this reality and says:

All the Prophets came to nurture the people so that the immature individuals could reach maturity and to bring about kindness and love among the people, not hatred and enmity.
al-Hamid Ishraq Khawari, Payam-i malakut, p. 65

We read in the Bible: If you had known what these words mean, "I desire mercy, not sacrifice," you would not have condemned the innocent.
Book of Matthew, 12:7 (New International Version)

Then Peter came to Jesus and asked, "Lord, how many times shall I forgive my brother or sister who sins against me? Up to seven times?" Jesus answered, "I tell you, not seven times, but seventy-seven times."
Book of Matthew, 18:21-22 (New International Version)

In the Zoroastrian traditions it has come that: I pledge myself to the Mazdayasnian religion, which causes the attack to be put off and weapons put down.
Avesta, Yasna 12, section 9, translated by L. H. Mills, Sacred Books of the East (American Edition, 1898)

Islam too has a special concern for unity, fellowship, and not hassling other humans. The terrorists acts performed by those who claim to be Muslims must not be confused with the orders of true Islam. The Prophet of Islam has stated: God will not have mercy on whoever does not have mercy on the people.
Al-Nuri, Mustadrak al-wasa段l (Qum: Mu誕ssisat Al al-Bayt, 1408 AH), vol. 9, p. 55, no. 10183

It is obvious that in contrast to what Baha段s claim this principle is in no way novel and even amongst atheists and those that do not believe in any religion, there are countless individuals that have made kindness and servitude to others the goal of their lives. So, what is the innovation of Baha置值lah and his religion?

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Unity of Religion

According to this principle and the aforementioned statements from Abdul Baha, if a religion causes enmity and hatred, its non-existence is better than its existence. Thus, it logically follows that if Babism and Bahaism caused enmity and hatred, they are subject to Abdul Baha's decree and their non-existence is preferred over their existence.

We will now proceed to show the many instances in which the Babi and Bahai creeds became a cause of enmity, hatred, and divisions.

1- Internal Disputes in the Babi and Bahai creeds

The history of Babism and Bahaism is filled with various enmities and conflicts between their leaders and followers. Much can be said about each conflict, but we will only refer to a small number of them below:

- The conflicts among the Babis over the title of Him Whom God Shall Make Manifest .
- The conflicts, feuds, and bloodshed between Bahaullah and his brother Mirza Yahya Subh Azal and their followers that resulted in the exile of the Azalis (the supporters of Mirza Yahya Subh Azal) to Cyprus and the Bahais to Palestine.
- The conflicts and clashes between Abdul Baha and his brother Mohammad `Ali Effendi.
- The disputes and arguments between Shoghi and those who opposed his successorship.
- The dispute between Ruhiyyih Maxwell (Shoghi's widow) and the Hands of the Cause with Mason Remey, the then president of the International Bahai Council.

Read about the Divisions in Bahais

2- Wars During the Bab's Era

When the Bab was imprisoned in Chihriq, Mohammad Shah of Qajar passed away and the princes and nobles of the court became preoccupied with the issues of succession. This put the country in a state of chaos and turmoil. The Babis took advantage of this situation and began to riot under the orders of the Bab. These riots eventually lead to three bloody wars in three different regions of Persia.

The first war began in the first days of the reign of Nasir al-Din Shah in the Fort of Sheikh Tabarsi in Mazandaran and was led by Mulla Husayn-i-Bushru'i and after his death by Mirza `Ali Barfurushi. These clashes have been described in detail in The Dawn Breakers:

The day had not yet broken when at the signal, "Mount your steeds, O heroes of God!" . . . Mulla Husayn and two hundred and two of his companions ran to their horses and followed Quddus . . . He forced his way through the gate and rushed into the private apartments of the prince.

Mulla Husayn . . . mounting his charger, gave the signal that the gate of the fort be opened. As he rode out at the head of three hundred and thirteen of his companions to meet the enemy, the cry of "Ya Sahibu'z-Zaman!" again broke forth. Mulla Husayn first charged the barricade which was defended by Zakariyyay-i-Qadi-Kala'i, one of the enemy's most valiant officers. Within a short space of time, he had broken through that barrier, disposed of its commander, and scattered his men. Dashing forward with the same swiftness and intrepidity, he overcame the resistance of both the second and third barricades, diffusing, as he advanced, despair and consternation among his foes. Undeterred by the bullets which rained continually upon him and his companions, they pressed forward until the remaining barricades had all been captured and overthrown.

The second clash occurred in the city of Nayriz with the uprising of Sayyid Yahya Darabi and this clash also left behind a large number of casualties.

The third clash occurred in Zanjan between the Babis and the government forces. The casualties in this conflict were at least 1800 from the Babi side:

I have heard it stated that one of the companions of Hujjat who undertook to record the names of those who had

suffered martyrdom, had left a written statement in which he had computed the number of those who had fallen prior to the death of Hujjat to be a thousand, five hundred and ninety-eight, whilst those who had suffered martyrdom afterwards were thought to have been in all two hundred and two persons.

Was the cause of these wars and massacres, anything other than the religion of the Bab and the beliefs of a group of Babis? Did these individuals not cause their own destruction, as well as that of many others, because they rioted and fought for their faith and the love they had for the Bab?

Babism, which is the root of Bahaism, openly ordered its followers to start wars and cause bloodshed.

Read about the Violence of Babis

In contrary to what Bahais claim in their history books and want non-Bahais to believe, the Babis were not a group of oppressed and peace-loving people who were merely protecting their women and children from the Persian government:

That humiliating episode was soon followed by a number of similar attempts on the part of the supporters of the governor, all of which utterly failed to achieve their purpose. Every time they rushed to attack the fort, Hujjat would order a few of his companions, who were three thousand in number, to emerge from their retreat and scatter their forces. He never failed, every time he gave them such orders, to caution his fellow-disciples against shedding unnecessarily the blood of their assailants. He constantly reminded them that their action was of a purely defensive character, and that their sole purpose was to preserve inviolate the security of their women and children. "We are commanded," he was frequently heard to observe, "not to wage holy war under any circumstances against the unbelievers, whatever be their attitude towards us."

The peaceful and oppressed face of the Babis and Bahais, as well as the historical narratives presented in the books authored by Nabil Zarandi (many of which were later used by Shoghi Effendi) should be taken with a grain of salt. Nabil Zarandi was one of the many people who had falsely claimed to be "the One Whom God Shall Make Manifest." The words of someone who tries to falsely attribute such a supposedly high station to himself should be met with healthy skepticism.

Furthermore, contrary to Nabil Zarandi's historical accounts, the orders of the Bab clearly advocated all forms of violence and blood shedding. The wars that the Babis were fighting were the direct result of the Bab's orders to burn non-Babi books, behead and massacre those who did not believe in him, and to destroy all monuments. Most of these wars were not the result of government oppression against the Babis, and what has been narrated about them in Bahai books carry with them a high amount of distortions and exaggerations.

Abdul Baha clearly announces: The utterance of the [book or religion] of Bayan in the day of the appearance of his Highness A`la (meaning the Bab) was to behead, burn the books, destroy the monuments, and massacre [everyone] but those who believed [in the Bab's religion] and verified it.

The savagery in the Bab's laws can clearly be seen in Bahaullah's words too:

The unbelievers and the faithless have set their minds on four things: first, the shedding of blood [beheading] ; second, the burning of books; third, the shunning of the followers of other religions; fourth, the extermination of other communities and groups. Now however, through the strengthening grace and potency of the Word of God these four barriers have been demolished, these clear injunctions have been obliterated from the Tablet and brutal dispositions have been transmuted into spiritual attributes.

Since the Babis denied Bahaullah's station, he refers to them as: "unbelievers and the faithless." Regarding killing and savagery, Abdul Baha says:

If religion causes killing and savagery it is not religion and having no religion is better than that. For religion is meant to be a cure. If a cure causes sickness then of course, no cure is better than it. Thus, if religion causes war and slaughter, then of course, it is better to have no religion.

According to these words, since the Bab gave orders for war, massacres, and plunder, then Babism is not a religion. But then the question arises, if Babism is not a religion, then what is Bahaism? Did Bahaism not arise as a continuation of Babism and as a result of the tidings of the Bab to Him Whom God Shall Make Manifest? Does Bahaism not proudly

present itself as the spritiual successor to Babism? If Babism is not a valid religion-which according to the current principle is not-then neither is Bahaism.

3- Conflicts During Bahaullah's Era

After Bahaullah put forth his claim of being the Bab's successor, he claimed the title of Him Whom God Shall Make Manifest and attracted a number of followers, disagreements arose between him and his brother Subh Azal, and their respective followers clashed and shed blood.

Bahaullah was forced to flee Baghdad and take refuge in the mountains of Sulaymaniyah near Mosul to escape his brother's followers. Under the alias Dervish Mohammad, he lived with the lifestyle of a dervish there for two years. Bahaullah uttered the following statements about this journey:

By the Righteousness of God! Our withdrawal contemplated no return, and Our separation hoped for no reunion. The one object of Our retirement was to avoid becoming a subject of discord among the faithful, a source of disturbance unto Our companions, the means of injury to any soul, or the cause of sorrow to any heart. Beyond these, We cherished no other intention, and apart from them, We had no end in view.

Bahaullah confesses that the proclamation of his authority had caused conflict among his friends and followers of his creed. Thus, he had no choice but to go into hiding to prevent this and for two years there was no news of him or his claims. Some might claim that these actions were justified and in accordance with the principle that is under consideration, for Bahaullah, in order to prevent hatred and enmity, refrained from preaching his religion altogether.

This argument is unacceptable, for, even though Bahaullah himself knew that proclaiming his authority would cause conflicts among his followers, he still returned after two years, even though he had said "Our withdrawal contemplated no return, and Our separation hoped for no reunion." Why did he once again put forth his claims of being the successor to the Bab and claimant to the title of Him Whom God Shall Make Manifest? Why did he engage in conflicts and quarrels with his brother, until the situation reached the point that they exchanged all sorts of profanities? Didn't Bahaullah himself not admit that

In these days, however, such odours of jealousy are diffused, that-I swear by the Educator of all beings, visible and invisible-from the beginning of the foundation of the world-though it hath no beginning-until the present day, such malice, envy, and hate have in no wise appeared, nor will they ever be witnessed in the future. For a number of people who have never inhaled the fragrance of justice, have raised the standard of sedition, and have leagued themselves against Us. On every side We witness the menace of their spears, and in all directions We recognize the shafts of their arrows.

According to Bahaullah's own statements, his claims-instead of bringing about unity and fellowship-brought about such a degree of hatred and jealousy that was unprecedented and will never occur again. Thus according to Bahaullah and Abdu'l-Baha that, "if religion is a cause of enmity and a cause of war, its absence is better, and a lack of religion is better than religion," it is obvious that having no religion is better than being a Bahai.

4- Clashes After Bahaullah's Death

If we analyze the issues of fellowship and hatred among Bahai's, we will see that even among the followers of Bahaullah there were many instances where there was no peace or love.

After Bahaullah's death, disputes arose among his children over the succession of their father. Even though he had ordered them to refrain from conflicts and disagreements, to respect each other and the other family members, and to refrain from saying obscenities to one another, his sons became engrossed in conflicts and accusations.

It is natural for normal people to have differences amongst each other after someone's death. What is difficult to understand is why should differences arise amongst individuals that preach the slogan of the Oneness of Humanity and those that claim they possess divine stations.

If religion must be a cause of fellowship and unity, then why did Abdul Baha refer to his brother with rude and impolite words like calf, dung beetle, the Devil, and Satan?

5- Bahai Attitude Toward Non-Bahais

We showed Bahai orders regarding non-Bahais and covenant-breakers in the previous chapter. Was there even a

speck of unity and fellowship in those words? Why is it that Abdul Baha insists that his father caused unity and fellowship while all facts show the contrary:

We consider Bahaullah to be the highest mentor of the human world. At a time that the darkness of division had overwhelmed the East and the nations of the East were in utter enmity and hatred, the religions were in utter avoidance with each other and thought of each other as impure and were always busy with war and quarrels, it was as this time that Bahaullah rose like the sun from the Eastern horizon. He invited all to kindness and socialization and commenced on advising and nurturing them, and guided [people] from all nations and faiths. He healed the different nations and faiths and made them reach utter unity and harmony, such that when you enter their communities you wouldn't know which is an Israelite and which a Muslim.

What do Bahais really believe in: interacting with followers of other faiths with kindness and affection or refraining from having any relations with non-Bahais?

How is it that the same Bahais that declare in their proselytization materials that the religion of every person is a personal matter, and our duty is to be kind to everyone, regardless of their religion or creed have their Prophet declare that:

Know that God has forbidden his friends from meeting with the polytheists (deniers of Bahaism) and hypocrites.

How is it that Bahaullah orders his followers to be kind to all in one place, but in another orders them to seek distance from non-Bahais and to be certain torment for them:

And you, oh friends of God, be clouds of grace for those who believe in God and his signs, and be certain torment for those who do not believe in God and are polytheists (deniers of Bahaism).

Why does Bahaullah-who claims religion must be a source of unity and fellowship-openly incite hatred in non-Bahais' hearts:

We did not want to meet you except to complete God's proof upon you and those who are around you so that the fire of hatred would dwell in your chest and the chest of those who do not believe in the Lord of the Lords.

And finally, why do Bahais treat covenant breakers in such a harsh manner?

6- Bahaullah and Peace

In contrast to what Bahais claim, Bahaullah had a violent history. Bahaullah had claimed to be a manifestation of Husayn the grandson of the Prophet Mohammad. Husayn was ruthlessly murdered by Yazid in cold blood. Bahaullah's actions were so violent while he was in Baghdad that according to his aunt, the people would recite the following verse of poetry when referring to him:

If Husayn Ali (Bahaullah) is the manifestation of Husayn the son of Ali (Prophet Muhammad's grandson), then a thousand blessings be upon the pure soul of Yazid [for killing him].

This attitude can clearly be seen in a letter that Abdul Baha wrote to his aunt. He unintentionally reveals his father's violent actions in the midst of praising him:

He threw an earthquake upon the pillars of Iraq and always left the people of discord (the Shia) in fear and apprehension. His grandeur had infiltrated the arteries and nerves to such an extent that not a single person dared to disapprove of him nor had the audacity to speak bad of him in the middle of the night in Karbala and Najaf (two cities in Iraq).

As his aunt explains, the reaction shown by the people was not due to Bahaullah's grandeur, but because of him and his followers' violent acts:

They gathered a group of hooligans from different provinces of Iran and from the same places fugitives who had never believed in any religion and had no faith in any prophet and had no work but manslaughter and had no occupation but stealing peoples' property. Even though they claimed they were following [the customs] of Husayn (the grandson of the Prophet Mohammad who was ruthlessly murdered by Shimr on the orders of Yazid) they summoned a group of Shimr-like people around themselves. The breath of any soul who uttered anything but what they were satisfied with was suffocated. They beat any head which made the slightest sound other than accepting their guardianship. They cut

every throat which showed other than humbleness towards them. They pierced every heart which had love toward other than them . . .

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Unity of Religion

IMRAN SHAYKH, JAN 2016 FEEDBACK

Abdul Baha says: If religion is a cause of enmity and a cause of war, its absence is better, and a lack of religion is better than religion. Rather, it must be the opposite. Religion must be a cause of fellowship and a cause of relations between the masses of humanity.
Abdul Baha, Khatabat (Tehran), vol. 2, p. 146

If religion causes divisions, its non-existence is preferred.
Abd al-Hamid Ishraq Khawari, Payam-i malakut, p. 59

If God sends a prophet and group of people reject Him and resort to conflicts and enmity, can it be said that God has sent a religion in vain, and the non-existence of that religion is better than its existence? Or can the conflicts caused by the opponents be a cause to doubt the divinity of the message?

Were many Prophets not forced to resort to war in the process of bringing about divine goals? Were many not tortured or killed in the process of spreading their message? Should we doubt all these religions and question their validity because of these conflicts? Are the reactions of people toward a religion a criterion for determining its validity?

For all we know, every single religion that was announced by God, became a cause for war and conflict because people automatically took sides and opposed each other. Most religions even had laws and orders about the methods and means of going to war with their opponents. According to the current Baha'i teaching, all these religions are void and rejected. This is totally illogical, irrational, unjustified, and unacceptable.

It is up to you to draw your own conclusions!

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Unity of Religion

IMRAN SHAYKH, JAN 2016 FEEDBACK

"Contradiction has and will not ever have a way in the sanctified realm of the Divine Manifestations."

Bahaullah, Badi, p. 126

1. Is the Principle "Religion Must Be the Source of Unity and Fellowship in the World" New?

Abdul Baha: This is a new principle brought forth by my father.
"He sets forth a new principle for this day in the announcement that religion must be the cause of unity, harmony and agreement among mankind. If it is the cause of discord and hostility, if it leads to separation and creates conflict, the absence of religion would be preferable in the world," Abdul Baha, The Promulgation of Universal Peace, p. 454-455

Abdul Baha: All prophets came to create love and kindness among the people.
"All the Prophets came to nurture the people so that the immature individuals could reach maturity and to bring about kindness and love among the people, not hatred and enmity," `Abd al-Hamid Ishraq Khawari, Payam-i malakut, p. 65.

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2. Is Babism a Religion?

Abdul Baha: If religion causes enmity and war, it is not a religion.
"Religion must be the cause of unity and fellowship. If religion causes enmity it will have no result and having no religion is better. For it becomes the cause of enmity and hatred between humanity and whatever causes enmity is hated by God and whatever causes unity and fellowship is accepted and praised. If religion causes killing and savagery it is not religion and having no religion is better than that. For religion is meant to be a cure. If a cure causes sickness then of course, no cure is better than it. Thus, if religion causes war and slaughter, then of course, it is better to have no religion," `Abd al-Hamid Ishraq Khawari, Payam-i malakut, pp. 44-45

Ponder on: The conflicts among the Babis over the title of Him Whom God Shall Make Manifest. The massacres and bloody wars that were started on the Bab's orders in three different parts of Iran. The Bab's orders to behead and massacre those who did not believe in him.
Twenty seven people among the Babis brought themselves forth as the Promised One in the Book of Bayan, such as Mirza Yahya Subhe Azal, Mirza Husayn `Ali Nuri (Bahaullah), Mirza Asad-Allah Dayyan, Mirza Muhammad Nabil Zarandi, Mirza Ghugha Darwish, and Sayyid Baqir Hindi. See Muhammad `Ali Fayzi, Hazrat Bahaullah, pp. 103-104.
See Nabil Zarandi, The Dawn-Breakers: Nabil's Narrative of the Early Days of the Baha'i Revelation, chapters XIX, XXII, XIV.
"The utterance of the [book or religion] of Bayan in the day of the appearance of his Highness Ala (meaning the Bab) was to behead, burn the books, destroy the monuments, and massacre [everyone] but those who believed [in the Bab's religion] and verified it," Abdul Baha, Makatib (Egypt: 1330 AH), vol. 2, p. 266; "The unbelievers and the faithless have set their minds on four things: first, the shedding of blood [beheading]; second, the burning of books; third, the shunning of the followers of other religions; fourth, the extermination of other communities and groups. Now however, through the strengthening grace and potency of the Word of God these four barriers have been demolished, these clear injunctions have been obliterated from the Tablet and brutal dispositions have been transmuted into spiritual attributes." Bahaullah, Tablets of Bahaullah Revealed After the Kitab-i-Aqdas, p. 91

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3. Were the Babi Wars Solely Defensive?

Baha'i History books: The Bab's followers were a peaceful oppressed people who only defended their women and children against the evil Persians.
"That humiliating episode was soon followed by a number of similar attempts on the part of the supporters of the governor, all of which utterly failed to achieve their purpose. Every time they rushed to attack the fort, Hujjat would order a few of his companions, who were three thousand in number, to emerge from their retreat and scatter their forces. He never failed, every time he gave them such orders, to caution his fellow-disciples against shedding unnecessarily the blood of their assailants. He constantly reminded them that their action was of a purely defensive character, and that their sole purpose was to preserve inviolate the security of their women and children. "We are commanded," he was frequently heard to observe, "not to wage holy war under any circumstances against the unbelievers, whatever be their attitude towards us," Nabil Zarandi, The Dawn-Breakers: Nabil's Narrative of the Early Days of the Baha'i Revelation, p. 546

Bahaullah and Abdul Baha: The Bab gave the order to massacre and behead all non-Babis.
"The utterance of the [book or religion] of Bayan in the day of the appearance of his Highness Ala (meaning the Bab) was to behead, burn the books, destroy the monuments, and massacre [everyone] but those who believed [in the Bab's religion] and verified it," Abdul Baha, Makatib (Egypt: 1330 AH), vol. 2, p. 266; "The unbelievers and the faithless have set their minds on four things: first, the shedding of blood [beheading]; second, the burning of books; third, the shunning of the followers of other religions; fourth, the extermination of other communities and groups. Now however, through the strengthening grace and potency of the Word of God these four barriers have been demolished, these clear injunctions have been obliterated from the Tablet and brutal dispositions have been transmuted into spiritual attributes." Bahaullah, Tablets of Bahaullah Revealed After the Kitab-i-Aqdas, p. 91.

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4. Is Baha'ism a Religion?

Abdul Baha: If a religion causes divisions it is not a religion.
"Religion should create unity and create links between the hearts. Jesus and the other divine prophets came to create unity and fellowship. If religion causes divisions, its non-existence is preferred.," `Abd al-Hamid Ishraq Khawari, Payam-i malakut, p. 59.

Ponder On: The conflicts between Bahaullah and his brother Mirza Yahya. The conflicts between Abdul Baha and his brother Muhammad `Ali. The disputes between Shoghi and those who opposed his successorship. The dispute between Ruhiyyih Maxwell and Mason Remey.
The conflicts, feuds, and bloodshed between Bahaullah and his brother Mirza Yahya Subhe Azal and their followers resulted in the exile of the Azalis (the supporters of Mirza Yahya Subhe Azal) to Cyprus and the Baha'is to Palestine. Bahaullah had willed that his successor would be Ghusn Azam (Abdul Baha') and after him Ghusn Akbar (Abdul Baha's brother Muhammad `Ali): "God has destined the station [for] Ghusn Akbar after his position (meaning Abdul Baha'), for He is the Commanding Wise. We chose the Akbar after the Azam, an order from the All Knowing and Aware (God). All must show kindness towards the two Ghusns . . . All must respect and admire the two Ghusns," Bahaullah, Majmu`iy-i alwah-i mubarak-ih, pp. 302-303. After Bahaullah's death the two brothers differed on the amount of authority they had and fights ensued between them and their followers.
According to Bahaullah's orders the successor after Abdul Baha was supposed to be his brother Ghusn Akbar. Abdul Baha disobeyed this decree and instead appointed his own grandson Shoghi Effendi as his successor. This resulted in many differences and conflicts between Shoghi and many Baha'is who didn't accept his authority.
In contrast to what Abdul Baha had prophesized, Shoghi was sterile and had no children to succeed him. In a bid to become his successor, an internal conflict erupted between Bahaullah's followers. Amongst these conflicts, the most intense was the one between Shoghi's widow (Ruhiyyih Maxwell) and Mason Remey (President of the International Baha'i Council). Mason Remey claimed that the UHJ established by Ruhiyyih Maxwell was illegitimate and in a countermove the UHJ excommunicated Mason Remey from the Baha'i community.

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5. Is Baha'ism the Cause of Hatred and Having No Religion Is Better than Being a Baha'i?

Abdul Baha: If religion causes enmity and hatred it is not a religion.
"Religion must be the cause of unity and fellowship. If religion causes enmity it will have no result and having no religion is better. For it becomes the cause of enmity and hatred between humanity and whatever causes enmity is

hated by God and whatever causes unity and fellowship is accepted and praised. If religion causes killing and savagery it is not religion and having no religion is better than that. For religion is meant to be a cure. If a cure causes sickness then of course, no cure is better than it. Thus, if religion causes war and slaughter, then of course, it is better to have no religion," `Abd al-Hamid Ishraq Khawari, Payam-i malakut, pp. 44-45.

Bahaullah: When I claimed to be He Whom God Shall make Manifest, such hatred and envy occurred that had never existed to such a degree from the beginning of creation and never will occur again. I want to incite the fire of hatred in the chest of non-Bahais.
"In these days, however, such odours of jealousy are diffused, that-I swear by the Educator of all beings, visible and invisible-from the beginning of the foundation of the world-though it hath no beginning-until the present day, such malice, envy, and hate have in no wise appeared, nor will they ever be witnessed in the future," Bahaullah, The Kitab-i-Iqan, p. 249.
"We did not want to meet you except to complete God's proof upon you and those who are around you so that the fire of hatred would dwell in your chest and the chest of those who do not believe in the Lord of the Lords," Bahaullah, Athar-i Qalam-i Ala, vol. 1, no. 97, p. 339.

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6. Are Other Peoples' Beliefs Any of Our Business?

Abdul Baha: Other people's beliefs are none of our business. Issues of faith are relevant to God and he will handle them on the Day of Judgment. God has not made us the police of the peoples' actions.
"Why should we say this [person] is a follower of Moses and that [person] a follower of Jesus, this [person] is a follower of Mohammad, and that [person] is a follower of Buddha? This is none of our business. God has created everyone and it is our duty to be kind to all. Belief related issues are God's business and he will give rewards and punishments on the Day of Judgment. God has not made us in charge of them," Abdul Baha, Khatabat (Tehran), vol. 2, pp. 284-285.

Bahaullah: Torment the deniers of Bahaism.
""And you, oh friends of God, be clouds of grace for those who believe in God and his signs, and be certain torment for those who do not believe in God and are polytheists (deniers of Baha'ism)," Bahaullah, Majmu`iy-i alwah-i mubarak-ih, p. 216.

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7. Befriending the Enemies or Being like Flame of Fire to Them?

Bahaullah: "If, God forbid, you have an enemy, do not see him as an enemy but rather a friend. Deal with your friends in the same way you deal with your enemy."
Abdul Baha, Khatabat (Egypt), vol. 1, p. 154.

Bahaullah: "Be like a flame of fire to my enemies and a river of eternal life to my friends." "We did not want to meet you except to complete God's proof upon you and those who are around you so that the fire of hatred would dwell in your chest and the chest of those who do not believe in the Lord of the Lords."
Bahaullah, Ad`iyyih-i Hazrat-i mahbub (Egypt: Published by Faraj-Allah Dhaki al-Kurdi, 1339 AH), p. 184. Bahaullah, Athar-i Qalam-i Ala, vol. 1, no. 97, p. 339.

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8. Kindness or Violence?

Abdul Baha: When everyone was in utmost hatred and spite, Bahaullah invited the word to kindness and fellowship and brought about unity and agreement.
"We consider Bahaullah to be the highest mentor of the human world. At a time that the darkness of division had overwhelmed the East and the nations of the East were in utter enmity and hatred, the religions were in utter avoidance with each other and thought of each other as impure and were always busy with war and quarrels, it was as this time that Bahaullah rose like the sun from the Eastern horizon. He invited all to kindness and socialization and commenced on advising and nurturing them, and guided [people] from all nations and faiths. He healed the different nations and faiths and made them reach utter unity and harmony, such that when you enter their communities you wouldn't know which is an Israelite and which a Muslim," Abdul Baha, Khatabat (Tehran), vol. 2, p. 54.

Bahaullah's Sister: Bahaullah and his followers murdered many people in Baghdad.
"They gathered a group of hooligans from different provinces of Iran and from the same places fugitives who had never believed in any religion and had no faith in any prophet and had no work but manslaughter and had no occupation but stealing peoples' property. Even though they claimed they were following [the customs] of Husayn (the grandson of the Prophet Muhammad who was ruthlessly murdered by Shimr on the orders of Yazid) they summoned a group of Shimr-like people around themselves. The breath of any soul who uttered anything but what they were satisfied with was suffocated. They beat any head which made the slightest sound other than accepting their guardianship. They cut every throat which showed other than humbleness towards them. They pierced every heart which had love towards other than them," `Izziye Khanum (Khanum Buzurg), Tanbih al-na'imin, pp. 11-12.

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9. Is Religion a Cause of Fellowship or Fear?

Abdul Baha: Religion must be a cause of fellowship. It must cause kindness. It must cause links among humanity.
"The third principle of his highness Bahaullah is that religion must be the source of fellowship. It must cause links among humanity," Abdul Baha, Khatabat (Tehran), vol. 2, p. 146.

Abdul Baha: In Iraq, Bahaullah had caused such fear in the heart of the Muslims, that not a single person dared to protest against him.
"He threw an earthquake upon the pillars of Iraq and always left the people of discord (the Shia) in fear and apprehension. His grandeur had infiltrated the arteries and nerves to such an extent that not a single person dared to disapprove of him nor had the audacity to speak bad of him in the middle of the night in Karbala and Najaf," Abdul Baha, Makatib (Egypt), vol. 2, p. 177

Bahaullah: Once my followers conquer the lands they will cleanse them from non-Bahais and everyone will fear them!
"God will soon take out from the sleeves of power the hands of strength and dominance and will make the Servant (Bahaullah) victorious and will cleanse the earth from the filth of every rejected polytheist (deniers of Baha'ism). And they will stand by the cause and will conquer the lands using my mighty eternal name and will enter the lands and they will be feared by all the servants," Bahaullah, Athar-i Qalam-i Ala, vol. 2, no. 90, p. 587.

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Religion Must be Source of Unity

IMRAN SHAYKH, FEB 2016 FEEDBACK

1)Is "Religion Must be the Source of Unity and Fellowship" a new principle?

All of God's Prophets made effort to mend conflicts among humanity and cause unity and fellowship among them. Examples from Zoroastrianism, Christianity, and Islam were brought forth. Abdul Baha also confessed that this principle has existed in all religions. It is obvious that this principle is not a new discovery made by the Baha'is.

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2) Did the leaders of Baha'ism act upon this principle?

According to the sayings of Abdul Baha, if a religion causes war and enmity, its inexistence is better than its existence. The history of Babism and Baha'ism displays a great deal of bloodshed and conflicts between the followers of these groups and those that opposed them. These conflicts even existed between Baha'i leaders in a bid to become successors to their predecessors.

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3) Is this principle rational and logical?

Throughout history, many ignorant people have stood up against God's prophets and have opposed them. These oppositions resulted in wars and conflicts. Can we say that because these religions brought about war, it would have been fundamentally better for these Prophets not to have come altogether?

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Independent Investigation of Truth

IMRAN SHAYKH, AUGUST 2016 FEEDBACK

"The fifth Bahai principle is that sexual prejudice, religious prejudice, spiritual prejudice, national prejudice, and political prejudice are the destroyers of human foundations and any form of prejudice ruins the basis of humankind. Not until these prejudices are removed, will the human world attain tranquility. The proof for [this claim] is that all wars and battles and all enmities and hatreds which have occurred amongst humans were either the result of national prejudice or the result of political prejudice. The human world has not seen peace for 6000 years and the reason for this lack of peace is these prejudices. Until there is prejudice, there will be war, there will be hatred, there will be enmity, and there will be inconvenience. If the human world is to attain comfort, we must dump all these prejudices or else tranquility will be impossible."

The definition of the Removal of Prejudice is that all forms of prejudice, whatsoever, must be put aside.

Abdul Baha says: National prejudice is also [rooted in] pure ignorance. For the surface of Earth is a single nation and all of planet earth is man's home. Man has created these limits and borders and these limits and borders did not exist in nature . . . as for economical prejudice, it is obvious that the increase in international relations and exchanging goods and every economical center which is created in any land, will inevitably expand to other lands and general welfare will show itself. So, why have prejudice? But regarding political prejudice, God's policies must be followed and it is very clear that divine policies are grander than human policies. We must follow divine policies for He is the same to all people and has no difference. He is the base of all divine religions.
Abdul Baha, Makatib (Egypt), vol. 3, pp. 105-106

Let us embark on the journey to check out this principle of Removal of All Prejudices.

The articles have been based on the book "Avaze Dohol" - the Beating of the Drum by Masoud Basiti, Zahra Moradi.

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Independent Investigation of Truth

IMRAN SHAYKH, AUGUST 2016 FEEDBACK

Abdul Baha claims this principle is new: A new religious principle is that prejudice and fanaticism - whether sectarian, denominational, patriotic or political - are destructive to the foundation of human solidarity; therefore, man should release himself from such bonds in order that the oneness of the world of humanity may become manifest.
(Abdul Baha, The Promulgation of Universal Peace, p. 455)

As we already mentioned, Baha'u'llah had grown up in a Shia community and for years, was under the influence of those beliefs. The Shia belief about prejudice and zeal states that not all kinds of zeal are undesirable. Showing zeal towards what is right and is logically and rationally correct is by no means bad. On the other hand, having indiscriminate prejudice on race, incorrect beliefs, and even one's family must be put aside. The third Shia Imam explains it like this

Prejudice [is bad] when it results in a sin. For instance, [regarding tribal prejudice], if a man regards the worst person in his tribe better than the best person from another tribe, this is prejudice, but if a person loves his tribe this is not prejudice. Another form of prejudice is when a man assists his tribe in oppressing [another group].
(Al-Kulayni, al-Kafi, vol. 2, p. 308)

This is how the Prophet of Islam describes the outcome of having prejudice: He who has prejudice or others show prejudice because of him, then he has removed the necklace of faith from his neck (meaning he no longer has any faith).
(Al-Kulayni, al-Kafi, vol. 2, p. 308)

The Baha'i view about prejudice has elements borrowed from Shia Islam combined with a fair amount of illogical extremism. This extremism, which regards all prejudice and zeal void irrespective of their outcome, is to an extent novel, but nevertheless unjustifiable.

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A quick review of Bahai scripture and history shows that Bahai leaders have shown great a great amount of prejudice regarding different matters. We will now enumerate some of these instances:

1- The Bab

Some of the most extreme and most violent prejudice and zeal in Bahai history can be found in the laws and actions of the Bab:

The order to destroy all non-Babi books.
The order to destroy all monuments.
The order to exile or massacre all non-Babi people.
Prohibition of teaching any book but those that the Bab had revealed.
The order to confiscate the wealth of non-Babis.

References for above:

- *The Bab, Farsi Bayan: "Chapter six of the sixth unit which is about destroying all books but those that have been written or will be written about this order (meaning the Bab's creed)."*
- *"The utterance of the [book or religion] of Bayan in the day of the appearance of his Highness A`la (meaning the Bab) was to behead, burn the books, destroy the monuments, and massacre [everyone] but those who believed [in the Bab's religion] and verified it," Abdul Baha, Makatib (Egypt: 1330 AH), vol. 2, p. 266*
- *The Bab, Farsi Bayan: "The sixteenth chapter of the seventh unit which is about [the decree] that all rulers who rise who are [followers] of the religion of the Bayan, leave no-one in their land who is not a follower of this religion. This is compulsory upon all the people too"; "The utterance of the [book or religion] of Bayan in the day of the appearance of his Highness A`la (meaning the Bab) was to behead, burn the books, destroy the monuments, and massacre [everyone] but those who believed [in the Bab's religion] and verified it," Abdul Baha, Makatib (Egypt: 1330 AH), vol. 2, p. 266.*
- *The Bab, Farsi Bayan: "The tenth chapter of the fourth unit which is about [the decree] that it is prohibited to teach any book but the book of Bayan."*
- *The Bab, Farsi Bayan: "The fifth chapter of the fifth unit which is about the decree of taking the property of those who do not believe in [the religion] of Bayan and giving it back if they become believers in this religion, except in the lands where taking [property] is not possible."*

Even with all these savage and irrational laws, Bahai prejudice and zeal towards the Bab is so great that he is regarded by them as one of the greatest prophets of God. Bahaullah had so much zeal with respect to the Bab that he had uttered that a single word from his book was more dear to him than anything in the skies and on the earth.
"I [swear by] He who in His hand is my soul and my essence, a single letter from the Bayan is dearer to me than everything that is in the heavens and the earth," Asad-Allah Fazil Mazandarani, Asrar al-athar khususi, vol. 5, p. 333.

2- Removal of Prejudice: Only for Non-Bahais

If all prejudice and zeal must be put aside, even religious zeal, then Bahais too, must put aside their religious beliefs and stop preaching their religion to others. As we previously showed, when Abdul Baha speaks about setting aside religious prejudice, he only addresses non-Bahais:

Zoroastrians say we are right, Jews say we are right, Christians say we are right, and Buddhists say we are right. How can the [one who is really] right be shown? The follower of Moses must put aside prejudice, the Christian must put aside prejudice, and the Buddhist must put aside prejudice. Not until this is performed will it be possible to expose the truth . . . [no one] should have prejudice.
Abd al-Hamid Ishraq Khawari, Payam-i malakut, p.18.

Why have Bahais been excluded from this order? Why shouldn't they too put aside prejudice? Why don't Bahais practice what they preach? Why does Abdul Baha state that words needs actions but his own words remain only as words:

Words need actions. Words without actions are like a bee without honey or a tree without fruits.
Riyaz Qadimi, Gulzar-i ta `alim Bahai, p. 1.

3- Bahai Attitude Toward Deniers

The Bahai corpus is filled with sentences about the need to put aside all prejudice. For example: Keep aloof from the scent of ignorant prejudice, enmity, vulgar hatred, and sexual, national and religious delusions, for they are all against God's religion and His satisfaction and will deprive mankind of God's graces . . . do not have the slightest hatred towards anyone from any nation, religion, tribe, sex, or land, rather show utmost compassion and friendship.
Riyaz Qadimi, Gulzar-i ta `alim Bahai, pp. 366-367

But when it concerns Bahaism directly, this is no longer the case and a very disturbing prejudice can be seen in Bahaullah's orders: We must avoid deniers in all affairs and must not become fond of them or sit and converse with them even for a moment, for by God the [effect of] evil individuals on pure individuals is like fire on dry wood and heat on cold snow.
Abd al-Hamid Ishraq Khawari, Ma'idiy-i asimani, vol. 8, pp. 39.

We showed many other similar quotes in the second chapter.

4- Baha'is Have No Prejudice but Non-Baha'is Are Bastards

Abdul Baha says: Praise God that you have accepted this great affair that is the light of the horizons and the promoter of the oneness of humanity. You detest all prejudice and show utmost compassion and kindness to all religions. You love all humanity.
Abdul Baha, Makatib (Egypt), vol. 3, pp. 81-82.

We must not desire ourselves and must regard others as better than ourselves, even those who are not believers . . . we must see all people superior to ourselves . . . we must see other peoples shortcomings as our own shortcomings for if we didn't have shortcomings ourselves we couldn't have seen the shortcomings of others. Man must always see himself as imperfect and others perfect.
Abd al-Hamid Ishraq Khawari, Ganjiniy-i Hudud wa ahkam, chap. 49, p. 326-327

The falsity of the claims of having no prejudice and loving all humanity can be seen when we compare Abdul Baha's words with those of his father. As we showed in chapter two, Bahaullah regards all those who deny him as being bastards.

5- Baha'is Have No Prejudice but Non-Baha'is Are Animals

According to Bahaullah non-Bahais are animals: Today, according to the decree of the Point of Bayan (meaning the Bab), those individuals who turn away from this Novel Affair (meaning Bahaism) are deprived of the garb of being called and described [as humans?] and are assembled and mentioned as animals in the presence of God.
Bahaullah, Badi`, p. 213.

Non-Bahais must be viewed as earthworms and their sound is the buzz of flies . They are mentioned among the livestock .

- *"Do not see the polytheists (deniers of Bahaism) but as earthworms and their sounds but the buzzing of flies," Bahaullah, Athar-i Qalam-i A `la, vol. 1, no. 20, p. 183.*
- *"O group of polytheists (deniers of Bahaism), if you take pride in your name remaining amongst the animals or being mentioned amongst the livestock, then take pride in that for you are worthy of it," Bahaullah, Athar-i Qalam-i A `la, vol. 2, no. 81, p. 452.*

Instead of preaching to non-Bahais, Abdul Baha should have reminded his father that: This century, is the century of progress. These prejudices are unjustified. These are rooted in ignorance.
Abd al-Hamid Ishraq Khawari, Payam-i malakut, p. 25

Is considering non-Bahais to be non-humans not a clear sign of prejudice? Whose words should Bahais adhere to? Abdul Baha who claims prejudice is rooted in ignorance? Or Bahaullah who insists on having prejudice?

6- Baha'is Are Jewels and Other People Worthless Rocks

If any creed or group had claimed that they themselves were jewels and all other people were worthless pieces of

rock, would Bahais not have expressed their dissatisfaction because of such blatant prejudice? Why is it acceptable for Bahaullah to utter such words:

My friends are the pearls of [this] order and all others are earthly pebbles . . . a single one of these (Bahais) is more precious than a million others (non-Bahais).
Abd al-Hamid Ishraq Khawari, Ma'idiy-i asimani, vol. 4, p. 353

Why must one show such ignorance, as Abdul Baha puts it, by having all this prejudice:

We must neither say bad things nor quarrel. We must know that all are the servants of one God and are encompassed with his sea of mercy . . . see how ignorant people can be by being prisoners of such prejudice.
Abd al-Hamid Ishraq Khawari, Payam-i malakut, p. 25

Even though the words of the leaders of this creed have a high degree of prejudice in them, Abdul Baha announces with great pride that: We must thank God a hundred thousand times every moment, that thank-god, we have been freed from ignorant prejudice and are kind to all of God's sheep.
Abdul Baha, Makatib (Egypt), vol. 3, p. 43

7- Non-Bahais Inherit Nothing from Bahai Parents

If in the Bahai creed, religious prejudice has really been abolished, and all people, regardless of their religion have equal rights, then why are non-Bahais deprived of their share of inheritance from their deceased parents?
"Bahaullah states that non-Bahais have no right to inherit from their Bahai parents or relatives," Bahaullah, The Kitabi Aqdas, p. 184 And why does Abdul Baha insist that there are equality of rights:

There is equality between people and complete brotherhood. Justice implies that the rights of humankind be protected and preserved and all have equal rights.
Abd al-Hamid Ishraq Khawari, Payam-i malakut, p. 30

How can such discriminatory laws be considered just and manifestations of complete brotherhood? How are they not examples of clear religious prejudice? Perhaps Bahaullah has a totally new definition for prejudice.

8- Baha'is Have No Prejudice but All Non-Baha'is Are Ignorant and Unreasonable

We have quoted Bahaullah multiple times saying only Bahais can be referred to as knowledgeable and reasonable. If this is not prejudice, then what is it? Is this the meaning of not seeing ourselves superior to others, as described below:

One of Bahaullah's teachings is mutual aid between humans. This aid is much greater than equality. It means that not only one must not see himself superior to others; rather, he must sacrifice his life and belongings for other people.
Abdul Baha, Makatib (Egypt), vol. 3, p. 107

9- Racial prejudice in Bahai teachings

As we already pointed out in the second chapter, there exists a certain degree of racial prejudice in the Bahai scripture. For instance Abdul Baha believes that Turks deserve ridiculous answers and all Africans are like savage wild animals that are cows with human faces until they are nurtured.

- *"When Djemal Pasha . . . reached Acre and asked to see me, I mounted a donkey and headed for his home. As soon as he saw me, he greeted me and sat me next to him and without hesitation said: "You are a corrupter of religion and that is why the government of Iran exiled you here . . ." I thought to myself that he is a Turk and I must give him a ridiculous and silencing answer," Asad-Allah Fazil Mazandarani, Asrar al-athar khususi,vol. 3,p. 42-43*
- *"The inhabitants of a land like Africa are all like wild savages and land-dwelling animals that lack common-sense and knowledge and are all wild. There is not a single wise and civilized person among them," Abdul Baha, Makatib (Egypt), vol. 1, pp. 331*
- *"The wild tribes have no superiority over animals. For example, what is the difference between African blacks and American blacks? The [black Africans] are cows that God has created with human faces. The [black Americans] are civilized, intelligent, and have culture," Abdul Baha, Khatabat (Tehran), vol. 3, p. 48.*

10- Sexual Prejudice

Although Bahais preach for equality between men and women, their laws show a great degree of prejudice and

discrimination towards women and women are regarded inferior to men. For example, they take a smaller share of inheritance and cannot be a member of the Universal House of Justice. We will present many other examples in the tenth chapter.

- *"A woman's question was referred to him who had asked why hasn't God made any woman Prophets and why have all Divine Manifestations been men. He answered, 'Although women and men share the same capacities and abilities, there is definitely no doubt that men are superior and stronger. Even in animals like pigeons, sparrows, peacocks, and other [birds] this advantage is visible,'" Mahmud Zaraqani, Bada'i` al-athar, vol. 1, p. 153.*
- *The deceased's property are split into 2520 portions. Out of these, 1080 are for the children, 390 for the wives, fathers 330, mothers 270, brothers 210, sisters 150, teachers 90 (Abd al-Hamid Ishraq Khawari, Ganjiniy-i Hudud wa ahkam, chap. 10, p. 117-119).*
- *Abd al-Hamid Ishraq Khawari, Ganjiniy-i Hudud wa ahkam, chap. 27, p. 219.*

With all these forms of prejudice, Abdul Baha still insists that: To reach the goal of (removing prejudice) we strive . . . but others just talk.
Abd al-Hamid Ishraq Khawari, Payam-i malakut, p. 99

Yes they strive. They strive by saying non-Bahais are like dry wood that are only worthy of fire, no socializing is allowed with them, and the earth will be cleansed from their filth when the Bahai kingdom materializes.

- *"Anyone who has a garden will not allow the dry trees to remain in the garden and will definitely cut them and throw them in fire, for dry wood is only worthy of fire. Thus, O inhabitants of my orchard, protect yourselves from the wicked poisonous breath and void breeze which is socializing with the polytheists (deniers of Bahaism) and the unaware (ghafil)," Abd al-Hamid Ishraq Khawari, Ma'idiy-i asimani, vol. 8, p. 39.*
- *"Do not socialize with those who deny God (meaning non-Bahais) and his signs and keep away from their kind," Abd al-Hamid Ishraq Khawari, Ma'idiy-i asimani, vol. 8, p. 39; "In it incumbent on ever soul to keep away from the wicked breath of the polytheists (deniers of Bahaism)," Abd al-Hamid Ishraq Khawari, Ma'idiy-i asimani, vol. 8, p. 39; "Know that God has forbidden his friends from meeting with the polytheists (deniers of Bahaism) and hypocrites," Abd al-Hamid Ishraq Khawari, Ma'idiy-i asimani, vol. 4, p. 280. for more quotes refer to chapter 2.*
- *"God will soon take out from the sleeves of power the hands of strength and dominance and will make the Servant (Bahaullah) victorious and will cleanse the earth from the filth of every rejected polytheist (deniers of Bahaism). And they will stand by the cause and will conquer the lands using my mighty eternal name and will enter the lands and they will be feared by all the servants," Bahaullah, Athar-i Qalam-i A`la, vol. 2, no. 90, p. 587*

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Not all forms of prejudice and zeal can be considered bad. For instance, national prejudice and zeal, in times of foreign intervention, is by no means detestable, rather it is necessary. Bahaullah even detests national prejudice and pride:

There is no pride in loving ones country, rather [there is only pride] in loving the whole world.
(Bahaullah, Ishraqat wa chand lauh digar, pp. 20-21.)

Abdul Baha further advocates this belief: We title every fenced patch [of land] homeland and fancifully call it mother[land], whilst planet Earth is everybodys mother[land], not this fenced patch. We live a few days on this earth and will finally be buried in it. It is our eternal grave. Is it reasonable to shed blood over this eternal grave and rip each-other apart? Of course not! Neither God is satisfied with nor does any rational person admit [such a thing]. Pay attention to the blessed animals which have no territorial disputes and have complete friendship with one-another and live in groups. For instance, if an eastern pigeon, a western pigeon, a northern pigeon, and a southern pigeon, come together at a single location, they immediately show affection to each other. All blessed animals and birds are like this too. As for predatory animals, as soon as they see each other, they attack and tear one another apart. It is impossible for them to live in a unit land.
(Abdul Baha, Makatib (Egypt), vol. 3, pp. 105-106.)

Are our mother lands just a patch of fenced off earth that we shouldnt care about? Should we only care about the earth as a whole? If a foreign force invades us what do we do? Lay down our arms, and allow them to invade, just like what Abdul Baha did when the British invaded Palestine?

History shows that this attitude is not limited to laying down arms and in extreme cases results in serving the enemy. It was because of this attitude that Abdul Baha was awarded the title of Knighthood for his service to the invading forces.
(Bahais relate Abdul Bahas Knighthood to humanitarian services. This title is given to a person who serves the British Empire, not to someone who provides humanitarian services to people being oppressed under an invading army. What is more ironic, is the fact that the title of knighthood is provided by the invading forces, not the defenders.)

The same invading forces who in a few years, would lay the foundations for a nation whose very foundations were based on national and tribal prejudice: A Jewish country for a Jewish people. Is this how prejudice is removed?

This attitude was not only limited to Abdul Baha.1 During the Russian wars with Persia, Bahaullah was imprisoned for his alleged role in plotting to kill Nasir al-Din Shah. In a series of events, whose reason was never revealed, the Russian government exerted pressure on the Iranian government to free Bahaullah from prison. These efforts bore fruit and Bahaullah was released after four months. A tablet was revealed by Bahaullah to thank the Russian government:

In the days when this Wronged One was sore-afflicted in prison, the minister of the highly esteemed government (of Russia) - may God, glorified and exalted be He, assist him! - exerted his utmost endeavor to compass My deliverance. Several times permission for My release was granted. Some of the ulamas of the city, however, would prevent it. Finally, My freedom was gained through the solicitude and the endeavor of His Excellency the Minister . . . His Imperial Majesty, the Most Great Emperor-may God, exalted and glorified be He, assist him!-extended to Me for the sake of God his protection-a protection which has excited the envy and enmity of the foolish ones of the earth.
(Shoghi Effendi, God Passes By, p. 106)

Pay attention to Bahaullahs prayers for the Russian government. He asks God, twice, to "assist" the government whose country is invading his homeland! Why? Only because they secured his release from prison. Bahaullah doesnt even care that this government is the same government who is responsible for the deaths of thousands of people in his homeland in their bid to conquer it and take over its natural resources. It seems that the only thing he cares about is his own freedom.

Bahaullah claims that the Russians extended their protection for him "for the sake of God." One wonders if the

Russians truly offered protection for the followers of a group who were inciting civil war in a country that they were at war with, merely "for the sake of God".

This does not mean that prejudice and zeal are justified in every case. Extreme neutrality is just as problematic as extreme prejudice. Defending ones country, family, or tribe during certain times of danger does not mean that one should defend every unjust action that happens in it. Clearly this is not a case of black and white.

Would it not have been better if Bahaullah had stuck with the Shia model of prejudice instead of presenting a radical extreme version? The first Shia Imam (who is often cited by Bahai leaders) determines when it is justified by saying:

If one must have prejudice, then they should have prejudice on virtuous morals, praiseworthy actions, and admirable matters . . .
(Sayyid Razi, Nahj al-balagha, sermon 192.)

Should we not have prejudice towards the truth? Are truth and falsehood the same? Are the oppressed and the oppressor the same? When the Nazis invaded France in World War II, should the French have laid down their arms and ignored the situation, because the entire earth is their homeland, not just France? This is a clear example of the classic situation in which, in an attempt to remedy one extreme, someone has fallen into the opposite extreme.

It is up to you to draw your own conclusions!

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1. Removing All Prejudice or Prohibition of Meeting with Non-Bahais

Abdul Baha: Have no prejudice and show no hatred towards any religion.

Bahaullah and Abdul Baha: Keep away from non-Bahais and do not socialize with them.

"Keep aloof from the scent of ignorant prejudice, enmity, vulgar hatred, and sexual, national and religious delusions, for they are all against God's religion and His satisfaction and will deprive mankind of God's graces . . . do not have the slightest hatred towards anyone from any nation, religion, tribe, sex, or land, rather show utmost compassion and friendship," Riyaz Qadimi, Gulzar-i ta`alim Bahai, pp. 366-367.

"Do not socialize with those who deny God (meaning non-Bahais) and his signs and keep away from their kind," Abd al-Hamid Ishraq Khawari, Ma'idiy-i asimani, vol. 8, p. 39; "In it incumbent on ever soul to keep away from the wicked breath of the polytheists (deniers of Bahaism)," Abd al-Hamid Ishraq Khawari, Ma'idiy-i asimani, vol. 8, p. 39; "Know that God has forbidden his friends from meeting with the polytheists (deniers of Bahaism) and hypocrites," Abd al-Hamid Ishraq Khawari, Ma'idiy-i asimani, vol. 4, p. 280. for more quotes refer to chapter 2.

2. Having No Prejudice or Considering All Non-Bahais Ignorant and Unreasonable?

Abdul Baha: Religious prejudice destroys the foundations of humanity.

Bahaullah: Only Bahais are knowledgeable and reasonable and non-Bahais are ignorant and lack reason.

"The fifth Bahai principle is that sexual prejudice, religious prejudice, spiritual prejudice, national prejudice, and political prejudice are the destroyers of human foundations," `Abdu'l-Baha, Khatabat (Tehran), vol. 2, p. 147.

"From now on nobody is to be called knowledgeable, except those who have decorated themselves with the garment of this New Affair (meaning those who have become Bahais)," Bahaullah, Badi`, p. 138-139; "If today, someone grasps all of the knowledge on earth but stops at the word 'yes' (meaning does not become a Bahai), the Lord will not pay attention to him (ladi l-Haqq madhkur na) and he will be considered as the most ignorant amongst the people," Bahaullah, Iqtidarat wa chand lauh digar, p. 111; "The general criterion is what we mentioned and any soul who has success in it, meaning recognizes and realizes the Sunrise of Manifestation (meaning himself), will be mentioned in the Divine Book as someone who possesses reason or else he will be (mentioned as) ignorant even if he himself thinks that his reason equals that of the whole world," `Abd al-Hamid Ishraq Khawari, Ma'idiy-i asimani, vol. 7, p. 160; "No one has denied or will deny what has been revealed by the Ancient Pen (meaning himself) in this Most Great Manifestation regarding society, unity, manners, rites, and being occupied with what has benefits for the people, except that he completely lacks reason," Bahaullah, Iqtidarat wa chand lauh digar, p. 168.

3. Removing Prejudice or Claiming Each Baha'i worth More than a Million Non-Bahais?

Abdul Baha: People must not regard themselves superior to others.

Bahaullah: "My friends are the pearls of [this] order and all others are earthly pebbles . . . a single one of these (Bahais) is more precious than a million others (non-Bahais),"

"One of Bahaullah's teachings is mutual aid between humans. This aid is much greater than equality. It means that not only one must not see himself superior to others; rather, he must sacrifice his life and belongings for other people," `Abdu'l-Baha, Makatib (Egypt), vol. 3, p. 107.

Abd al-Hamid Ishraq Khawari, Ma'idiy-i asimani, vol. 4, p. 353.

4. Removing Prejudice or Depriving Non-Bahais from Their Share of Inheritance?

Abdul Baha: All people have equal rights.

Bahaullah: Non-Bahais do not inherit from their Bahai parents.

"There is equality between people and complete brotherhood. Justice implies that the rights of humankind be protected and preserved and all have equal rights," Abd al-Hamid Ishraq Khawari, Payam-i malakut, p. 30.

"Bahaullah states that non-Bahais have no right to inherit from their Bahai parents or relatives," Bahaullah, The Kitabi Aqdas, p. 184.

5. Removing All Prejudice or Calling Non-Bahais Animals

Abdul Baha: The truth can only be exposed when all religions remove prejudice.

Bahaullah: Non-Bahais are animals.

"The follower of Moses must put aside prejudice, the Christian must put aside prejudice, and the Buddhist must put aside prejudice. Not until this is performed will it be possible to expose the truth . . . [no one] should have prejudice," Abd al-Hamid Ishraq Khawari, Payam-i malakut, p.18.

"Today, according to the decree of the Point of Bayan (meaning the Bab), those individuals who turn away from this Novel Affair (meaning Bahaism) are deprived of the garb of being called and described [as humans?] and are assembled and mentioned as animals in the presence of God," Bahaullah, Badi`, p. 213; "Do not see the polytheists (deniers of Bahaism) but as earthworms and their sounds but the buzzing of flies," Bahaullah, Athar-i Qalam-i A`la, vol. 1, no. 20, p. 183; "O group of polytheists (deniers of Bahaism), if you take pride in your name remaining amongst the animals or being mentioned amongst the livestock, then take pride in that for you are worthy of it," Bahaullah, Athar-i Qalam-i A`la, vol. 2, no. 81, p. 452; "Oh you donkeys! Whatever God says is the truth and will not become void by the words of the polytheists (deniers of Bahaism)," Bahaullah, Badi`, p. 174; "When the one who turned away from God halted (in accepting me) and fell off the path, in that moment his body left the garb of humanness and appeared and became visible in the skin of animals. Sanctified is He who changes the beings how he likes," Bahaullah, Badi`, p. 110.

6. Removing All Prejudice or Calling Non-Bahais Bastards

Abdul Baha: "This century, is the century of progress. These prejudices are unjustified. These are rooted in ignorance."

Bahaullah: Non-Bahais are Bastards .

Abd al-Hamid Ishraq Khawari, Payam-i malakut, p. 25.

"Whoever denies this apparent exalted luminous grace (meaning Bahaism), it is worthy that he asks his state from his mother and he will soon be returned to the bottom of hell," Abd al-Hamid Ishraq Khawari, Ma'idiy-i asimani, vol. 4, pp. 355 and Abd al-Hamid Ishraq Khawari, Ganj-i shaygan, p. 78; "Whoever has the enmity of this servant (meaning Bahaullah) in his heart, certainly Satan has entered their mother's bed," Abd al-Hamid Ishraq Khawari, Ganj-i shaygan, p. 79.

7. Removing All Prejudice or Saying Non-Bahais Are like Dry Wood That Are Only Worthy of Fire?

Abdul Baha: We act to remove prejudice but others just talk.

Bahaullah: Non-Bahais are like dry wood that are only worthy of fire.

"To reach the goal of (removing prejudice) we strive . . . but others just talk," Abd al-Hamid Ishraq Khawari, Payam-i malakut, p. 99.

"Anyone who has a garden will not allow the dry trees to remain in the garden and will definitely cut them and throw them in fire, for dry wood is only worthy of fire. Thus, O inhabitants of my orchard, protect yourselves from the wicked poisonous breath and void breeze which is socializing with the polytheists (deniers of Bahaism) and the unaware (ghafil)," Abd al-Hamid Ishraq Khawari, Ma'idiy-i asimani, vol. 8, p. 39.

8. Removing Prejudice or Depriving of All Graces, Those Who View Non-Bahais as Humans?

Abdul Baha: People must not regard themselves superior to others.

Bahaullah: Whoever call my deniers humans, will be deprived of all of God's graces.

"One of Bahaullah's teachings is mutual aid between humans. This aid is much greater than equality. It means that not only one must not see himself superior to others; rather, he must sacrifice his life and belongings for other people," `Abdu'l-Baha, Makatib (Egypt), vol. 3, p. 107.

"From this day, any individual that mentions as human a single person from those who deny me—whether that [denier] has a high or low stature—they will be excluded from all of (God's) Merciful Graces, let alone trying to prove [those deniers] have dignity or stature," Bahaullah, Badi`, p. 140.

9. Removing Racial Prejudice or Calling All Black Africans Irrational Savages?
Abdul Baha: Prejudice destroys the foundations of humanity.

Abdul Baha: The inhabitants of a land like Africa are all like wild savages and land-dwelling animals that lack common-sense and knowledge.

"The fifth Bahai principle is that sexual prejudice, religious prejudice, spiritual prejudice, national prejudice, and political prejudice are the destroyers of human foundations," `Abdu'l-Baha, Khatabat (Tehran), vol. 2, p. 147.

"The inhabitants of a land like Africa are all like wild savages and land-dwelling animals that lack common-sense and knowledge and are all wild. There is not a single wise and civilized person among them," `Abdu'l-Baha, Makatib (Egypt), vol. 1, pp. 331; "The wild tribes have no superiority over animals. For example what is the difference between African blacks and American blacks? The [black Africans] are cows that God has created with human faces. The [black Americans] are civilized, intelligent, and have culture . . ." `Abdu'l-Baha, Khatabat (Tehran), vol. 3, p. 48.

10. Having No Prejudice or Saying Turks Deserve Ridiculous Answers?
Abdul Baha: "In the presence of God there is no [such thing] as English, French, Turk, or Persian. To God they are all the same."

Abdul Baha: Turks deserve ridiculous answers.

Abd al-Hamid Ishraq Khawari, Payam-i malakut, p. 45-46.

"When Djemal Pasha . . . reached Acre and asked to see me, I mounted a donkey and headed for his home. As soon as he saw me, he greeted me and sat me next to him and without hesitation said: "You are a corrupter of religion and that is why the government of Iran exiled you here . . ." I thought to myself that he is a Turk and I must give him a ridiculous and silencing answer," Asad-Allah Fazil Mazandarani, Asrar al-athar khususi,vol. 3,p. 42-43.

11. Having No Prejudice or Praising the Most Prejudice Based Religion to Ever Exist?
Abdul Baha: Religious prejudice destroys the foundations of humanity.

The Bab: Destroy all non-Babi books. Massacre all non-Babis and destroy their monuments. Teaching non-Babi books is prohibited.

Bahaullah: "I [swear by] He who in His hand is my soul and my essence, a single letter from the Bayan is dearer to me than everything that is in the heavens and the earth."

"The fifth Bahai principle is that sexual prejudice, religious prejudice, spiritual prejudice, national prejudice, and political prejudice are the destroyers of human foundations," `Abdu'l-Baha, Khatabat (Tehran), vol. 2, p. 147.

The Bab, Farsi Bayan: "Chapter six of the sixth unit which is about destroying all books but those that have been written or will be written about this order (meaning the Bab's creed)"; "The utterance of the [book or religion] of Bayan in the day of the appearance of his Highness A`la (meaning the Bab) was to behead, burn the books, destroy the monuments, and massacre [everyone] but those who believed [in the Bab's religion] and verified it," `Abdu'l-Baha, Makatib (Egypt: 1330 AH), vol. 2, p. 266.

"The utterance of the [book or religion] of Bayan in the day of the appearance of his Highness A`la (meaning the Bab) was to behead, burn the books, destroy the monuments, and massacre [everyone] but those who believed [in the Bab's religion] and verified it," `Abdu'l-Baha, Makatib (Egypt: 1330 AH), vol. 2, p. 266.

The Bab, Farsi Bayan: "The tenth chapter of the fourth unit which is about [the decree] that it is prohibited to teach any book but the book of Bayan."

Asad-Allah Fazil Mazandarani, Asrar al-athar khususi, vol. 5, p. 333.

12. Removing All Prejudice or Discrimination between Men and Women?

Abdul Baha: All people have equal rights.

Bahaullah and Abdul Baha: Women are inferior to men, they take a smaller share of inheritance, and cannot be a member of the UHJ.

"There is equality between people and complete brotherhood. Justice implies that the rights of humankind be protected and preserved and all have equal rights," Abd al-Hamid Ishraq Khawari, Payam-i malakut, p. 30.

"A woman's question was referred to him who had asked why hasn't God made any woman Prophets and why have all Divine Manifestations been men. He answered: 'Although women and men share the same capacities and abilities, there is definitely no doubt that men are superior and stronger. Even in animals like pigeons, sparrows, peacocks, and other [birds] this advantage is visible,'" Mahmud Zaraqani, Bada'i` al-athar, vol. 1, p. 153.

The deceased's property are split into 2520 portions. Out of these, 1080 are for the children, 390 for the wives, fathers 330, mothers 270, brothers 210, sisters 150, teachers 90 (Abd al-Hamid Ishraq Khawari, Ganjiniy-i Hudud wa ahkam, chap. 10, p. 117-119).

Abd al-Hamid Ishraq Khawari, Ganjiniy-i Hudud wa ahkam, chap. 27, p. 219.

Read More:

- Removal of All Prejudices: Introduction
- Is This a New Principle?
- Were Bahai Founders Free of Prejudice?
- Is This Principle Logical and Practical?
- Contradictions and More..

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, Bahaullah, Bab, Shoghi, Effendi, Haifa, Acca, Abdul Baha, Islam

WWW.SECTSOFBAHAIS.COM, JANUARY 2009 FEEDBACK

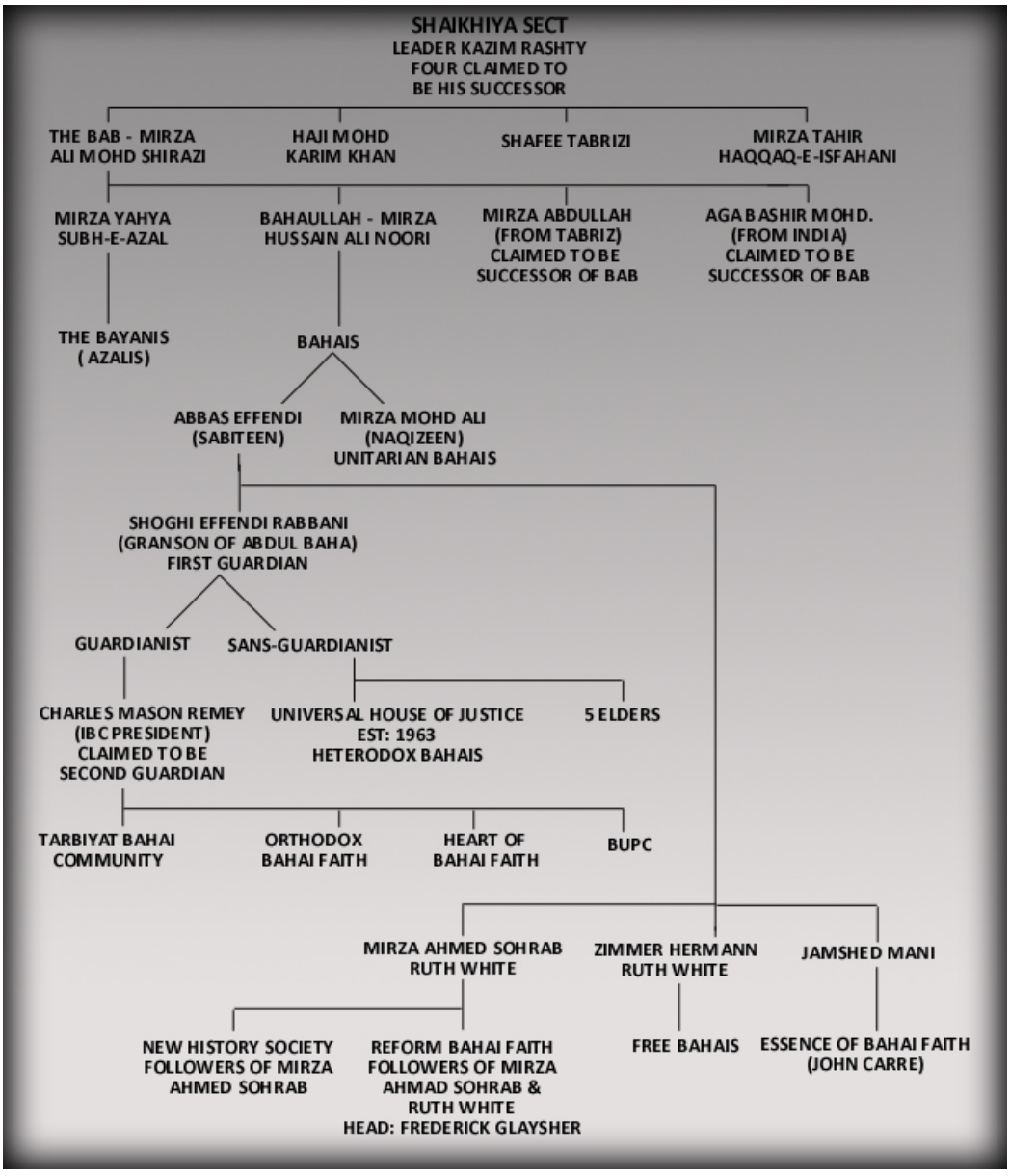
Like any other Faith where division amongst their followers is natural, Bahá'í Faith is no exception to it. How much the Bahá'í leaders may claim that there is no division amongst Bahá'ís the fact is that Bahá'í Faith does have different denominations, each calling themselves as the TRUE Faith . The fact is that in the small span of 160 years Bahá'í Faith has seen more divisions than any other religion.

[READ THE COMPLETE HISTORY FROM CRACKS IN COVENANT TO BATTLE OF COVENANTS]

Here is a brief treatise on the history of the division in the Bahá'í Faith - right from its inception, the Bab, Subhe' Azal, Bahá'u'lláh, Abbas Effendi, Shoghi Effendi and finally till the present day Universal House of Justice.

- Division amongst the followers of The Bab
- Division amongst the followers of Bahá'u'lláh
- Division amongst the followers of Abdu'l-Bahá and Shoghi Effendi
- Bahá'ís who believe that Will and Testament of Abdu'l-Bahá is fraudulent

Sects of the Bahá'í Faith


SHAIKHIYA SECT
LEADER KAZIM RASHTY
FOUR CLAIMED TO
BE HIS SUCCESSOR
THE BAB - MIRZA ALI MOHD SHIRAZI
HAJI MOHD KARIM KHAN
SHAFEE TABRIZI
MIRZA TAHIR HAQQAQ-E-ISFAHANI
MIRZA YAHYA SUBH-E-AZAL
BAHAULLAH - MIRZA HUSSAIN ALI NOORI
MIRZA ABDULLAH (FROM TABRIZ) CLAIMED TO BE SUCCESSOR OF BAB
AGA BASHIR MOHD. (FROM INDIA) CLAIMED TO BE SUCCESSOR OF BAB
THE BAYANIS (AZALIS)
BAHAIS
ABBAS EFFENDI (SABITEEN)
MIRZA MOHD ALI (NAQIZEEN) UNITARIAN BAHAIS
SHOGHI EFFENDI RABBANI (GRANSON OF ABDUL BAHA) FIRST GUARDIAN
GUARDIANIST
SANS-GUARDIANIST
CHARLES MASON REMEY (IBC PRESIDENT) CLAIMED TO BE SECOND GUARDIAN
UNIVERSAL HOUSE OF JUSTICE EST: 1963 HETERODOX BAHAIS
5 ELDERS
TARBIYAT BAHAI COMMUNITY
ORTHODOX BAHAI FAITH
HEART OF BAHAI FAITH
BUPC
MIRZA AHMED SOHRAB RUTH WHITE
ZIMMER HERMANN RUTH WHITE
JAMSHED MANI
NEW HISTORY SOCIETY FOLLOWERS OF MIRZA AHMED SOHRAB
REFORM BAHAI FAITH FOLLOWERS OF MIRZA AHMAD SOHRAB & RUTH WHITE HEAD: FREDERICK GLAYSHER
FREE BAHAIS
ESSENCE OF BAHAI FAITH (JOHN CARRE)

View: Leaders and Guardians of The Sects of The Bahá'í Faith

- **People of Bayan or Bayanis**

These are those who believe the true successor of The Bab is Mirza Yahya Subh-e-Azal and not Mirza Hussain Ali

Noori (Bahá'u'lláh).

- **Essence of The Bahá'í Faith**

These are those who believe in the coming of the Third Manifestation after Bab and Baha'u'llah.

- **Unitarian Bahá'ís**

These are those who believe after Baha'u'llah, his younger son Mohammed Ali was his true successor.

- **Questioning the Will and Testament of Abdu'l-Bahá**

1. Free Bahá'ís
2. Reform Bahá'ís
3. New History Society

These are those who believe that Will and Testament of Abdu'l-Bahá is a fraudulent document doctored by Shoghi Effendi Rabbani.

- **Continuation of Guardianship**

1. Orthodox Baha'is (followers of Joel B. Marangella)
2. Baha'is Under the Provisions of the Covenant (followers of Neal Chase)
3. Heart of the Bahá'í Faith (followers of Jacques Soghomonian)
4. Tarbiyat Baha'is (followers of Rex King et al)

These are those who believe in continuation of Guardianship.

- **Heterodox Bahá'ís**

These are those who believe that the Guardianship ended with Shoghi Effendi and at present UHJ is the true leader.

- **Followers of 5 Elders**

These are those who believe that the UHJ requires an infallible Guardian in line with the teachings of Bahá'u'lláh and Abdu'l-Bahá.

It looks like the Baha'i denominations will succeed in mounting a significant challenge to the mainstream Haifa-based Baha'i Faith. On the other hand main stream Haifa Based Baha'is are putting more pressure on their UHJ to clarify the concept of Guardianship, rather than asking them to shun the Covenant Breakers. The recent court case done by the Haifa Based Baha'is on their two other denominations has further internationalize the issue of Guardianship. It looks like the balance is tilting more towards Guardianists. If current trends of infightining continue, it is possible that Baha'ism will suffer from more divisions. It has to be seen.

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, Bahaullah, Bab, Shoghi, Effendi, Haifa, Acca, Abdul Baha, Islam

IMRAN SHAYKH, JULY 1998 FEEDBACK

Islam is the final Divine religion revealed by Allah for the guidance of the entire mankind. Its lofty ideals and Divine laws are the epitome of morals and etiquette. These can never be abrogated. However Bab and Baha claimed to have abrogated Islam, and also claimed to have brought religious laws superior to those of Islam.

Startled, I began to ponder about the nature of these laws. This has led me to conduct an extensive study of Bahai books to determine the Bahai Law Code. The results were needless to say, astounding. I found the Bahai laws laughable, contradictory, and a bitter farce. The next few pages are thus devoted to explain some of these laws. Readers may go through these with an open mind and then decide for themselves whether the religion represented by these laws actually deserves to be called a religion or is it just a joke!

The laws mentioned herewith are taken exclusively from Bahai literature. The references are irrefutable.

Marriage of a Bahai with non-Bahais:
Bab has stated in his book Bayan, Vahid 8, chapter 15, "If both the parties (man and woman) are not the followers of the Bayan, then marriage between them is not permissible. And if one of them happens to be a Babi, and the second a non-Babi, then it is unlawful for the Babi person to marry the non-Babi or to establish any relationship of husband and wife between them". In short, Bab means to say that inter-caste marriages are not permissible within the Babi Faith. So far, so good.

Baha in his Aqdas (Arabic) while mentioning the laws relating to marriage reiterates Bab's stand and did not add any of his views to it. However, surprise of surprises! In the Aqdas published in our times in the English language, this law is omitted.

Why this change? The answer lies with Abbas Affandi, the son of Baha, also known as Abdul Baha. He writes in Badaaiul Aasaar volume 1, page 154, "It is permissible for Bahais to give their girls to men of any religion and to marry girls of any religion".

Now this is a clear case of contradiction and confusion. Father says no, son says yes! Please can some explain what is going on here? Also can someone also clarify whether it is permissible for any person to alter the laws of the prophet, when it is explicitly prohibited?

In any case, this is an open license for the Bahai men and women to marry spouses of their choice, irrespective of their religious inclinations. The law however has a deeper meaning for the Bahais. It has been seen that Bahais in an effort to propagate their Faith have been conning people into marriage and then spreading the Faith amongst their spouse's family. Pretty smart!

In the Holy Quran, in the chapter on Women (Nisa), a list of women has been specified with whom marriage is prohibited. However, Baha has abrogated this law and he merely says that, "I have prohibited for you the wives of your fathers and I feel shy to mention the edict on boys"

Why should a messenger shy away from narrating the Divine laws? In such a case what are the followers to do? Will it then not promote corruption and ignorance amongst the followers? Is there a precedent where any other prophet has shied away as Baha?

Besides this, it is interesting to note that except for one's mother, Baha permits marriage with any other woman. That is to say, it is permitted for the Bahais to marry their sisters, nieces, aunts, etc, even though they may be blood relatives.

There also arises another question. Were these laws revealed by God to Baha or did Baha make them up all be himself? If Baha is the lawmaker then he definitely deserves to be condemned for just this law, forget about all the rest. If they are from God's side then why did shy away from it?

Non-Bahai sources state clearly that Baha was a homosexual. A study of the Aqdas in Arabic and English will reveal that nowhere Baha has prohibited sodomy and homosexuality. This leads one to believe that had Baha actually completed the law, he would have made sodomy and homosexuality permissible and actually encouraged it. In any

case, at some point, I will present proofs to show that Shoghi Effendi was a homosexual.

Bab had prohibited his followers from having more than one wife. However Baha, who was having two wives already changed the law and wrote in Aqdas, "Surely Allah has made marriage obligatory upon you, but don't marry more than two".

Yet again, on page 206 of the Aqdas published by New Delhi in 1993, it is clearly written that Abdul Baha, "Know that polygamy is not permitted under the law of God". Also on page 149 of the same book, under the title of "Laws of Personal Status", the Bahais have said that plurality of religion is forbidden.

Now here we see a case of father saying yes, but son says no! Firstly Baha alters Bab's law and then Abdul Baha alters Baha's law. What a classic case of unity!

Regarding the dower, Baha writes in Aqdas, "No marriage may be contracted without the payment of a dowry which has been fixed for city dwellers at 19 mithqaals of pure gold and for village dwellers at the same quantity in silver. Whosoever wishes to increase the sum, it is prohibited to increase the sum beyond 95 mithqaals".

In today's world where gold prices far exceed that of silver, it is better for all Bahais to settle down in villages so that they can save money which, they have to pay in gold as dowry. Besides if one views the surging gold and silver prices, then which amongst us can afford the dowry is altogether another question. Then should a person who cannot afford to pay resort to adultery? Maybe this is a fairly reasonable option, because if you are caught in the act for the first time, the punishment is 9 mithqaals of gold to be paid to the Universal House of Justice (UHJ), and double if you caught the second time. And wonders of wonders, if the person is poor, then he is in the security of Allah (no punishment is applicable upon him).

Here I would take this opportunity to congratulate the UHJ for keeping a record of 'such acts' of its members, and filling its coffers through this noble way! Besides what is the punishment if the person does not reform himself and keeps on getting caught for adultery?

The Bahai ablution:
Baha says in Aqdas, "It has been ordained that every believer in God, the Lord of Judgement, shall having washed his hands, then his face, seat himself and turning unto God repeat Allah-o-Abha 95 times....Perform you likewise ablutions for the obligatory prayer".

Regarding the washing of legs, Baha says, "Wash your feet once a day in summer and thrice in winter" Can someone please clarify the objective of this nonsensical rule? We have seen how scientists, no less have praised the Islamic ablution in all its glory.

There is no specific act, which invalidates an ablution

Ablution does not become necessary when a Bahai male discharges semen. Its mention is not found anywhere in the laws. In any case, there is no need for it by the Bahais as they consider semen to be pure!

In case water is not available, Baha does not recommend performance of Tayammum (ritual purification by clean earth). One must simply say Allah-o-Abha five times, and voila, one achieves instant purification!

The Qibla (direction of prayers) of the Bahais:
Baha in Aqdas says that, "When you desire to perform prayers, turn towards My Most Holy Presence, the 'Hallowed Spot'. This 'Spot' refers to Acca in Israel, where Baha was imprisoned.

Regarding the Qibla after his death, he says, "When the Sun of Truth and Utterance (Baha) shall set, turn you faces towards the spot We have ordained for you (his tomb).

The Bahai prayer:
Baha says regarding the time and the length of the prayers thus, "We have enjoined obligatory prayers upon you, with nine rakahs (units), three of which are to be offered in the morning, three at noon and three in the evenings".

Besides these, there are three types of prayers, the long, the medium and the short one.

Congregational prayers are prohibited:

Baha writes in Aqdas, "It has been ordained that obligatory prayers are to be performed individually by each one of you. Save the prayer for the dead, the practice of congregational prayers has been annulled".

The prayer of the traveller:
There is no prayer for the traveller in the Bahai Faith. Only when he stops, he is to prostrate once for the lapsed obligatory prayers. Baha says in Aqdas, " When travelling, if you should stop and rest in some safe spot, you should perform a single prostration in place of each lapsed obligatory prayer".

Prayer is not incumbent on old and sick people:
Baha says, "One who is weak due to sickness and old age is exempted from prayers".

Besides this, Baha has absolved his followers from the prayers of the Signs. He says in Aqdas, Surely We have absolved you from the performance of the prayer of the Signs".

The Bahai fast:
The Bahai year comprises of 19 months with each month having a duration of 19 days. Of these, in one of the months, the Bahais are required to observe fasts. Baha says in Kitab-e-Mobeen, page 74, "We have enjoined upon you fasting of 19 days in spring".

During the fast, the Bahais are prohibited from eating and drinking only. All other things including sex are permitted for them. Baha says, "Restrain yourselves from eating and drinking from dawn to dusk".

Travellers, sick people, pregnant women and ladies during their menstrual periods are not required to fast or to perform the lapsed fast at a later date. Baha says in Aqdas, "The traveller, the ailing, those with child or giving suckle are not bound by the Fast. God exempts them as a token of His grace".

"God has exempted women who are in their courses from the obligatory prayers and fasting".

The Bahai Festivals:
Bahais have five festivals in a year. They are as follows:

- Eid-e-Ridvan – when Baha declared his mission in the garden of Ridvan.
- 23rd May – the day of the commencement of Bab's mission and also the birthday of Abdul Baha.
- 12th November –the birthday of Baha
- 20th October – Bab's birthday
- 21st March – Eid-e-Navroz – the new year of the Bahais

(Durus-ud-diyaneh, page 54 and Badaaiul Aasaar, volume 2, page 314-315)

The Bahai Hajj:
Women are exempted from pilgrimage. Baha says in Aqdas, "The Lord has ordained that those who are able shall make the pilgrimage to the Sacred House and from this he has exempted women".

Bahais have been ordered to perform a pilgrimage of three places. A Bahai preacher, Mirza Haider Ali Isfahani writes in his book, 'Behjatus Sudoor', page 258, "The pilgrims circumambulate Baha's tomb at Acca and kiss it. This is one land of Bahai pilgrimage".

It is written in 'Al-kawakebadud durriya fee Me'asaril Bahaiyyah', "Among the houses of which Baha has ordered circumbulation, are the house of Nuqta-e-Ala' (Bab) in Shiraz and his own house in Baghdad".

Regarding Baghdad, Abdul Baha says in 'Makatib', volume 3, page 327 in his letters to the guardians of the house of Baha in 1918, "O my Lord! These are your slaves who are the guardians of your sacred house in the blessed city of Baghdad"

The Bahais have also fabricated traditions without any authentic reference from the Holy Prophet of Islam (PBUH) regarding the city of Acca. For example, Ibne Mas'ood narrates from the Holy Prophet (PBUH), "Of all the shores, the shore of Asqalan is the best and Acca is even superior to Asqalan. The superiority of Acca over Acca and all other shores is like my superiority over all prophets. Remember those who desire to visit it and enter it, Allah will forgive his past and future sins. One who stays there for one night, Allah will account him as a patient person and as a person performing prayers till the Day of Judgement".

There is absolutely no Muslim historian who has recorded this tradition and no Muslim books carries such a tradition or any tradition remotely close to it.

The Bahai Zakat (poor-due):
Baha has brought the same laws in Aqdas regarding Zakat as Bab. He writes, "Should anyone acquire 100 mithqaals of gold, 19 mithqaals thereof are God's and to be rendered unto him (Baha), the fashioner of heaven and the earth".

But at another place in Aqdas, Baha writes, "It has been enjoined upon you to purify your means of sustenance and other such things through payment of Zakat. Soon we shall explain to you the measurement of its assessment".

But this apparently was never to be. O Baha! Thy shariat is incomplete.

The prohibition of the use of the pulpit for speeches and admonitions:
Baha writes in Aqdas, "You have been prohibited from making the use of pulpits. Whosoever wishes to recite unto you the verses of his Lord, let him sit on a chair place upon a dias".

The prohibition of kissing of hands:
Baha says in Aqdas, "Surely the kissing of hands is prohibited for you". So far so good. Now read further...

Abdul Baha writes in 'Makatib', volume 3, page 408, "That radiant man, Abdul Wahab Babi stood up and started dancing happily in front of Baha, kissed his hands and then departed". Not only this but in 'Badaaiul Aasaar', volume 2, page 31, 211, 340, it is mentioned that Abdul Baha's hands were kissed. If the kissing of hands rule was not applicable to Baha and Abdul Baha then it should have been mentioned explicitly therein. Or should mere mortals remind them to practice what they preach. Abdul Baha went a step further than this father and even had his feet kissed. In 'Badaaiul Aasaar', volume 1, page 367 it is mentioned that people on seeing Abdul Baha used to fall at his feet.

But still all this better than getting one's body kissed as Tahirah ordered people in the conference at Badasht. (For reference, please refer the article on Tahirah available on this same site)

Bahais have prohibited people from kissing hands, but yet they are ordered to circumambulate the graves of Baha and kiss it. They are even allowed to circumambulate the leaders and prostrate before them. In 'Badaaiul Aasaar' volume 1, page 401, we find that, "When Abdul Baha was about to leave from one place to go to another, old and new Bahais came to visit him. They started crying looking at his face. They began to circumambulate him and prostrated before him".

Refurbishing the houses after 19 years:
Baha writes in Aqdas, "You have been enjoined to renew the furnishings of your houses after the passing of each 19 years".

What logic and sense prevails in this law, only Baha can tell us!

Eating of meat:
Baha has written in 'Kitab-e-Mubeen', "Don't abstain from the eating of meat".

Abdul Baha says in 'Badaaiul Aasaar', volume 1, page 273, thus, "Meat is not the food of man because he has not been provided the means of eating and digesting meat.

Here we go again! Father says yes, son says no!

The punishment of a thief:
Baha writes in Aqdas, "When caught for the first time, exile and for the second time, imprisonment, is decreed for a thief. On the third offence, place a mark upon his brow so that he may be recognised by it".

This means that if a thief is caught for the first time, he is to be exiled. Then he goes to another city and steals there, it will be as if he is caught for the first time as people will not be knowing of his past.

If at all a thief is caught for the third time and branded, then it is as good as a license given to him to steal. People will respect him just out of fear. Besides if he wants to repent will Baha come and wipe out the mark from the thief's forehead?

Killing and burning of houses:

Baha says, "Whoever intentionally burns a person's house, burn him, and whoever kills another mortal, kill him...and even if life punishment is prescribed for them it is sufficient".

"If a person kills another unintentionally, then he should pay 100 mithqaals of gold to the family of the deceased as blood money".

A tip for the Bahais: If you want to get rid of someone, kill him – claim to be poor – the UHJ will say that you are in the protection of Allah – no punishment. Yippee!

Besides it is okay here to quote a great person named Gandhi who said that, "An eye for an eye will soon make the world full of blind people"

Death:
Bahais regard life in the present world as Qiyamat (The Hereafter). Thus in a single stroke they abrogate the concepts of life after death, resurrection, accounting for one's deeds, paradise, hell etc. It is therefore surprising to see in Bahai books the laws regarding death and after it. In any case, as it is mentioned, we shall discuss it.

The Bahai shroud:
Baha says in Aqdas, "the deceased should be enfolded in five pieces of silk or cotton". And pray tell us what are the dimensions of these five pieces? Is it one for the head, another for the waist or what? No answer!

It is prohibited to take the dead to a distance of over one hour travelling. Baha says in Aqdas, "It is forbidden for you to transport the body of the deceased a greater distance than one hour journey from the city".

How come then Bab's body was taken from Tabriz in Iran to Haifa in Israel. Did they transport the body by Concorde? Moreover Bab was buried in Tabriz in 1266 AH and was shifted to Haifa in 1313 AH (Makatib , volume 1, page 292)

Besides in this age of international laws and borders, what happens of a person expires outside his native country and the host country refuses to bury him? What is the family of the deceased to do in such a case?

The Bahai burial prayer:
Baha says in 'Adiya-e-Mahboobi', "There are six takbeer (Allah-o-Abha) for the prayer for the deceased. Those who intend to recite it, should recite it as it is mentioned before (page 214-215) of the same book. And for those who can't may Allah forgive them".

Bab says in Bayan (Persian), "There should be no leader for the prayer of the dead. The people should congregate but each should recite his own prayer".

The Bahai burial:
A Bahai from Ishqabad inquired Abdul Baha about the direction in which the dead should be buried. Abdul Baha's reply which is recorded in Makatib, volume 3, page 287 runs as follows, "Regarding your question as to how the Bahai dead should be buried, my reply is that for the moment they should be buried as earlier (i.e., before they became Bahais). This is better because for the moment we should not adopt the way that makes a clear distinction between us (Bahais) and others (non-Bahais). Such an attitude hinders the propagation of the Faith. However when the atmosphere becomes conducive for the propagation and implementation of the Bahai laws, then the people of Russian Turkistan (from where the inquirer was) should turn their face from the East to the West, slightly Northwards and the dead should be buried in such a manner that their heads are towards the Qibla (Acca), and their feet towards the North.

These were dear brothers and sisters, some of the Bahai laws, which as stated above are 'superior' to those of Islam. These laws if read with an open mind reflect the corrupt mindset of the Bahais and appear to have been framed only with the sole objective to spite and misguide the Muslim community. This becomes very evident when the Bahai laws appear to be Islamic laws, albeit twisted and changed so as to lose their meaning completely.

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Answering the Bahais - The Shiah Viewpoint

SAYYED DILDAAR HUSSAIN ZAIDI, NOVEMBER 2004 FEEDBACK

This article is a small endeavor towards a long-standing need to explain the scheming Bahai and Babi sects. An explanation, which is due not only to the entire Muslim community, but also to our future generations and the world at large as to how these sects, who appear to be draped in the garment of Tawheed (Unity of God) are actually the enemies of Islam. An explanation of how these sects, through their devious methods, are actually sucking the blood of Islam and are deviating its followers.

Is the Bahai Faith an offshoot of Islam?

The Bahais try to spread this lie that the Bahai faith is an offshoot of Islam. But this is not true. They succeed in misguiding the people to some extent because this religion (if it can be called so) originated in Iran - a country largely populated by the Shiah community. The answer to this point can be given as follows -
The first answer lies in the verse of the Holy Quran about Hazrat Nuh (as) where Allah sent his revelation to Hazrat Nuh (as) saying, "O Nuh, this son of yours in not amongst you and your family because he has passed his life in infidelity ad tyranny an he has been insisting on polytheism. No one will be saved except those who have embraced faith in your religion, who have acknowledged the truthfulness of your prophet, who have answered the call you have invited to."

In our worldly lives we often see that fathers disown their children who disobey them or seek to usurp their position in their lifetimes. Then what can we say about these worthless children who not only sought to usurp the position of their father, but went one step ahead to deny his existence completely.

The Holy Prophet (saw) said, "One who denies the first of us, (it is as if) he has denied me. One who denies the last of us, (it is as if) he has denied me"

Perhaps, it is for such people that Imam Sadiq (as) said, "In the last age, the faith of the people will vanish as easily as surma vanishes from the eyes"

The second reason due to which the masses are convinced that the Bahai Faith is an offshoot of Shiahism is due to its origin in Iran. The reply to this misconception is as follows. One must pay attention to the early history of Islam and prior to it, in the age of ignorance, which the Holy Quran describes in the following words

وَلَمَّا جَاءهُمْ كِتَابٌ مِّنْ عِندِ اللهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُواْ مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُواْ فَلَمَّا جَاءهُم مَّا عَرَفُواْ كَفَرُواْ بِهِ فَلَعْنَةُ اللّهِ عَلَى الْكَافِرِينَ

"And when there came to them a Book from Allah verifying that which they have, and aforetime, they used to pray for victory against those who disbelieve, but then there came to them (Prophet) that which they did not recognize, they disbelieved in him; so Allah's curse is on the disbelievers."
(Ref: Holy Quran, Chapter of Baqarah, verse 89)
Both Shiah and Sunni traditionalists agree that prior to the birth and the announcement of the prophethood of the Holy Prophet (saw), Mecca was inhabited by Jews. This was because it was prophesized in their books that a great prophet would arise from Mecca who would establish a great religion and would destroy the infidels and all the signs of infidelity and break the idols of the Quraysh. Thus the Jews used to taunt the infidels of Quraysh with these words and pray for the coming of this great prophet and for his success over the infidels of Mecca. But when this prophet - the Holy Prophet (saw) of Islam did arrive and announce his prophethood, they denied him
(Ref: Aasaare' Hayderi, page 345).

In fact as the history of Islam shows, the Jews became one of the most stanch enemies of the Holy Prophet (saw) and also fought in wars against him. They supported the same infidels of Mecca in their efforts to destabilize Islam and malign the personality of the Holy Prophet (saw).

Now does this mean that Jews who inhabited Mecca and awaited and prayed for the rising of the Holy Prophet (saw) were a branch of Islam? Never. We can say that the Jews of Mecca were opportunists and those who loved the world and its pleasures to that extent that the rays of the sun of guidance of The Holy Prophet (saw) did not reach them.

History is witness that the Bahais were the same people who were sent by the Jews to Iran prior to the Revolution and were residing there. They supported the unIslamic government wholeheartedly and then after the Revolution were made to leave Iran and carry out their activities elsewhere. Just as the Jews of Mecca cannot be called as a product of Islam, the Jews of Iran (The Bahais) cannot be called as an offshoot of Shiahism.

Islam will end with Imam Mahdi - 12th successor to the Holy Prophet (saw)

Sahih Bukhari reports this tradition in the Chapter of Khulafa, "The religion of Islam will not be completed till the time the chain of 12 caliphs is fulfilled." In addition, the Holy Prophet (saw) said, "Even if a single day remains before the world ends, Allah will prolong that day so as to raise a man from my progeny who will fill the earth with justice and equity as it would have been filled with injustice and tyranny."
The reason for quoting these traditions is that the Bahais interpret these that Islam will be completed by the advent of Hazrat Mahdi (as). Hence they try their best to prove the "Mahdaviyat" or project Bab Mirza Ali Mohammed Shirazi as the Mahdi. They attempt to create doubts in the minds of the Shiahs so that they can drive attention away from the true Mahdi. However in their enthusiasm they have not paid attention to the words of Mirza Ali Mohammed Bab who says, "The haraam of Mohammed will remain haraam till Qiyamat and the halal of Mohammed will remain halal till Qiyamat." This only means that the religion established by the Holy Prophet (saw) will remain till the day of Judgement and no person has the authority - not even the Imams or the leaders who followed the Holy Prophet (saw) to change the edicts of the religion. Hence those things which have been laid down as permissible will remain so till the end of time and those which are forbidden will remain so till the end of time.

The belief in Imam Mahdi (as) is so well documented in Islamic circles that even the polytheists have used this as the base for their works against Islam. "The Mahdi", a work of fiction by a well known novelist A. J Quinnel actually talks about the CIA and the M16 coming together to work on a project to "create" a Mahdi, who would be controlled by them. According to the plot of this novel, the Mahdi would announce his leadership with a "miracle" (created by the CIA) during Hajj. A reading of the novel makes one suspect that the plot is not fiction, but a fact. Surely the Bahai and the Qadiani religions are those which were propagated and funded by the Western forces to keep Islam under check and to create a rift amongst the Muslims.

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Doubt: The Name of Imam Mahdi

SAYYED DILDAAR HUSSAIN ZAIDI, NOVEMBER 2004 FEEDBACK

We initiate the discussion with the doubts created by the Bahais about the last Imam (as). We shall try and answer these and then move to the topic of the true Mahdi. Once we are able to prove the falsehood of the Bahai Faith, the truth about the Mahdi will be evident.

This section is divided as follows:

- The Bahai doubt about the name of Imam Mahdi
- Question #1, Tradition brought by the Bahais
- Question #2, Tradition brought by the Bahais
- Question #3, Tradition brought by the Bahais
- The Shiah Viewpoint: The name of Imam Mahdi
- The name of Imam Mahdi is the same as that of the Holy Prophet

The First Doubt: The name of Imam Mahdi (as)

TOP

The Bahais do not accept the name of Imam Mahdi (as) to be the same as the Holy Prophet (saw). Instead they claim that the name of the last Imam is Ali Mohammed. To substantiate this claim, the Bahais quote the following tradition from Hoy Prophet (saw)

"Anin Nabi Ismohu Isme' Ali was Ana Tahto Rajalehi"

"His name will be Ali and I will be below his feet."

(Ref: Fawaedul Mukhleseen)

The Shiah Response

TOP

1. The book, from which the tradition has been quoted, Fawaedul Mukhleseen, is not a Shiah book at all.
2. It is doubtful whether such a book exists at all for neither is the name of the author mentioned, nor the page number nor the place from which the book was published. All these are necessary for establishing the veracity of one's claim.
3. Even if we do accept the tradition, the Bahais have erred in their translation of the same from Arabic. The translation "His name will be Ali" is incorrect. The word "Ali" is preceded by the word "Ism" which means that the correct translation of the tradition is "His name will be a lofty and elevated name." This is because the word "Ism" is a noun and "Ali" is the adjective used to describe it.
4. The translation of the words "Ana Tahto" is also faulty. Tahto is Arabic means below and not equal. It is impossible that the Holy Prophet (saw) would have made this mistake.
5. The above tradition if interpreted in the Bahai way will mean that all people who bear the name of Ali Mohammed can stake claim to being the last Imam because this privilege was not that of Mirza Ali Mohammed only.

Conclusion

TOP

1. The reference provided by the Bahais in this regard is grossly incomplete and cannot be used to establish the leadership of Mirza Ali Mohammed as the last Imam.
2. Secondly they are also prone to errors in translating traditions from Arabic.
3. Thirdly, there is no tradition which exists as the one quoted by the Bahais which simply opens the door for all "Ali Mohammed" to stake claim to the post of the last Imam.

Question #1: A tradition brought by the Bahais

TOP

The Bahais in order to prove that the name of the last Imam is Ali Mohammed quote the following tradition from Hazrat Ali (as):

"Howa Zul Ismayn Al Aa'liyeen"
He is the owner of two names (He will have two names)
(Ref: Kashful Ghumma)

The Shiah Response

TOP

Allamah Majlish has brought this tradition from Kashful Ghumma in his book. However he ends the tradition at "Zul Ismiyyah" The words "Al Aliyeen" are an addition to the original tradition.
(Ref: Behar, volume 51, page 24 and 31)
The words "Zul Ismiyyah" mean one who will have two names. On this basis it does not imply that this tradition is for Ali Mohammed Bab.

The Holy Prophet (saw) has clarified that the name of Imam Mahdi (as) will be his own name. The name of the Holy Prophet (saw) was not Ali Mohammed.

Conclusion

TOP

This tradition does not in any manner give any indication of the name of Imam Mahdi (as). The word Al Aa'liyeen has been added by the Bahais because the name of the Bab was Ali Mohammed.

Question #2: A tradition brought by the Bahais

TOP

The Bahais in order to establish the name of the last Imam as Ali quote this tradition from Nahjul Balagha -
"I am the one behind whom Isa the son of Maryam will pray namaz."

The Shiah Response

TOP

1. There is no tradition or statement to this effect in Nahjul Balagha.
2. The statement has not been narrated by either Allamah Majlisi in any of his books nor by Sayyed Razi (may Allah have mercy on them both).
3. Since this statement is not available in Nahjul Balagha, it is not surprising that Bahai missionaries have conveniently forgotten to quote the reference or the page number of the statement in Nahjul Balagha.
4. The speech from which this statement is taken was first reported by Mehmood Ali Deedar in Khutbae' Bayan and after him by Shaykh Rajab Ali Barsi Sufi in his book Masharequl Anwar. This speech has many false narrations. In one such narration, Ali (as) is reported to have claimed that "I am the creator of the heavens and the earth", which is sheer nonsense! It is unimaginable that Hazrat Ali (as) would have made such a claim and that too at a time when the matter of Imamate was still sensitive and he was not even designated as the Khalifah of the Muslims.
5. Even if we do accept this tradition, it does not fit Ali Mohammed as the tradition has stated that the name of the last Imam is Ali and not Ali Mohammed.
6. Also the literal translation of the tradition is that "I am the one behind whom Isa will recite namaz" and not that "My namesake is the one behind whom Isa will recite namaz" indicating that it is Hazrat Ali (as), as per this tradition, behind whom Isa will recite namaz.

Conclusion

TOP

1. Bahais have a long standing history of producing false traditions and false references. Their objective is only to confuse the masses and create doubts in the minds of Shiahs.
2. In their efforts to achieve their objective they do not spare either the Holy Prophet (saw) or the Holy Imams (as) and attribute false traditions to them.
3. By mis-translating tradition and misinterpreting them to suit their purpose, the Bahais aim to misguide the people. However they have not come across the tradition of the Holy Prophet (saw) who said, "I am the city of knowledge and Ali is its gate." The Shiahs are yet attached to the gate of the city of knowledge. Even today there are Shiah scholars who understand Arabic as their own tongue and are able to produce references not only from

Shiah books, but also from the books of others to emphasize their point that the Mahdi of Bahais has passed away from this world and is now unable to help anyone including the Bahais. The Mahdi of Shiahs is alive till today and as per the words of Ameerul Mo'meneen Ali Ibne Abi Talib (as), the Imam, whether apparent or in occultation continues to fulfill his responsibilities. He is the one who guides the Shiahs and creates differences amongst his enemies.

Question #3: A tradition brought by the Bahais

TOP

The Bahais in order to establish the name of the last Imam as Ali quote the following tradition from Hazrat Ali (as)
"I will be on one side of his name and on the other side will be Mohammed - i.e., Ali Mohammed"
(Ref: Mashrequl Anwar)

The Shiah Response

TOP

1. Allamah Majlisi (may Allah be pleased with him) states that the books "Masharequl Anwar" and "Alfeen" are written by Hafez Rajab Ali Barsi. Allamah Majlisi states that "I do not rely upon those traditions which are reported only through him in his books as his books contain such items which are falsely narrated.
2. Shaykh Hurre Amili has reported in his book Wasaelush Shiah that, "The books of Hafez Rajab Ali Barsi contain items which are beyond the limits and on many occasions it is seen that he is prone to exaggeration."
3. From the above it is evident that the tradition quoted by the Bahais has been reported on the authority of a single person and that the narrator of this tradition is not only an unreliable person but is also prone to exaggeration.
4. Even if we do accept this tradition, it does not state clearly that the name of the Mahdi will be Ali Mohammed.
5. As per the tradition, on one side of the name will be Ali and on the other side of the name will be Mohammed. Then where is the name that will appear in the centre? This tradition will hold water only if the name of the person was Ali Baqir Mohammed or Mohammed Baqir Ali, or any other name in place of Mohammed.
6. Also, as per the logic of the Bahais and using this tradition, it can be inferred that the name of the person could be Mohammed Ali as well.

Conclusion

TOP

The Bahais are unable to understand even the most simple of matters. They present matters to create discord amongst the Shiahs and desire that people should accept whatever nonsense they say.

The Shiah Viewpoint: The name of Imam Mahdi (as)

TOP

For the sake of our readers, we present some genuine traditions about the name of Imam Mahdi (as). Bahai readers are requested to check the references, translations and the chain of narrators and satisfy themselves of the authenticity of these traditions. In addition if these are found correct, the Bahais should revert back to Islam. Surely the repentance of this world is better than repentance in the grave.

1. Imam Hasan Askari (as) says, "The name of the last Imam is Mohammed and he will be the Qaem after me."
   (Ref: Behar, volume 51, page 2)
2. Imam Hasan Askari (as) had only one son whom he named M-H-M-D.
   (Ref: Behar, volume 51, page 4)
3. Imam Hasan Askari (as) had only one son whom he names Mohammed.
   (Ref: Behar, volume 51, page 4)
4. On the grave of his mother, it was written, "This is grave of the mother of Mohammed"
   (Ref: Behar, volume 51, page 4)
5. His agnomen is Abul Qasim and he will have 2 names - Khalaf and Mohammed. He will reappear during the last days of this world.
   (Ref: Behar, volume 51, page 24)

6. Khalafus Saleh from my children is Mahdi and his name is Mohammed and his agnomen is Abul Qasim.
   (Ref: Behar, volume 51, page 24)
7. He will have two names - one hidden and one apparent, Mohammed.
   (Ref: Behar, volume 51, page 24)
8. The sorrowful one, his name is M-H-M-D and he is the son of Hasan (askari (as)).
   (Ref: Behar, volume 51, page 110)
9. Very soon you will be pregnant with a child whose name will be M-H-M-D. After me he will be the Qaem.
   (Ref: Behar, volume 51, page 2)
10. The awaited Imam is M-H-M-D and he is the son of Imam Hasan (as)
    (Ref: Behar, volume 51, page 143)
11. Jabir says that I saw the name Mohammed written thrice in Lauhe' Fatemah - referring to Imam Mohammed Baqir (as), Imam Mohammed Taqi (as) and Imam Mohammed Mahdi (as)
    (Ref: Behar, volume 36, page 201)
12. There are three Mohammeds and four Alis in the Imams.
    (Ref: Behar, volume 36, page 202)
13. The last Imam is Mohammed and he will appear at the end of time.
    (Ref: Behar, volume 36, page 202)
14. Mohammed, the son of Imam Hasan (as) is the Qaem and Mahdi.
    (Ref: Behar, volume 36, page 213)
15. When the death of Imam Hasan Askari (as) came near, he willed his possessions to his son Mohammed.
    (Ref: Behar, volume 36, page 260)
16. After me there will be 12 Imams from my Ahle Bayt. The first of them will be Ali and the middle of these will be Mohammed and the last of them will also be Mohammed who will be the Mahdi of this community.
    (Ref: Behar, volume 36, page 312)

The name of Hazrat Mahdi (as) is the same as that of the Holy Prophet (saw)

Now we shall focus our efforts on those traditions that say clearly and without any ambiguity that the name of the last Imam will be the same as the name of the Holy Prophet of Islam (saw).

1. He will be from us and his name will be like my name.
   (Ref: Behar, volume 51, page 29)
2. He bears the same name and agnomen as that of the Holy Prophet (saw)
   (Ref: Behar, volume 51, page 32)
3. His name is the same as that of the Holy Prophet (saw) and his father's name is that same as that of an Imam (as)
   (Ref: Behar, volume 51, page 38)
4. His name will be my name and his father's name will be that of one of my sons and he will be from the progeny of my daughter.
   (Ref: Behar, volume 51, page 38)
5. Mahdi is from my sons. His name will be my name and his agnomen will be my agnomen.
   (Ref: Behar, volume 51, page 71)
6. The Qaem is from my sons. His name will be my name.
   (Ref: Behar, volume 51, page 73)
7. May my parents be sacrificed upon the one whose name is my name and who resembles me.
   (Ref: Behar, volume 51, page 152)

8. And from his progeny will appear the one who has the same name as that of the Holy Prophet (saw)
   (Ref: Behar, volume 51, page 39)
9. May my life be sacrificed upon the one who has the same name as that of the Holy Prophet (saw)
   (Ref: Behar, volume 51, page 136)
10. May my parents be sacrificed upon the one who bears the same name as my forefather!
    (Ref: Behar, volume 51, page 152)
11. He bears the same name and agnomen as that of the Holy Prophet (saw)
    (Ref: Behar, volume 51, page 157)
12. Then the one who has my name and agnomen will be the proof of Allah upon this earth.
    (Ref: Behar, volume 36, page 249)

Dear readers, please note that these are few of the numerous traditions which have been reported about the name of the Mahdi. Now compare these with the few and disputed traditions which are brought forth by the Bahais on this topic. If they cannot argue with us on just the name of the Mahdi, how can they discuss with us on his other characteristics?

Given that it is conclusively proved that the name of the last Imam is Mohammed, it is possible that some Bahais may say that this "Mohammed" is Ali Mohammed Shirazi - The Bab. Despite having proved it contrary to this belief, it is important to note that there is another condition for the 12th Imam - that his agnomen would be the same as that of the Holy Prophet of Islam (saw) - Abul Qasim. Now we know that the Bab had Irani origins for whom, culturally the concept of agnomen did not exist. Hence this is another proof for negating the concept that the Bab was the hidden Imam.

In fact, my next article will further prove that Mirza Ali Mohammed Bab himself acknowledges Imam Mahdi - not just in presence of people, but also in a dua to Allah (swt). In Sahifae' Adaliyah, Mirza Ali Mohammed Bab himself gives witness that Mohammed Ibne Hasan is the twelfth successor to the Holy Prophet (saw) and that he is the true Mahdi. Now this should not leave any Bahai in doubt as to who the true Mahdi is. When Mirza Ali Mohammed Bab himself acknowledges this then where is the question of making him the Mahdi?

In addition, there are several traditions which clearly state the family tree of Imam Mahdi (as). Here are few of them:
1. He will have the same name and agnomen as that of the Holy Prophet (saw)
2. He will be from the children of Janabe Fatemah Zahra (sa)
3. He will be the ninth son of Imam Hussain (as)

Our conclusion

The above traditions which are as clear as the sun give us the impressions that just as a father to fulfill the pleas of his child brings him a fake 100 dollar note, which the child does play with for some time, but then eventually tears it and throws it away. In the same manner, the Bahais for some days projected Mirza Ali Mohammed Bab as the Mahdi despite the fact that even his name does not match the name of the Mahdi which is available in traditions. Now the Bahais have caused even his books to disappear! What else can be the reason that the original Bayan in Arabic is unavailable? Could it be that the original Bayan was so full of elementary errors and mistakes that it became a cause of embarrassment for the Bahais? Or was it that the original Bayan contained some statements which the Bahais wanted to conceal from the masses?

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Doubt: The Nass (Appointment) of Imam Mahdi

SAYYED DILDAAR HUSSAIN ZAIDI, NOVEMBER 2004

FEEDBACK

The Bahai Doubt

After getting the proofs for the name of Imam Mahdi (as), the Bahais claim that there is no specific nass (appointment) from the Holy Prophet (saw) and other Imams (as) about Imam Mahdi (as).

Our response - The Shiah Viewpoint

Before actually proceeding to answer this doubt, we request our Bahai readers to understand the correct literal meaning of the "Bab". In Arabic terminology, "Bab" means Gate. As per the Bahais, this was the title chosen by Mirza Ali Mohammed for himself, implying that he was the means, the source and the Gate to the hidden Imam, who was none other than Hujjat Ibne Hasan, Imam Mahdi (as).
This has been witnessed by none other than Mirza Ali Mohammed Bab himself who in a dua to Allah (swt) mentions the name of all Imams till the 12th Imam, Imam Hujjat Ibnil Hasan (as).
(Ref: Sahifae' Adaliyah, page 18 and page 27) - Download in ZIP format
(Ref: Dalaaelus Sabah, page 47) - View in JPG format

Can there even be an iota of doubt after reading this?

On the topic of Nass of Imam Mahdi (as), it is possible to write volumes on this subject. For the sake of brevity we shall try to provide some of the proofs here. We commence our effort with a reference from none other than Allah himself.

Appointment by Allah (swt)

The tradition of Jabir Ibne Abdullah Ansari which is reported from multiple sources informs us about Sahifae' Fatemah which is also famous as Lauhe' Fatemah. This was brought down by Hazrat Jibrael (as) at the time of the birth of Imam Hussain (as) and presented to the Holy Prophet (saw) who gave it to Janabe Zahra (sa) for safekeeping. In this Hadeese' Qudsi (the word of God himself which is not a part of Quran), after mentioning the names of all the Imams in sequence, Allah says, "Then I will complete this succession by the son of Imam Hasan Askari (as), M-H-M-D who is a mercy of the worlds, the perfection of Musa, the brilliance of Isa and the patience of Ayyub."
(Ref: Behar, volume 51 page 5, Chapter of Nosoos Ala Ithna Ashari)
Note: This tradition is also reported by Mirza Hussain Ali "Bahaullah, the self proclaimed prophet of the Bahai religion. Shoghi Effendi in his book 'Qarne' Badiee' writes in volume 1, page 356 of the same book that Bahaullah has confirmed the above tradition in his book Iqan.

Appointment by Holy Prophet (saw)

The Holy Prophet (saw) after narrating the names of the Imams in sequence beginning with Hazrat Ali (as) says, "Allah has placed in the loins of Hazrat Imam Hasan Askari (as), a pure and chaste seed of Imamate. Happy and satisfied will be the person who accepts the covenant and promise of his mastership and every person who denies him will be an apostate. That son of Imam Askari (as) will be a pious Imam, one with a pleasing personality and pure countenance and the guide for the creatures. He is the Mahdi. He will judge amongst the people with justice and will exhort the people towards it. When the all the signs are evident, he will reappear from Mecca"
(Ref: Behar, volume 36 page 207)
The Holy Prophet (saw) after declaring the Imamate of Ameerul Mo'meneen Ali Ibne Abi Talib (as) and that of Imam Hasan (as) and Imam Hussain (as) says, "After Hussain, nine of my sons will be the Imams for the people and the ninth of these will be the Qaem of my community."

Appointment by Hazrat Ali, Ameerul Mo'meneen (as)

Ameerul Mo'meneen Ali Ibne Abi Talib (as) used to say, "Welcome, O son of the Prophet!" when Imam Hasan (as) presented himself before Hazrat Ali (as). When Imam Hussain (as) presented himself before Hazrat Ali (as), he was greeted as, "May my parents be sacrificed on you, O the one who is the possessor of the one with the best forefathers"

When the people questioned Ali (as) about this personality, he (as) said, "He is the one who is lost, driven and the struggler M-H-M-D, the son of Hasan the son of Ali, the son of Mohammed, the son of Ali, the son of Musa, the son of Ja'far, the son of Mohammed, the son of Ali, the son of Hussain." Then Ali (as) placed his hand on the forehead of Imam Hussain (as) and said, "This Hussain."
(Ref: Behar, volume 51 page 110)
Appointment by Imam Hasan (as)

In response to his detractors who questioned his peace treaty, Imam Hasan (as) wile mentioning Hazrat Qaem (as) said, "The Qaem is the ninth son of my brother Imam Hussain (as)."
(Ref: Behar, volume 51, page 132)
Appointment by Imam Hussain (as)

Imam Hussain (as) said, "My ninth son will be the Qaem for this ummat (community)."
(Ref: Behar, volume 51, page 133)
Appointment by Imam Ali Zaynul Abedeen (as)

Imam Zaynul Abedeen (as) while mentioning the chain of Imamate said, "When your son Ja'far is born then name him Ja'fare' Sadiq (as) for a person will be born in your fifth generation who will be Ja'far but will rise against Allah and will false claim Imamate for himself. This person will be a liar in front of Allah (Ja'fare' Kazzab). This person will oppose his father and will be jealous of his brother. He will seek to expose the hidden proof of Allah." After narrating this, the Imam was overcome with emotion and then he enumerated the other oppressions of Ja'fare' Kazzab.
(Ref: Behar, volume 36 page 386)
Appointment by Imam Mohammed Baqir (as)

Imam Baqir (as) revealed a divine engraving created 2,000 years prior to the creation of Hazrat Adam (as) to Dawood ibne Katheer. On it was engraved the following verse of the Quran, "Surely the number of months before Allah..." The verse was followed by the words, "There is no God except Allah and Mohammed is the Messenger of Allah". This was followed by the names of the twelve Imams (as).
(Ref: Behar, volume 36 page 393)
Appointment by Imam Ja'fare' Sadiq (as)

While narrating the sequence of Imamate, Imam Ja'fare' Sadiq (as) says, "And after him, Mohammed will be the son of Hasan (as)"
(Ref: Behar, volume 36 page 397)
Appointment by Imam Musa Kazim (as)

Yunus Ibne Abdur Rahman questioned Imam Musa Kazim (as), "Are you the one who will rise (Qaem) with the Truth?" The Imam replied, "Yes, I too am the Qaem, but the Qaem who will cleanse the earth from the enemies of Allah and establish justice on this earth as it will be rife with injustice and equality is the fifth son of my generation. He will be in occultation for a long time."
(Ref: Behar, volume 51 page 151)
Appointment by Imam Ali Reza (as)

Debele' Khuzai was an esteemed poet who often recited verses in praise of Ahle Bat (as). On one occasion, he was in the presence of Imam Reza (as) and after having heard his composition, Imam Reza (as) asked him, "O Debel, the Imam mentioned in your poems that will reappear, do you know who he is?" Debel replied, "No I do not know much, except that he will be from your progeny." The Imam replied, O Debel, "After me Mohammed ibne Ali will be the Imam and after him, Ali ibne Mohammed and after Ali, his son, Hasan will be the Imam. After Hasan, his son Al Hujjat Al Qaem Al Muntazar will be the Imam. He will be in occultation."
(Ref: Behar, volume 51 page 154)
Appointment by Imam Mohammed Taqi (as)

Imam Mohammed Taqi (as) says, "Our Qaem will be the third son from my progeny."

(Ref: Behar, volume 51, page 156)

Appointment by Imam Ali Naqi (as)

Imam Ali Naqi (as) says, "After me, my son Hasan will be the Imam and after him, his son will be the Imam who will be the Qaem and will fuill the earth with justice and equality."

(Ref: Behar, volume 51, page 159 and 160)

Appointment by Imam Hasan Askari (as)

Imam Hasan Askari (as) said to his companion Musa bin Ja'far Baghdadi, "It is as if I am seeing that after me, the people harbor doubts about my successor. Beware! If one believes in us (Imams) but doubts the Imamate of my son Mohammed, it is as if he has accepted the prophethood of all prophets and denied the prophethood of the Holy prophet Hazrat Mohammed Mustafa (saw). Just as the one who denies the prophethood of the Holy Prophet (saw) will be deemed to have denied all the prophets; in the same manner, the one who denies the last of us Imams will be regarded as having denied the first of us."

In another tradition, he (as) says, "After me my successor will be my son. He will be the proof from Aale' Mohammed (as) (The Family of Mohammed)."

In another tradition, he (as) says, "When your master will be hidden because of the injustices from the unjust, then you await his reappearance."

(Ref: Behar, volume 51, page 159 and 160)

Our Conclusion

After reading the above traditions, it is necessary for every Bahai worth his salt to accept and to declare his faith in the true Imam Mahdi (as). This become imperative considering that all Bahais even the Babis are unanimous in their beliefs till the eleventh Imam.

And the above traditions are only a few amongst many on the subject. Those who are desirous of more traditions can refer to traditions quoted in Beharul Anwar (Those that appear before and after the traditions quoted with the above references) on the subject. Inshallah this will not only serve to strengthen their belief in this regard, but also be a source of great reward as well. The book of Wasaelush Shiah will also be helpful in this regard.

We would like to present this question to the Bahais. In the above section we have brought at least 14 traditions that clearly indicate the appointment of Hazrat Hujjat Ibnil Hasan, Al Mahdi (as). Even the "Mahdi of the Bahais" - the Bab confesses to the truth in his work Sahifae' Adaliyah. Can the Bahais present even a single tradition from our Imams that can establish the veracity of the position of Bahaullah or the Bab?

The efforts of the Bahais to deviate ordinary Muslims from the truth may not have the desired effect, but it definitely does create a doubt in the minds of the masses. Hence it is the duty of every speaker and Islamic scholar to narrate as many traditions as possible on the subject of Imam Mahdi (as) to dispel such doubts from the minds of people. The Holy Prophet (saw) says, "One who dies without recognizing the Imam of the time dies the death of ignorance (apostasy)." When the Shiahs are guided towards the true Mahdi (as), they will not be deviated towards falsehood. In fact the very recognition of the true Imam will be a source of protection from misguidance. As Imam Hussain (as) when questioned about the recognition of Allah said that "in every era, the recognition of the Imam of the Time is the recognition of Allah"

It is also our duty as parents that we do not send our children to those schools which are run by the enemies of Imame' Zaman (as). For Ameerul Mo'meneen Ali (as) says, "The education of children is similar to etching a mark on stone. It will not disappear." How is it possible that by sending our children to Bahai schools, we apparently prepare him for this world but are responsible for sending him to hell in the hereafter.

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Doubt: The Name of the Mother of Imam Mahdi

SAYYED DILDAAR HUSSAIN ZAIDI, NOVEMBER 2004 FEEDBACK

The Bahai Doubt

After acquiring knowledge about the genealogy of Imam Mahdi (as), the Bahais now focus their attacks on his respected mother by quoting incomplete traditions from Behar and other Shiah books to the effect that traditions provide many names for her. A few of these are given below:

- Shaheede' Awwal in his book Durus has reported the name of the mother of Imame' Zaman (as) as Seqal
- Some call her as Narjis and some have also called her as Maryan Binte Zayd.
- In another narration from Gheyas Ibne Asad, the respected mother of Imam Mahdi (as) is called as Narjis, Sousan, and Seqal and at some places as Rehana.

Also read: **A doubt about the Arabic name of the mother of Imam Mahdi (as)**

Our response - The Shiah Viewpoint

1. Firstly, why did the people not put this question to the mother of Imam Mahdi (as) so that her name would be clear for all?
2. It is a universal custom that whenever a person is introduced then he is introduced through the name of his father. The mother's name is rarely, if at all, asked. The reason for this is that the family continues through the name of the father and not the mother.
3. The family tree of the Holy Prophet (saw) goes back to Hazrat Adam (as), but how much do we know about his respected mother or grandmother. Information about them is extremely rare. So does this put a question mark on the prophethood of the Holy Prophet (saw)?
4. A custom not limited only to olden days, even today, we find families who are not forthcoming with the names of the women of their houses to the extent that even on the wedding card, they do not write the name of the bride and in its place, introduce the bride through her father.
5. There are some people who have passed before us who do not mention the full name of their daughters even while writing letters to them. For example, if one's daughter's name was Sakina, then one would write as Salaams to "S".
6. There are sufficient narrations from the Holy Prophet (saw) and the respected Imams (as) which prove that a child was to be born in the house of Imam Hasan Askari (as) - a child who would fill this earth with justice and equity, just as it would be rife with injustice and inequality. The government was equally aware of these narrations and hence the soldiers who guarded the house of Imam Hasan Askari (as) were given standing instructions to enter the house of the respected Imam (as) without permission if need be, and if a child was found with any woman of the house, the child was to be beheaded immediately.

   Hence, it is possible that the Imam may have employed the services of many slave girls to protect the identity of the true mother of Imam Mahdi (as) in the event of the sudden and unlawful entry of government soldiers and the names which are being taken may be of any of these slave girls present in the house of Imam Hasan Askari (as) at the time of the birth of Imame' Mahdi (as)
7. We witness that one person can have more than one name. In fact some are given different names right from the beginning. Some names are historical, some introductory, some are those used to call a person with love and some are to describe a person's characteristics. This custom is not limited to any era, race or tribe. Then why is the robe of suspicion thrown only on the holy personality of the mother of Imam Mahdi (as), Janabe Narjis on account of the multiple names narrated in traditions?

   This characteristic is found even in Allah, the Prophet, and Imams and even in Bab and Bahaullah - they have

more than one name by which they are called and referred to. These names could be on account of their titles or their qualities and even their traits. Traditions narrate that Janabe' Zahra (sa) used to call Ameerul Mo'meneen Ali (as) by various titles as Abu Torab, Abul Hasan etc. Allah (swt) has also referred to his most superior creation, the Holy Prophet (saw) by numerous titles in the Quran. We find that Allah has referred to the Holy Prophet as Yaseen at some place and as Taha in another. Allah has not restricted Himself to call the Holy Prophet (saw) by his name, Mohammed Ibne Abdullah.

8. It is recommended that one should change the names of the slaves after purchasing them as per the laws of the Shiah Faith (Refer to the books of laws under the chapter of business). It is not necessary to completely wipes out one's past. Hence it is possible that a slave or slave girl could have more than one name. Janabe' Narjis apparently was a slave girl so it should not come as a surprise that she could have more than one name. Names like Sousan, Rehana, Seqal and Narjis were names common amongst slave girls.

9. As for the objection that why the mother of Imam Mahdi (as) was herself not asked this question, the answer is as follows. When Imam Hasan Askari (as) offered that Janabe' Narjis (as) could go back to her home, she implored and begged him that he (as) pray that she leave this world before him. (Behar, volume 3) Since the respected mother of Imam (as) expired at such a young age, it is unlikely that any narrator would have had an opportunity to ask her this question.

   In a narration from Behar volume 13 page 4, Janabe' Narjis, while enumerating her past to Basheer Ibne Sulayman, outlines her genealogy as follows - "I am ....Then when I left the palaces of Rome in an ordinary dress and was arrested along with the Shaykh, I gave my name as Narjis since it was a common name amongst the slaves." The narration ends with the words of Imam Ali Naqi (as), "For surely she (Narjis) is the wife of Abi Mohammed (Imam Hasan Askari (as)) and the mother of the Qaem (as)"

10. Another point to note is that when Imam Hasan Askari (as) did not reveal the birth of his son Imam Mahdi (as), except to a chosen few, how is it possible that he would reveal the name of mother the respected Imam?

11. The Holy Prophet (saw) himself came in a dream to her and she accepted Islam in his presence. He (saw) also recited her nikah (marriage formula) with Imam Hasan Askari (as) who referred to her by her true name. Hence in the market place, she kept on providing different names with the intention that she would go only with the person who would take her true name.

12. Lastly we must note that not knowing the name of the mother of a person does not cause disrepute. If this were not true, then the greatness of many prophets (as) would come under question as we do not know the names of their mothers.

Another doubt about the name of the mother of Imam Mahdi (as)

Imam Mahdi's (a.s.) mother was of Roman descent but she had Arabic names. This is not possible, and disproves Imam Mahdi's (a.s.) birth.

The Shiah Response

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1. There are several instances of non-Arabic personalities assuming an Islamic name under the instruction of an infallible. For instance, the great companion of Prophet Muhammad (s.a.w.a.) - Salman Farsi (the Persian) was not always called Salman (an Arabic word). The name given by his parents was Roozbah. The Prophet later gave him the name of Salman. He was referred to as Salman Farsi after that, thereby indicating that he was a Muslim with an Arabic name but Persian origin. Finally Imam Sadiq (a.s.) instructed his companions to refer to him as Salman Muhammadi because he was included as a member of the Ahle Bait (a.s.) by Prophet Muhammad (s.a.w.a.) himself (Muntahul Aamaal by Shaikh Abbas-e-Qummi).

   So even the surname of 'Farsi' that highlighted Salman's Persian origins were done away with by the Imam (a.s.). So as far as people today are concerned, Salman Muhammadi was an Arab unless someone discloses his Persian origin. Likewise Janabe Narjis (s.a.), mother of Imam Mahdi (a.s.) was given some Arabic titles (Maleka, Reyhaana) by Imam Muhammad Naqi (a.s.) as a sign of his fondness for her much like Prophet Muhammad's (s.a.w.a.) fondness for Salman.

2. It is also not clear to me how a name can indicate anything about a person's origin. Several non-Arabs have assumed Arabic names. In fact, Muslims have Arabic and even Jewish names (Moosa, Haroon, Sulaiman, Dawood) based on names of Prophets (a.s.). It is a widely accepted fact that Muhammad, an Arabic word, is the most common first name across Arabs and non-Arabs. So if a person of Persian descent - Mirza Ali Muhammad assumes Arabic names like Ali and Muhammad then it is in the fitness of things that the mother of Imam Mahdi (a.s.) - 'Narjis/Maleeka' assumes Arabic titles under the instruction of an infallible Imam (a.s.).
(Ref: Beharul Anwaar vol 51, Hadis 12)

3. If Imam Mahdi's (a.s.) mother is not named explicitly or is named rather sparingly, I don't see how that can be a pointer to her non-existence! It is common in some cultures not to disclose the names of women. For instance, several books have been compiled on Akbar the Great (a Mughal), arguably the greatest Emperor in Indian history. The most famous compilation on Akbar is the Akbarnamah, written by Abul Fazl, one of the nine gems (Navratna) in Akbar's court. Not surprisingly, while this book captures the minutest details of Akbar, the most basic detail - the name of Akbar's wife's is missing. This is because it was considered offensive in that era and culture to mention about the women of the house. Historians till date are debating about the name of Akbar's wife. The oft-heard name of Jodhabai as Akbar's wife is in fact inaccurate and without any historical basis. This does not mean that Akbar did not have a wife. Given that Akbar was of Afghan descent, I believe the Bahais, at least those of Persian descent, should identify with this cultural trait since many of the customs in the Afghan/Persian belt are similar.

Conclusion

The Bahais, who have raked up the issue of the name of the mother of Imame' Zaman (as) and seek to create doubts in the minds of the masses, use abusive words which I do not deem fit to narrate in this article. Their malicious intent is only to deny the birth of Imame' Zaman (as) by creating doubts about his respected mother.

On a personal note, I would like to emphasize a responsibility which falls on each Shiah. In our gatherings, where we discuss about the Imams (as), we should also narrate incidents about their mothers with this recognition that truly they too have an obligation upon us. Their prayers will undoubtedly help us not only in this ephemeral world, but also in our everlasting hereafter.

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Doubt: The Birth of Imam Mahdi (as)

SAYYED DILDAAR HUSSAIN ZAIDI, NOVEMBER 2004 FEEDBACK

The Bahai Doubt

The Bahais after the issue of the name of the respected mother of Imam Mahdi (as) go one step ahead and in their shamelessness try to raise a doubt about the birth of Imam Mahdi (as). They claim that only two narrators reported the birth of a son named Mohammed to Imam Hasan Askari (as) - one, the daughter of Imam Mohammed Taqi (as) and the aunt of Imam Askari (as), Janabe Hakeema Khatoon, and the other, Uqaid, the slave of Imam Askari (as).

Our response - The Shiah Viewpoint

Before delving into the actual incident of the birth of the Imam, we must probe books of history and pay attention to the reason why Imam Hasan Askari (as) was titled "Askari." The explanation is that Imam Hasan Askari (as) was placed under house arrest by the government in a military cantonment which is called "Askar." The hostile circumstances necessitated that the Shiahs met the Imam under the pretence of selling oil or other items. Hence it is difficult to estimate that there would have been many people who witnessed the birth of Imam Mahdi (as).
Even today, under normal circumstances, we do not find many witnesses to the birth of a child. At best there is a mid-wife or in the 21st century, a doctor and a nurse who help with the delivery of the child. These would be the witnesses to the actual birth of a child.

If in todays's modern world, there are just two witnesses - the doctor and the nurse to a child's birth, is it not too much to expect that 1,100 years ago there would be many witnesses to the birth of the Holy Imam (as)?

Even in the case of Mirza Ali Mohammed Bab, Bahaullah, Abdul Baha and Shoghi Effendi, we would not find more than one witness to their births. The Bahais are in a better position to throw some more light on this issue.

Notwithstanding this, the most reliable witness to such events is history which is consistent and can be referred to at any time. For your information, there are more than 120 historians who have reported the birth of Imam Mahdi (as) - all of whom passed away prior to the birth of the Bahai Faith.

This doubt and suspicion raised by the Bahais is baseless and not worthy of discussion. Yet for the sake of my readers, I consider it my duty to inform you that Allamah Majlisi (ar) has brought the names of atleast 18 reporters who narrated the incident of the birth of Imam Mahdi (as). The reports of some of them are given below. These reports are an evidence for the birth of Imam Mahdi (as) in the house of Imam Hasan Askari (as) and testify that it was discouraged to address the Imam Mahdi (as) by his name.

The first report - Mo'allah bin Mohammed narrates that he received a tauqee from Imam Hasan Askari (as) on the occasion of the death of Zubayri. The Imam wrote, "Such is the end of those who seek to falsify the friends of Allah. He (Zubayri) desired to kill me with the intention of terminating my lineage. See how Allah demonstrated his power that the birth of the Hujjat has taken place"
(Ref: Behar volume 13, page 3, old ed.)

The second report - Ahmed Ibne Qummi reports that he received a letter from Imam Hasan Askari (as) in which he wrote, "A son has been born to me. His birth has been kept hidden. I have only reported it to only my close companions."

The third report - Abul Hasan Imam Ali Naqi (as) told his sister Hakeema Khatoon that "O daughter of the Holy Prophet (saw), you take her (Janabe' Narjis) to your house and teach her the rituals and obligations for surely she is the wife of Imam Hasan Askari (as) and the mother of Hazrat Qaem (as)."

The fourth report - Ibrahim Ibne Mohammed reports from Naseem, the slave girl of Imam Hasan Askari (as). I presented myself before the Imam (as) just two days after the birth of Imam Mahdi (as). When I sneezed in his presence, he (Imam Mahdi (as)) said "Yarhamuk Allah" (May Allah have mercy upon you)
(Ref: Behar volume 51, page 5)

The fifth report - Naseem and Mariya, the slave girls of Imam Hasan Askari (as) unanimously reported that when Imam Mahdi (as) was born, he knelt on the ground and his hands were raised towards the heavens. Then he sneezed

and said, "Alhamdo Lillahe' Rabbil Aalameen" (All praises are for Allah, the Lord of the worlds)
(Ref: Behar volume 51, page 4)

The sixth report - Abu Ghanim narrates that a son was born to Abu Mohammed Imam Hasan Askari (as) who he named M-H-M-D. On the third day, he presented his son to his close companions with the words, "This is your master after me and the leader for you all. This is the son who will be awaited. When the earth will be rife with injustice, he will reappear and fill the earth with justice."
(Ref: Behar volume 51, page 5)

Imam Askari (as) has clearly indicated that he will fill the earth with justice - in his lifetime and not that people will await justice after his passing away. This is extremely relevant in our argument against the Bahais who are currently awaiting justice despite the passing away of the Bab more than 150 years ago.

The seventh report - Abu Nasr Khadem narrates that I presented myself before Imam Mahdi (as). He sought some red sandalwood from me which I duly provided. He asked, "Do you recognise me?" I replied, "You are my master and the son of my master"... The narration continues and ends with the words of Imam Mahdi (as), "...I am the seal of the vicegerents"
(Ref: Behar volume 52, page 30)

The eighth report - Ibrahim, the companion of Imam Hasan Aksari (as) reports that Imam Hasan Askari (as) sent me four male sheep with the following letter, "In the name of Allah, the Most Merciful, the Most Beneficent. These are from my son, Mahdi (as). Eat them and share them with our Shiahs as well."
(Ref: Behar volume 51, page 22)

The ninth report - Ahmed bin Ishaq narrates that Imam Hasan Askari (as), his face was radiant like the full moon, brought forward a child whose age was about 3 years on his shoulders and said, "I would never have disclosed this to you but for my respect for you. This is my son, with the same name and the kuniyat (agnomen) as the Holy Prophet (saw)."
(Ref: Behar volume 13, page 112, old ed.)

The tenth report - Ibrahim bin Idrees narrates, Imam Hasan Askari (as) sent me two male sheep and wrote, "In the name of Allah. Consider these from your master and after completing the Aqeeqa (an Islamic ritual after the birth of a child), eat them and share them with your brothers as well."
(Ref: Behar volume 13, page 7, old ed.)

The eleventh report - Hamza bin Nasr narrates the following from his father. On the occasion of the birth, the house was filled with celebrations. As the child grew up, I was ordered to purchase bones filled with marrow along with meat. I was told that this was for the young master.
(Ref: Behar volume 13, page 7, old ed.)

The twelfth report - Hussain bin Ali reports, "I presented myself before Imam Hasan Askari (as) in Samarrah to congratulate him on the birth of his son."
(Ref: Behar volume 13, page 6, old ed.)

The thirteenth report - Ismail bin Ali Kubakhshi reports, "Imam Mahdi (as) offered a brewed medicine to his father Imam Hasan Askari (as). Then he helped him wth his ablution for namaz. The father (Imam Hasan (as)) who was unwell said, Congratulations! You will be the Imam of the Age after me"
(Ref: Behar volume 13, page 110, old ed.)

The fourteenth report - Ahmed bin Abdullah Hashemi narrates, I visited the house of Imam Hasan Askari on the event of his death. His bier was taken out of the house. We were 39 men waiting there. Suddenly we saw a fully grown youth who was bearing a cloak. We were in awe of his presence. Then we recited the namaz (which is recited for the dead) behind him.
(Ref: Behar volume 13, page 110, old ed.)

Conclusion

In addition to the above reports, there are innumerable other narrations which report the birth of Imam Mahdi (as). I

have not brought them here for the sake of brevity. I hope that it is now sufficiently proved for my readers that the argument for the birth of Imam Mahdi (as) does not rest only on the witnesses of Hakeema Khatoon and the slave Uqaid. Even if these witnesses were ignored, the above arguments will conclusively prove that the birth of Imam Mahdi (as) took place in the house of Imam Hasan Askari (as) in Samarrah.
Detractors may yet point out that in all the narrations, the child - Imam Mahdi (as) was revealed to the narrators by Imam Hasan Askari (as), hence all the narrations are from a single source. Our categorical response to this is that the birth of a child is always announced by the father or members of the house and not by any other person. In this case, the event was announced just so. Consider the circumstances surrounding the birth of Imam Mahdi (as) - the paternal grandfather had expired. The child's uncle was busy staking his own claim to the Imamate and the question of the maternal grandparents announcing the birth does not arise as, given that the mother was a slave girl, they were absent. In any case, the paternal grandfather, Imam Ali Naqi (as) had prophecised the birth of this child - Imam Mahdi (as) earlier.

In addition, during the period of Ghaybate' Sughra (the Lesser Occultation), the letters written by the people (who wrote them without ink for fear of the authorities, giving an impression of a blank paper) and routed to the Imam (as) through his deputies and subsequently receiving the correct response is an irrefutable indication of the birth of the Holy Imam (as).

During the period of Ghaybate' Sughra (the Lesser Occultation) many had the opportunity to meet Imam Mahdi (as). Even in the period of Ghaybate' Kubra (the Major Occultation), there are innumerable incidents wherein people not just met, but also received help at the hands of the Hidden Imam (as). These incidents prove not only the birth, but also the continued existence of the Imam (as).

I would like to conclude by saying that despite these proofs, if a person does not accept the birth of Imam Mahdi (as), then for such people I quote these verses,

"How can they see the brilliance of the Mahdi, when their helpless eyes cannot perceive the shining sun?"

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Doubt: The Earth Remaining Devoid of an Imam

SAYYED DILDAAR HUSSAIN ZAIDI, NOVEMBER 2004 FEEDBACK

The Bahai Doubt

The Bahais claim that after the martyrdom of Imam Hasan Askari (as), there remained no Imam on the earth. The martyrdom marked the commencement of the period of "*fatrah*", which continued for a period of 1,000 years. Finally, we read that on 5th Jamadiul Awwal, 1260 AH (23 May 1844), the land of Iran echoed with the declaration of a 25 year old youth - "I am the Qaem for whom you all have been waiting". This youth became famous in history with the title of the Bab. So the doubt is - Was the earth devoid of the Imam as the Bahais claim?

Our response - The Shiah Viewpoint

The period of "*fatrah*" is the period which passes between two prophets (who were present in person among the people). The author of Qamoos endorses this definition of "*fatrah*". This is notwithstanding the Islamic belief that Allah never leaves this earth devoid of His Proof (representative, either a prophet or an Imam). I present below a few traditions from the Holy Imams (as) which support this belief.

Imam Sadiq (as) said: "If the earth is devoid of the Proof of Allah, it will collapse and swallow its inhabitants" In another tradition he said, "If there remain two individuals on the face of the earth, then one of them will be an Imam. If one of them remains, that person will be the Imam designated by Allah."

The concept that Allah will never leave the earth without His designated representative (often called *Hujjat*) is famous and backed by traditions.

A person asked Imam Ja'fare' Sadiq (as), "Can there be a period when the believers do not recognise the Imam in it?" Imam (as) said, "It is said like that". The narrator asked, "What will be our responsibility in such a situation?" The Imam (as) replied, "Remain firm on the previous order (sayings of the prevoius Imams) so that the Imam after him becomes evident for you"

In the above tradition, it is important to note:

1. The question posed by the narrator is about recognition of the Imam of the time and not about the absence of the Imam. Secondly, the word used in the tradition "ya'refo" indicates that the people may not be able to recognise the Imam (reinforcing the concept of Ghaybat or occulation as the Shiahs believe). The narrator does not falsify the existence of the Imam.
2. The reply of the Imam (as), "It is said like that" indicates that such an event will take place.
3. The subsequent question about the responsibilities of the believers in such circumstances signifies that when the Imam is not zaahir (apparent) the belivers will have duties which they must fulfill to remain firmly on the right path.
4. The reply of the Imam (as) - "remain firm on the previous order" means that during this period, believers must not be misled and be deceived by any person (into thinking that the Imam has arrived). The words of the Imam Sadiq (as) are directed towards false claimants like Mirza Ali Mohammed Bab. He (as) did not openly take the name of the Bab in line with the tradition of the Holy Prophet (saw). The prophethood of the Holy Prophet (saw) was marked by the presence of hypocrites, however he (saw) never disclosed their names. In the same manner, Imam Sadiq (as) did not take the name of Mirza Ali Mohammed Bab, however through his traditions, he has given a clear warning that the believers should beware of imposters and fraudsters.
5. The words of the Imam (as), "remain firm on the previous order" indicate that our responsibility during the apparent absence of the Imam is that we try and "recognise" the Imam and make ourselves conversant with his (as) reality so that our faith remains safe and we are not misled and misguided.
6. Bahai books mention that the period preceding the Bab was one when people were despaired and tired of the war (with Russia). In such miserable conditions, the call of the Bab that he was the medium to the hidden Imam was met with enthusiasm. However when the Bab claimed to be the Hidden Imam himself, those parents who

lost their sons in the skirmishes which followed the claim of the Bab, beat their faces in anguish questioning the very claim of the Bab as the Hidden Imam.

For the sake of argument even if we accept the period of *fatrah*, it exceeded 1,000 years. As per narrations, Imam Hasan Askari (as) was martyred on 8th Rabiul Awwal 260 AH and Bab staked his claim only in Jamadiul Awwal.

Why is the period of *fatrah* calculated from the martyrdom of Imam Askari (as) to the be'sat (the date of claim) of the Bab? And why not from the date of birth of the Bab. As per Islamic beliefs, an Imam is an Imam from his birth and not from the date he assumes the office of Imamate after the passing away of the previous Imam. The Bahais accept that the previous Imam - Imam Hasan Askari (as) had passed away from this world. Therefore the birth of the Bab should have signaled the end of *fatrah*. Why is the birth date of the Bab not considered as the date when the *fatrah* ended?

If the Bab was the Mahdi then why is he still referred to as the Bab (the Gate)? Why is he not referred to as the Mahdi. If a medical representative is promoted to a managerial position, he will be referred to as a Manager and not as a medical representative. If the Bab was "promoted" to the position of Mahdi (the Hidden Imam), then why was his title maintained as "the Bab"?

The prophecy of the Holy Prophet (saw) about the reappearance of the Hidden Imam is that the Imam (as) will reappear from between Rukn and Maqaam in the precincts of the Holy Kaaba. Imam Mahdi (as), as per the traditions will announce his reappearance with the words, "I am the Baqiyatullah" (referring to the verse of the Quran, Chapter of Hud, verse 86). There is definitely no mention of any Imam from Iran with the words, "I am the Qaem...".

The Bahais must arrive as a conclusion about the status of the Bab. Was he the Bab as he claimed. Or was he the Mahdi as he claimed. Or was he the forerunner of Bahaullah as the Bahais claim. Or was he an independent prophet as the Bahais claim. Or was he God as he claimed. Or was he all of these as the insane will claim.

The Bahais question the name of the true Imam Mahdi (as). However they should question how "Mirza" Reza Bazzaz is the father of "Sayyed" Ali Mohammed. The question is relevant because a "Sayyed" is one whose father is Sayyed - from the lineage of the Holy Prophet (saw). "Mirza" is the one whose mother is Sayyed, but father is not. This understanding of Sayyed versus Mirza is prevalent in Iran till today. But obviously the Bahais have not understood this. Or maybe they don't want to understand it.

Conclusion

The Bahais fear that the loopholes in their claims will be exposed easily. Hence as we have seen in earlier articles, they take any tradition and try to "fit" the Bab and Baha in the mould of the tradition. However as the above article will show - their concept of *fatrah* is flawed. We cannot go by what they think *fatrah* is - we will accept what our Imams (as) have said. *fatrah* is for Prophets and not for Imams.
Besides, the confusion over the position of the Bab is simply terrible. Bahais have to clarify his position once and for all. Or they must refer to the books of the Bab and see what he claimed for himself. And that is indeed a better way to resolve the issue. If Bab made some claims for himself, then lets hear it from him. I hope to tackle this issue with the help of my friend Imran Shaykh in a subsequent section on the Bab.

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Doubt: Was a Son Born to Imam Hasan Askari (as)?

SAYYED DILDAAR HUSSAIN ZAIDI, NOVEMBER 2004 FEEDBACK

The Bahai Doubt

I recently had the opportunity to exchange my views with the Bahais. During the course of the discussion, with extreme audacity, they claimed that eminent books which are considered to be reliable by the Shiahs like Al Kafi by Shaykh Kulayni and Al Ghaybah by Shaykh Tusi contain traditions that Imam Hasan Askari (as) had no son.

Our response - The Shiah Viewpoint

1. While I have responded to this question in my article on the birth of Imam Mahdi (as), it is important here to draw the attention of my readers to an extremely exasperating trait of the Bahais - in a desperate effort to prove their point, Bahais annoyingly play the "name dropping" game. The claim to have read traditions from famous Shiah books along with their authors. However they never quote the volume number or the page number of the book. Not surprisingly, they disappear when pressed to bring forth the exact reference along with the volume and/or page number of the book.
2. A tradition to the effect that Imam Hasan Askari (as) had no son is absent not only in Al Kafi and Al Ghaybah, but also in any reliable Shiah book.
3. It is important to note that Imam Hasan Askari (as), despite spending his life under house arrest in a cantonment, was able to make the news of the birth of his son so widespread that for centuries to come, historians who recorded the events of 255 AH documented the birth of Mohammed Ibnil Hasan Sahebaz Zaman Al Hujjat Al Qaem in the house of Imam Hasan Askari (as) in their books.

Leave aside Shiah historians, even authors from Sunni sects have recorded this event in their works. Given below are some of the historians who documented the birth of Imam Mahdi. For some, I have brought forth not only the names of the books and the authors, but also their statement. For others I have brought their names and their books. If any reader wishes to see the actual statements of these authors, I will be happy to provide it on request.

1. Ibne Abi Salij Baghdadi (d. 326 AH) a contemporary of the deputies of Imam Mahdi (as) in his book *Mawaleedo Wafaatul Aimmah*, while narrating the events of 260 AH writes, "At the time of his death, Imam Hasan Askari (as) was survived by this children Mohammed, Musa, Fatemah and Ayesha." The author also states that at the time of the birth of Mohammed Ibnil Hasan Askari, the Imam remarked, "The enemies wanted to kill me while I was not having any son. But a son has been born to me. He will be the desire of the people."
2. Ali bin Hussain Mas'oodi (d. 346 AH) in his book *Moruj uz Zahab* (volume 4, page 199) while narrating the events of 260 AH writes that Abu Mohammed Hasan ibne Ali was martyred at the age of 29 during the reign of Mo'tamid. He was the father of the 12th Imam of the Shiahs, Imam Mohammed Al Muntazar.
3. Abu Bakr Khwarazmi (d. 383 AH) on page 32 of his book *Mafatihul Uloom* under the chapter of "Characteristics of the Leaders of the Imamiyahs" writes that Mohammed Mahdi Al Qaem Al Muntazar is alive. He will remain alive till such time that he does not fill the earth with justice and equality.
4. Hafiz Abu Bakr Ahmed Ibne Hussain Bayhaqi Shafa'ei (d. 458 AH) writes in his book *Sho'bal Eeman*, Imam Mahdi was born on 15th Shabaan 255 AH. He is alive till today and in occultation. The Shiahs are anxiously awaiting his re-appearance for he will, on his re-appearance, fill the earth with justice and equality.
5. Shaykh Ahmed Jami (d. 536 AH). Shaykh Sulaiman Qunduzi Hanafi has narrated poetic verses from him in his book *Yanabiul Mawaddah* which indicate that he testified to the birth of Mohammed Ibnil Hasan Sahebaz Zaman.
6. Yahya bin Khaskafi Shafa'ei (d. 553 AH). Sibt Ibne Jauzi in his book *Tazkeratul Khawasul Aimmah*, page 360 brings forth poetic verses to the effect that Imam Ali Naqi (as) was succeeded by Imam Hasan Askari (as) and after him, his son Imam Mohammed Ibnil Hasan (as) who survived him.

7. Ibne Khashab Baghdadi (d. 567 AH) writes in his book *Taarikhe' Mawaleedul Aimmah wa Wafaatehim*, "Khalafus Saleh is amongst the children of Imam Hasan Askari (as). He alone is the Sahebaz Zaman and the Mahdi."

8. An Nasir Le Deenillah, the Abbasi Caliph, Ahmed bin Mustazeeyi in the year 606 AH ordered restoration work to be carried out in the Sardab (cellar) - the house of Imam Hasan Askari (as) and the place from where his son went into occultation.

9. Yaqut Ham'oui (d. 626 AH) writes in his book *Mo'jamul Baladaan*, Qaeme' Mohammed is stationed at the Sardab. (The Shiahs believe that Imam Mahdi (as) does not reside there. He (as) however does visit the Sardab from time to time).

10. Shaykh Fida'ud Deen Attar (killed in 677 AH) while narrating the history of all the Imams (as) in *Mazharas Sifaat* quotes a few verses of poetry in praise of Imam Mahdi (as) to the efect, O Allah! Hasten the re-appearance of the Mahdi so that he (as) may fill the earth with justice and equality.

11. Ibne Aseer Juzri (d. 630 AH) while narrating the events of the year 260 AH in his book *Taarikhe' Kamil* writes, Hasan Ibne Ali, the father of Mohammed passed away from this world...

12. Shaykh Sa'ad ud Deen Ham'oui (d. 650 AH) has narrated the conditions and characteristics of Imam Mahdi (as) in a significant work in which he narrates, the last Imam is the Qaem and the Mahdi.

13. Ibne Talha Shafa'ei has compiled his book *Matalebus So'aal Fi Manaqebe' Aale' Rasul* in 12 chapters. The twelfth chapter is dedicated exclusively to Al Qaem Mohammed Ibnil Hasan....Al Mahdi Al Hujjat Al Khalafus Saleh Al Muntazar. In this chapter the compiler has in great detail described the characteristics of the last Imam on the same lines as the Shiahs.

14. Hafiz Mohammed Ibne Yusuf Shafa'ei (d. 658 AH) Ibne Sabbake' Maleki has addressed this historian as "Al Hafez" in his book *Fosulul Mohimmah*. His significant work *Al Bayan Fi Akhbare' Sahebaz Zaman* mentions clearly that the birth of Imam Mahdi (as) took place on 15th Shabaan 255 AH.

15. Shaykh Sadrudeene' Qunuwi (d. 673 AH) in a will to his students desired that on the first night after burying him, they should recite *La ilaha illallah* (There is no God but Allah) 70,00 times on his behalf and gift it reward to Imam Mahdi (as).

16. Ibne Khallakaan Ash'ari Shafa'ei (d. 681 AH) famous as Qaziul Quzaat in volume 3, page 316 of his book *Wafayatul Aa'yaan* writes Abul Qasim Mohammed bin Hasan Al Askari is the 12th Imam and Mahdi. His titles include Hujjat, Muntazar and Qaem. He was born on 15 Shabaan 255 AH and was 5 years old at the time of his father's martyrdom.

17. Abul Fida Emadud Deen (d. 732 AH) has narrated the incident of the martyrdom of Imam Hasan Askari (as) in volume 2, page 45 of his book *Al Mukhtasar Fi Tarikhe' Bashar*. He writes that Imam Hasan Askari (as) was the father of Mohammed who was born in 255 AH.

18. Hafez Shamsudeen Mohammed Zahabi (d. 748 AH) on page 115 of the first volume of his book *Dulul Islam*, that Imam Hasan Askari (as), the father of Mohammed Muntazar passed away in the year 260 AH.

19. Ibnul Waradi Zaynud Deen Umar Ibne Munfater (d. 749 AH) - the son of Abdur Rahman Ibne Abi Bakr (Jurist and Qazi of the city of Halab) - in his historical compilation *Tarikhe' Ibnul Waradi*, volume 1, page 318 published from Najaf with the preface of Sayyed Mohammed Aale' Khorasan clearly writes that Mohammed Muntazar was born in the year 255 AH.

20. Shaykh Abdullah Mateeri Madani Shafa'ei (d. 745 AH) has brought 51 traditions in praise of the Ahle Bayt in his book *Riyazuz Zaherah Fi Fazlul Aale Baytin Nabi wa Itratehit Taherah*. He acknowledges that the first Imam is Ali Ibne Abi Talib (as) and the 11th Imam, Imam Hasan Askari (as) and after him the twelfth Imam is his son Mohammed Al Qaem Al Mahdi (as). He will have 2 occultations following which he will arise with the sword.

21. Shaykh Abdullah Ya'fa'ei (d. 768 AH) in volume 1, page 172 of his book *Meratul Jinaan* documents the events of 260 AH in which Imam Hasan Askari, the father of Mohammed Muntazar was martyred.

22. Fazeeh Ahmed Khawafi (b. 777 AH) describes the events of 255 AH in his book *Majmul Faseeh* (volume 1, page 231) as follows - Al Mahdi (as) was born on 15th Shabaan 255 AH. He is Abul Qasim Mohammed bin Askari....he is the twelfth and the last Imam.

23. Ahmed Ibne Ali Dawoodi Hasani (d. 828 AH) in his book *Umdatut Taleb* published from Beirut. On page 163 while describing the conditions of Imam Hasan Askari (as) he writes, He (Imam Hasan) made a mark for himself in the aspects of peity and struggle. He was the faither of Mohammed Mahdi, the 12th Imam of the Shiahs. His (Imam Mahdi's) mother's name was Narjis.

The list above is from a complete list of 120 historians who documented that the birth of Imam Mahdi (as) took place in the year 255 AH in the house of Imam Hasan Askari (as).

Conclusion

The birth of Imam Mahdi (as) is an undeniable fact of history. Historians, irrespective of the creed they professed, documented this over the centuries. I wish to ask the Bahais - why are they seeking to hide the birth of Imam Mahdi. They must clarify this for the Muslims.

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120 Historians Reported the Birth of Mohammed Ibnil Hasan (as)

SAYYED DILDAAR HUSSAIN ZAIDI, NOVEMBER 2004 FEEDBACK

Ibne Abi Salij Baghdadi	Abul Abbas Ahmed Ibne' Ibrahim Kindi	Abu Ali Ahmed bin Mohammed Nasa'wi
Abu Mas'ood Ahmed bin Mohammed Shaazaan Bajali	Abu Mansoor Abdul Raheem Mohammed Sharabi Shirazi	Abu Mohammed Asad bin Ahmed Saqafi
Abu Majid Mohammed bin Hamid Wayez	Abu Abdullah Mohammed bin Abdul Wahid Qurshi	Mohibuddin Mohammed bin Ibne' Najjar
Hafiz Abu Mohammed Bilazari Toosi	Shaykh Mohammed bin Aqlah	Shaykh Hasan bin Ali Ajami
Hafiz Jamalud'deen Bahali	Mohammed Hejazi Wayez	Hafiz Abu Na'eem Rizwan Uqabi
Jamallud'deen Mohammed bin Mohammed bin Jamal	Mohammed bin Masood	Shaykh Sulaiman bin Mazfoor Shirazi
Abdus'salam bin Abi Rabi'i Hanafi	Abu Bakr Abdullah bin Mohammed bin Shapoor Qalanasi	Abdul Aziz Ustaadvi
Mohammed Aadmi Ustaad Abdul Aziz	Sulaiman bin Ibrahim bin Mohammed bin Sulaiman	Abu Nasr Bukhari
Ali bin Husain Mas'oodi	Abu Bakr Khwarazmi	Mohammed bin Abi Fawaris
Abu Bakr Ahmed bin Hussain Bayhaqi	Mo'allife' Majmul Tawareekh	Shaykh Ahmed Jami
Yahya bin Salaamah Khaskafi	Ibne Khashshaab Baghdadi	Muwaffiq bin Ahmed Hanafi
Ibne Azraq Abdullah bin Mohammed Faraqi	Fakhrud'deen Raazi	An'nasr le Deenillah – Abbasi Caliph
Yaqoot Ham'oui	Shaykh Fareedud'deen Attaar	Ibne Aseer Jauzi
Shaykh Aamir Basari	Mohiyud'deene' Arabi	Shaykh Sa'adad'deene' Ham'oui
Azizud'deene' Nasafi	Kamalud'deeen Mohammed bin Talha Shafa'ei	Sibt Ibne Jauzi
Shaykh Abul Hasan Shazali	Hafez Mohammed bin Yousuf Shafa'ei	Jalalud'deen Mohammed Bajali
Shaykh Sadrud'deen Qunu'wi	Ibne Khallakane' Ash'ari Shafa'ei	Hamdallah Mastoufi Qazwini
Abul Fida Emadud'deen Ismail	Abdur Razzaq Kashani	Shaykh Ela'ud'daulah Samanani
Shamsud'deen Mohammed Zahabi	Umar bin Mazhar Ibnul Waradi	Salahud'deen Safadi
Shaykh Abdullah Mateeri Madani Shafa'ei	Shaykh Abdullah Yafa'ei	Fasseh Ahmed Khawaafi
Abul Waleed Mohammed bin Shahannah Hanafi	Khwaja Mohammed Paar Saabkhari Hanafi	Shamsud'deen Mohammed bin Yousuf Zarandi
Ahmed bin Ali Dawoodi Hasani	Maalekul Ulama Hindi	Khwaja Afzalud'deen Turki

Ibne Sabbagh Maleki	Shaykh Abdur Rahman Bastami	Serajud'deen Mohammed Rafa'ei
Abdur Rahman Jami	Adbur Rahman Sufi	Badi'ud'deen Qutube' Medaar
Mohammed Khwawand Sham Meer Khwanad	Fakhrud'deen Abul Sa'adat	Fazl bin Rouzbahan Shafa'ei
Jalalud'deen Mohammed Dawani	Mulla Hussain Kashafi	Jalalud'deen Suyuti
Qazi Meer Hussain Maybadi	Shaykh Hasan Eraqi	Shaykh Ali Khwaas
Khwanad Meer – complier of Habibus Seer	Shamsud'deen Mohammed bin Touloon Damishqi	Ibne Hajare' Makki
Abdul Wahhab She'rani	Ali Muttaqi Hindi	Qazi Hussain bin Mohammed Dayyar Bakri
Sayyed Jamalud'deen Ata'ullah Shirazi	Ahmed bin Sunnan Damishqi Quramani	Shaykh Adbul Haq Bukhari Dehlawi Hanafi
Shaykh Ahmed Farouqi Naqshbandi	Ibne Emaad Hambali	Abdul Malik Esami
A Shaykh from Egypt	Shaykh Abdullah Sabarawi Shafa'ei	Shah Waliyullah Dehlawi
Mohammed bin Ibrahim Jo'wini Shafa'ei	Shaykh Mohammed bin Ali Sabbaan Misri	Shaykh Ali Akbar Moududi
Shaykh Abdul Aziz Dehlawi	The compiler of Tash'yeedul Mabani	Khaled Naqshbandi
Rashidud'deen Dehlawi	Mohammed Amin Saweedi Baghdadi	Shaykh Abdul Kareem Yamaani
Qazi Jawad Saabaat Basari Hanafi	Mohammed bin Wahab Qaraghooli Baghdadi	Sayyed Ali bin Sha'hab Hamadani
Sayyed Naseemi	Shaykh Sulayman Hanafi	Sayyed Mo'min Shiblinji Misri
Shaykh Hasan Hamzawi Shafa'ei Misri	Qazi Bahlool Bahjat Afandi	Mohammed Shafeeq Ghurabul Misri
Sayyed Abdul Wahab Badri	Khayrud'deen Zarkali	Abdur Rahman bin Mohammed bin Hasan bin Umar
Shamsud'deen Sami Bayk Usmani	Mohammed Mobeen Hindi	Leading scholars from the Hejaz

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Doubt: Islam will be Spread by the Sword

SAYYED DILDAAR HUSSAIN ZAIDI, NOVEMBER 2004 FEEDBACK

The Bahai Doubt

The Bahais claim that Imam Mahdi (as) on his advent will act contrary to the following verses of the Quran -

لَكُمْ دِينُكُمْ وَلِيَ دِينِ

"For you is your religion and for me, mine"
(Ref: Chapter of Disbelievers, verse 6)
and,

لاَ إِكْرَاهَ فِي الدِّينِ

"There is no compulsion in religion"
(Ref: Chapter of The Cow, verse 256).
According to the Bahais, the Imam would spread Islam of the strength of the sword (by force). The masses in Iran were awaiting the arrival of Imam Mahdi (as) so that they could offer a strong resistance to him and to his companions (due to this contravention of the above verses). Hence when Mirza Ali Mohammed Bab staked his claim to be the Promised Imam Mahdi, then people started taking their revenge on the Babis.

Our response - The Shiah Viewpoint

At the outset, the Bahais must provide at least one verse or tradition from any source which substantiated the allegation that Imam Mahdi (as) will act contrary to the verses of the Quran. This is necessary for the Bahais to add weight to their baseless allegation against Imam Mahdi (as).
The Bahais will be unable to provide any verse or tradition in this regard, for the first verse was revealed for a specific event and the second was abrogated for a subsequent verse regarding the covenant of the Holy Prophet (saw) from the disbelievers and polytheists. (Ref: Tafseere' Safi for each of the quoted verses)

Have the Bahais referred to the verse,

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

"It is He who sent His apostle with guidance and the religion of truth so that He may cause it to prevail over all religions even if the polytheists be averse to it.
(Ref: Holy Quran, Chapter of Taubah, verse 33)".
There are Shiah traditions from the Holy Imams (as) which indicate that the government of Imam Mahdi (as) will overcome all other governments and Allah will create an environment for this action overnight. His government will rule over the entire world - truth will conquer falsehood, oppressors will be punished and revenge sought for their oppressions, the People of the Book will be offered a truce as a result of which all mankind will enter the sphere of truth (Islam). Do the Bahais consider this to be the effect of the sword?

Here are some traditions to substantiate the above Shiah beliefs:

Imam Mohammed Baqir (as) says, "The Qaem will be from Allah. Allah will establish Tahiyyul Arz (a condition wherein he will be able to traverse distances quickly) for him; the earth will reveal its treasures. His rule will encompass the East and the West and through him Allah will cause His religion to prevail over the earth even if the polytheists oppose it. It will be an era of prosperity for all."
(Ref: Behar, volume 13, page 155)

The Holy Prophet of Islam (saw) said, "Imam Mahdi (as), like Zulqarnayn will reach the East and West. Allah will cause the earth to reveal its treasures for him and will grant him authority through awe. He will fill the earth with justice and equality"
(Ref: Behar, volume 13, page 187)

Explaining the verse, "It is He who sent...averse to it", Imam Sadiq (as) says, "By Allah, this verse cannot be interpreted till the Qaem, the Mahdi rises. So when the Qaem will arise, the polytheists or atheists who will be averse to his reappearance will not find any refuge."
(Ref: Behar, volume 13, page 193)

The Holy Prophet (saw) said, "Allah will grant victory to the Mahdi in the East and the West."
(Ref: Behar, volume 13, page 300)

Imam Mohammed Baqir (as) prophesized, "When the Qaem arises, the Syrians will seek out the people of Bani Umayyah and seek refuge in Rome. The Romans will offer refuge to them on the conditions of accepting Christianity. The companions of Imam Mahdi (as) will arrive there with a proposal for truce. The Syrians will decline the proposal claiming that they will not accept peace till such time that their comrades are returned to them. Consequently the Romans will hand over the Syrians to the companions of Imam Mahdi (as)"
(Ref: Behar, volume 13, page 300)

Imam Sadiq (as) said, "When the Qaem arises, every Naji (a group of people) will be offered the opportunity to accept his government. He will have the option to accept it or to pay the Jiziya (tax)."
(Ref: Behar, volume 13, page 199)

A person asked Imam Sadiq (as) about the condition of the Zimmi (a group of people) in the event of the reappearance of the Mahdi. The Imam (as) replied, "The Qaem will offer them peace just as the Holy Prophet (saw) did and will seek the Jiziya from them. As regards the Naji, the Imam (as) said, those who oppose us will not have any share in our government. Their blood is forbidden to us today from the time of the Holy Prophet (saw). However when the Qaem arises, Allah will make their blood permissible for us."
(Ref: Behar, volume 13, page 199)

Without prejudice, my readers should judge whether our traditions indicate that Imam Mahdi (as) will act only through bloodshed and violence or will he offer truce as the first option to all. Will he spread Islam only through the sword or also through the medium of peace as the first option? Yes, those who are stubborn and do not accept the reasoning and arguments of the Imam will be dealt with severely and rightfully punished.

In the above traditions (and there are many like these), it is repeatedly emphasized that Allah will create an environment wherein Imam Mahdi (as) will lead the world and not that he will be led by the world or made to bow down or cowed down by it. Now the Bahais should judge whether the Bab (who is the Mahdi for the Bahais) overcame Iran or did Iran overcome the Bab. And if the Bab could not leave his stamp of authority on Iran then where is the question that his rule will overcome the world. At the time of writing this article more than 150 years have passed and there are more followers of the actual 12th Imam, Mohammed Ibne Hasan Askari than all the Bahais combined!

In addition, traditions indicate that the rule of the Mahdi will be based on the Quran and the traditions of the Holy Prophet (saw) and the Imams (as). He will not be under any pressure to adopt Taqaiyyah (dissimulation) like his forefathers. There are many traditions which underline this belief. A few of these are given below:

Imam Mohammed Baqir (as) clarifies in a lengthy tradition, "Imam Mahdi (as) will claim that he is the successor of all the prophets. Who can match me in debate with respect to the Quran (The book of Allah) and the Sunnat (traditions) of the Holy Prophet (saw)? I enjoy precedence over others in both these aspects."
(Ref: Behar, volume 13, page 167-191)

Imam Mohammed Baqir (as) says, "The Qaem will seek allegiance from the people on the basis of the Quran and the Sunnat (traditions) of the Holy Prophet (saw)."
(Ref: Behar, volume 13, page 183)

Imam Sadiq (as) mentions in a tradition, "The Qaem will ascend to the pulpit in Mecca and promise the people that he will deal with them on the basis of the Quran and the Sunnat of the prophet."
(Ref: Behar, volume 13, page 190)

Imam Mohammed Baqir (as) says, "The Qaem will invite Sufiyani to Islam on the basis of the Quran and the Sunnat. At first he will accept. Thereafter he will deny Islam and turn away from it"
(Ref: Behar, volume 13, page 192)

In another tradition, Imam Mohammed Baqir (as) says, "The Qaem will act as per the traditions of the prophet and show all the signs of the previous prophets. During this time, for a period of eight days, the sword will not be used."
(Ref: Behar, volume 13, page 193)

All the above traditions (and once again, I repeat, there are many like these) indicate that the Qaem is yet to come and when he reappears, he will judge the people on the basis of the Quran and the traditions of the Holy Prophet of Islam (saw). Where does the Bab fit into this? The Bab does not meet any element in any of the above traditions. The Bahais should be afraid - their Qaem (The Bab as they claim) has come and gone and yet there seems to be no sign that the religion of the Bab will overcome the world. Surely the promise of Allah made in the verse of Surah Taubah cannot be false.

Conclusion

The Bahais have a very irritating habit of presenting verses in Arabic and misinterpreting them. They also bring forth "traditions" without any references from any book and by hook or by crook (largely by crook) try to establish the Mirza Ali Mohammed Bab was the Mahdi for this generation and that Mirza Hussain Ali Noori is the new prophet after him. They take advantage of the fact that the masses are not aware of Arabic and generally are not too conversant with books of traditions (most of which are in Arabic).
Secondly, they also misinterpret the Quran as they see fit (most of them in fact just read the apparent meaning in English or any other translation) without referring to the circumstances under which the verse was revealed or what is the comment of the Holy Prophet (saw) or the Imams (as) about its interpretations. The result: They not just end confusing themselves, but also become the cause for misguiding others.

The Quran and traditions very clearly cannot be interpreted in isolation. Or else there is a possibility that one may be misguided. The history of Islam went through extreme circumstances and the Imams were often forced to resort to Taqaiyyah (protecting one's faith in difficult circumstances) to communicate their messages to their followers. One needs to be aware of such facets of history or refer to a scholar before interpreting any verse or tradition.

I strongly recommend my readers that they familiarize themselves with Arabic and even teach it to their children. We must all become conversant with the Quran and traditions and seek the help of Allah, His prophet and the Imams (as) so that we may be able to understand the words and the spirit of the traditions and are able to accept them.

Do not ever be misled or overawed by any person who speaks Arabic - especially the Bahais. They have a habit of quoting any Arabic sentence and then claiming it to be part of Quran. Also do not accept their interpretation till such time it is confirmed by a tradition from the prophet (saw) or the Imams from a reliable book. Also seek the reference for any verse / tradition quoted.

It is irritating nuances like these due to which the people of Iran openly and in some cases violently opposed the Bab. Read the questioning of the Bab in the book Traveller's Narrative. At one end, you have the Bab who has made this humongous claim - and on the other hand you observe that he is unable to answer any question logically to the satisfaction of his interrogators.

Personally, my blood boils when I see the Bab as an insane person claiming the honored position of the 12th Imam without any credentials to back his claim. Even more so when I read that the Bab actually claimed that he saw the wounded Imam Hussain (as) in his dream in a condition that he (the Bab) drank the drops of blood of the venerated Imam. Allah alone knows what punishment lies in store for the person who is emboldened to even state that he drank the blood of the son of the Holy Prophet (saw) of Islam. It is small wonder that the common people of Iran saw the Bab as the one usurping the position of Imam Mahdi (as) and vent their anger against the Babis.

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The Trial of the Bab: Mamaqani's account

The Trial of the Bab in Mamaqani's *Namus-i Nasiri*
Ref: http://bahai-library.com/unpubl.articles/bab.namusinasiri.html

(p. 42 ff.)

Then the late Nizam al-`Ulama' said to my father [Mulla Muhammad Mamaqani]: `Before we move on to a discussion of scholarly matters, I have some questions I'd like to put to him, with your permission.'

Then he faced the Bab and asked: `These writings, some of which are in the style of the Qur'an, and others in the style of sermons and prayers, and which have been distributed among the people by your followers -- are they yours, or have they just been attributed to you?'

Bab: `They are from God.'

NU: `Be that as it may, did you write them?'

Bab: `Yes, like the revelation of words from the Tree on Sinai.'

NU: `Now, here's something I don't understand. Who gave you this title of "Bab"?'

Bab: God.'

NU: `That's very presumptious of you. Exactly when did God bestow this "Goodnight" on you?'

The Bab grew angry and said: `You're making fun of me.'

NU: `Well, let's leave it there. What are you the Gate of?'

Bab: `"I am the City of Knowledge and `Ali is its Gate."'

NU: `You are the Gate of the City of Knowledge?'

Bab: `Yes. "And pass through the Gate, prostrating yourselves."'

NU: `Are you also the Bab of prostration?'

Bab: `Yes.'

NU: `Since you are the Gate of the City of Knowledge, will you answer any question people may put to you?'

Bab: `Yes. You do not recognize me. I am that very person you have been awaiting for over one thousand years.'

Whereupon my father said: `Sayyid -- you started by claiming to be the Gate of the Imam. Have you now become the hidden Lord of the Command in person?'

Bab: `Yes. I am he for whom you have been waiting since the very beginning of the Islamic revelation.'

My father grew very angry at these vain words, and said: `Sayyid, why aren't you ashamed of yourself? What sort of foolishness is this you're mouthing? If we're waiting, we're waiting for that Imam whose father was Imam Hasan al-'Askari, and whose mother was Narjis the daughter Yashu'a, son of the king of Byzantium, who was born of his mother in the year 256 in Samarra, andwho will appear in Mecca with the sword. Since when have we ever waited for Sayyid `Ali Muhammad, the son of Sayyid Rida the Shirazi grocer, who only left his mother's womb yesterday? In any case, when the Lord of the Age appears, he will bring with him all the inheritance of the prophets, from Adam to the Seal. Why don't you produce one of those heirlooms so we can see it?'

Bab: `I am not permitted to at this moment.'

My father grew angry and said: `If you didn't get permission, you made a big mistake coming here and nailing your head to the wall. Off you go and get permission, then you can come back. A Lord of the Command who comes without permission is jumping the gun. In any case, the Lord of Command can perform miracles. In the name of God, turn your staff into a dragon so we will all believe.'

Bab: `I shall cause a verse to descend upon this staff.'

The onlookers laughed loudly and said: `What verse will you reveal?'

With his hand placed behind his ear like a singer, he chanted in a singing voice: `Praise be to God Who created this staff and made it a sign among His signs, that you may fear Him.'

They said, `Is this your verse?'

Bab: `Yes.'

The late Amir Aslan Khan Majd al-Dawla, who was present, said: `If your being an Imam can be established by such a verse, I can reveal a better one than you. "Praise be to God Who created this staff and made the morning and the evening that you may give Him thanks." What is there to choose between your verse and mine?'

The sayyid could not come up with an answer. Then he faced my late father and said: `Indeed, you have the right to reject me. It has come down in the traditions that when the Lord of the Age, may God hasten his advent, appears, forty thousand clerics will issue fatwas for his death.'

My late father said: `Sayyid, why do you invent traditions, and why do you talk nonsense? To begin with, it would be a miracle if forty thousand muftis gathered together at a single time. Secondly, the Lord of the Command won't come as such a miserable creature as you, that anyone would dare issue a sentence for his death. The sword Dhu 'l-Fiqar will be in his hand, and if anybody resists him he will strike his neck like a dog. Tell me the truth, in which book did you find this tradition, and from which Imam did it come?'

Bab: `It may not be forty thousand, but the forty that are here.'

The onlookers laughed loudly at this exaggeration and its sudden playing down.

Mamaqani: That isn't even a tradition. What book is it in, which Imam is it from?

Bab: `Well, it's certainly written that some of the `ulama will turn against him.'

Mamaqani: `Nor is that a tradition. It's something that was said by Muhyi 'l-Din ibn `Arabi -- that when the promised Mahdi comes, the majority of those who reject him will be the outwardly learned (*`ulama-yi zahira*). Since you are so seriously ill-informed about the texts and traditions, you lay claim to the Imamate with idle talk, and say you are the Gate of the City of Knowledge. *He who disbelieves speaks slander.*'

Then the late Nizam al-'Ulama said: `Yes, your statements in regard to this tradition are exactly the same as those which an unlettered man asked of a learned one: "Which Imam was it who was eaten by a jackal in Basra?" He meant his holiness Joseph. [The scholar] replied: `He wasn't an Imam, he was a prophet; it wasn't Basra, it was Egypt; it wasn't a jackal, it was a wolf; and it didn't eat him.'

The onlookers laughed loudly.

Then Nizam al-'Ulama said: `Since you lay claim to the Imamate, we won't ask you to perform another miracle. Our king is suffering from gout. Please pray for his ailment to be healed. If it is, we shall all believe in you.'

His Excellency the Shadow of God[1] said: `Why travel so far? Let him restore you to youth in this very assembly, and we shall all believe.'

There was no response. Then the Bab turned to my late father and said: `You consider the *S|ahifa-yi Sajjadiyya* to be among the miracles of his holiness (Imam) Sajjad, and to be a proof of his Imamate. I have written ten times that number of prayers. Are they not sufficient as a miracle for me?'

Mamaqani: `"Praise be to Thee, this is a great calumny." In the first place, when did we ever say that the *S|ahifa-yi Sajjadiyya* is one of the miracles of his holiness? Why do you have to make things up? The most we say is that those prayers stand among the words of human kind in the highest degree of eloquence and elegance. In the second place, what relationship can there be between your words, which are filled with mistakes from beginning to end, and the *S|ahifa-yi Sajjadiyya*? What link is there between the earth and the pure world (*`alam-i pak*)? And how can incorrect and stumbling words be considered miraculous?'

NU: `Jinab-i A~qa! One of the prayers from the *S|ahifa* reads: "O Thou through Whom the knot of the deceiver is untied." Do you write a prayer lke it and we shall believe in you.'

There was no reply.

Mamaqani: `In His Book, God says in respect of Jesus, using the words of his followers: "They said, `How can we speak with one who is in his cradle, a babe?'" Such a distancing and expression of amazement is perfectly understandable, since conversing with a baby while still in the cradle would be a miracle. Now, you put yourself on a level with this verse in your own book. You say: "How can one speak the words of God when he is in truth only twenty-five years old?" Leaving aside the mistakes in the words themselves, what would be a cause for bewilderment and pulling back in a twenty-five-year-old man speaking on behalf of God that you should take the troubl to defend yourself against it? What fool would say such a thing for you to feel it necessary to refute him? You who have still to learn how to put a few words together. *He who disbelieves slanders*.'

Then the late `Alam al-Huda said: `Sir, God has said in His Book: "Know that whenever you have taken booty, a fifth of it belongs to God." Has the decree laid down in this verse been abrogated, or does it still stand?'

Bab: `It still stands.'

A.H.: `In that case, on what grounds do you in your book say: "Know that whenever you have taken booty, a third of it belongs to the Remembrance"? Doesn't this decree abrogate the Word of God?'

Bab: `Well, the share of the Imam belongs to me.'

A.H.: `The Imam's share is one half of a fifth, and half a fifth is a tenth, not a third.'

Bab: `No, it is a third.'

All the onlookers laughed. In the end, `Alam al-Huda, with a thousand perhapses and maybes and calculations on the finger showed him that half a fifth is a tenth. Once he had been convinced, he said: `It was a slip.'

Then my late father said: `You who possess such skill in counting, will you tell me how many fractions there are in arithmetic?'

Bab: `I have never studied arithmetic.'

Then `Alam al-Huda said: `Jinab-i Sayyid. It is an essential tenet of our faith that the gate of original revelation has been closed since the days of the Prophet. Even Gabriel said at the time when the Prophet died that this was his final descent to the earth. What he meant was his coming down to bring an original revelation.'

Bab: `Yes, that is the case.'

`Alam al-Huda: `But then you say in your book: "Truly, we have sent a revelation down to you even as we sent it down to Muhammad before you." What is the meaning of this? Especially since, in your style of writing, a likeness is identical to what it is likened to.'

Bab: `It was closed then, and now it has been opened again. What's the harm in that?'

`Alam al-Huda: `No harm, but it does mean that the Prophet [Muhammad] is not the Seal of the Prophets, and that the words: "There shall be no prophet after me" are a lie.'

There was no reply. Then `Alam al-Huda said: `In your book you have said: "We have caused you to be raised up above a station, or to a nearer place". Is that so?'

Bab: `Yes.'

`Alam al-Huda: `To begin with, what's the purpose in using the transitive in the verb "arfa'naka" [We have caused you to be raised up]?, bearing in mind that God, when He says concerning Idris in His Book, "And We raised him up to a high place" does not use the transitive. Secondly, the furthest limit travelled to by the Prophet during his ascension to heaven was the station of "or nearer", for there is nothing higher than that world in the realm of creation. You who have gone five stops beyond Mecca and placed your foot above the station of prophethood [reading nubuwwat for nawbat], where do you plan to go now? On this basis, your rank must be higher than that of the Prophet. He who has

disbelieved slanders.'

Then my late father said: `You have said in your books that the light that shone on Moses out of the Burning Bush was your light: is that correct?'

Bab: `Yes.'

Mamaqani: `What's your proof for that?'

Bab: `Well, there is a tradition that the light which shone forth upon Moses was the light of one of the followers (Shi'ian) of the Prince of Believers. Isn't that so?'

His excellency the Shadow of God, who was at that time seventeen years old, asked out of his understanding and sagacity: `What makes you think that's you? How does that prove your claim? The Prince of Believers has plenty of followers.'

My late father said: `The criticism is correct. Apart from that, "You have remembered something, and you have forgotten many things". You have heard something, but you haven't understood its meaning in the least. The light of one person does not shine on another, when they are separated by a distance of isolation (*nur-i digari bi-digari ka mian-i anha baynunat-i `uzlatist, tajalli nami-kunad*). Rather, it shone for it and upon it (*tajalla la-ha bi-ha*) and through it it was kept apart from it; this meaning is perfectly clear in the philosophy of the Imams. The meaning of this light is the light of the reality of Moses himself, who is one of the followers of the Prince of the Believers; for the Imam has made this clear in another tradition, in which the transmitter asked his holiness about the cherubim. His holiness declared "They are a people from among the followers of the Prince of Belivers, from the first creation, [dwelling] behind the throne; if the light of any one of them were to be split up among all the people of the earth, there would be enough to go round. When his holiness Moses asked his God what he asked Him, God commanded one of those cherubim, *And he shone forth upon the mountain, and laid it level with the earth, and Moses fainted away*."[2] The transmitter asked "What are there names?" He answered: "Noah, Abraham, Moses, and Jesus." The transmitter asked: "Whose light was it that shone forth on Moses?" He said: "The light of Moses."

`You, you poor wretch, who know nothing about the traditions and possess no insight into the rules governing philosophy, what sort of ridiculous claims are you making?'

Then he said: `Let's leave these abstruse questions, and let me ask you a question concerning religious law. Tell me, in our law, how many types of divorce are there? Which type constitutes "innovative divorce"? Which one is "legitimate divorce"? And within legitimate divorce, which is irrevocable, which revocable, and which healthy (?'adha)?'

He said: `I have not studied religious law.'

After this, my late father asked a question regarding medicine, which I do not remember.

He said: `I have not studied medicine.'

Then he (Mamaqani) said: `In a letter you wrote to me, in which you invited me to join you, [you have written]: "The first to believe in me was Muhammad ibn `Abd Allah". Was this letter written by you?'

Bab: `Yes.'

Mamaqani: `Well, in that case your rank is above that of the Prophet, since it is the follower who believes in him whom he follows, and not the other way round.'

There was no reply from that Gate of the City.

Then the late `Alam al-Huda asked: `You have referred to yourself as "Lord"? Why is that?'

Bab: `Well, my name is numerically equivalent to the word "Lord".'

My late father said: `Your name isn't unique to you. On the strength of what you say, shouldn't anybody called `Ali Muhammad or Muhammad `Ali be considered a Lord apart from God?'

No reply could be heard. Then he put his hand to his ear and said: `Listen. I shall reveal a verse: "Praise be to God

Who created the heavens and the earth"', putting the vowel "a" at the end of the word "heavens" (*samawat*).[3]

His majesty said: `You don't even know the rules of Arabic grammar. "Whatever takes its plural in *ta'* and *alif* is vocalized with `i' in both accusative and genitive".'

Bab: `Listen: "And he made the sun and the moon"', vocalizing the *shin* of *shams* [the sun] with `i'.

The onlookers exclaimed: `You've made a mistake. Why do you put the vowel "a" where you should have "i"?'

Bab: `Now, listen....'

My late father grew angry and said: `Who wants to listen to words with mistakes in them?'

His (the Bab's?) breath was cut short. By chance there happened to be a sphere of the heavens in the room. His excellency the Shadow of God said: `Bring that sphere over and show us the figures and circles on it.'

Bab: `I have not studied astrology (*nujum*).'

My late father grew angry and said: `You donkey! This isn't astrology, it's astronomy!'

Nizam al-'Ulama' said: `You, sir -- what's the meaning of these words of `Allama:[4] `If a man should have intercourse with a hermaphrodite, or a hermaphrodite with a woman, ablutions are obligatory for the hermaphrodite, but not for either the man or the woman'. Explain the mode of this ruling, and what was `Allama's thinking.'

Bab: `I've already said that I have not studied religious law.'

Nizam al-'Ulama': Ma'mun asked his holiness Rida' the following: "Where is your proof for the caliphate of your grandfather [`Ali]?" His holiness replied: "The Quranic verse `Ourselves"'. Ma'mun said: "But for our wives". His holiness made the rejoinder: "But for our sons". What is the character of the proof cited by the Imam, and the nature of Ma'mun's objection, and the sense of Rida's response to it in this tradition?'

Bab: `Is it really a tradition?'

Nizam al-'Ulama': `Yes.'

Bab: `I can't think of anything.'

Nizam al-'Ulama: `God says: "He it is Who causes you to behold the lightning, for fear and for hope"[5]. How are the phrases "for fear" and "for hope" construed according to the rules of grammar?'

Bab: `I haven't studied grammar.'

Nizam: `Tell me the meaning of this tradition: *May God curse the eyes, for they have behaved unjustly towards the one eye*.'

He hesitated for a moment, then said: `I don't know.'

Then the late `Alam al-Huda said: `Sir! In your book, you have said that if jinn and men were to assemble together, they could not produce the like of half a word from your book. Is this true?'

Bab: `Yes.'

`Alam al-Huda: `In His Book, God has challenged men to (produce) a single sura, saying: "Produce a sura like it". How did your book come to be elevated above the Book of God? Secondly, half a word cannot be pronounced, in order for this to be a permissible challenge. To impose what is impossible is reprehensible. Secondly [sic], fine speech and eloquence are attributes of words and combined letters; in the case of separate letters, both eloquent and ineloquent are reduced to the same level. Look -- if I were to utter an *alif*, how would it differ from an *alif* in your book? If you should say that the *alif* in your book is divine (*lahuti*) and my *alif* earthly (*nasuti*), it seems to me that I could turn the whole thing round the other way. For what I say and what you say are both claims unsubstantiated by any proof. What is the point in this sort of challenge?'

His excellency the Bab remained astonished, and said nothing. But after that he showed no shame, and said: `This Qur'an that I have brought -- no-one else could produce one like it. This proof is sufficient as testimony to the truth of

my claims.'

My father grew angry and said: `Sayyid, how long will you keep singing this nonsense? Your book is full of mistakes from beginning to end, and all it says is foolishness. We consider ourselves more dignified than to descend to competing with your nonsense. And unlike you we are not lacking in shame, first of all to descrate God's Qur'an, and then to make remarks about how it has been put together and make ourselves fit to be reviled. If you insist on this matter, here is one of our `ulama. His name is Mirza H|asan, and he is one of the `ulama of Khuy. For the sake of proving the point to you, he will compose a few pages in the style of your writings, and if you like they will be brought to you so you can see that in respect of accuracy, eloquence, and refinement of style his words will not bear the slightest resemblance to these jumbled scribblings of yours.'

The sayyid remained silent, and did not reply. Then the Nizam al-'Ulama said: `It has been reported with respect to the revelation of the Sura of Kawthar that his holiness the Prophet was walking through an alleyway, when `A~s the father of `Amr said: "This man has no children. He'll soon die, leaving no descendants." His holiness the Prophet grew sad, and to comfort him the sura in question was revealed. In what way did it comfort him?'

Bab: `Was the occasion for the revelation of the sura really as you have said?'

Nizam: `Yes.'

He thought for a bit, then said: `Nothing springs to mind.'

Then the late `Alam al-Huda said: `Sir! In your book you have said that you dreamed that they had killed the Prince of Martyrs (H|usayn), and that you drank a few drops of his blood and that the gates of heavenly grace were thereupon opened to you. Is that correct?'

Bab: `Yes.'

My late father said: `Sayyid, what enmity do you hold for the Prince of Martyrs, that you should eat him after they put him to death?'

Nizam al-'Ulama said in jest: `Well, after all, Hind was a liver-eater.'

There was no reply from the Bab. Then, my late father, having been angered, indeed incensed by these nonsensical words, said: `Very well, you Shirazi rascal, what sort of hypocrisy and and double-dealing is this? When the followers of the Shaykh-i Ahsa'i ask you, you write: "Ahmad and Kazim, may God bless them both". But what about Sayyid Yahya, the son of Sayyid Ja'far Darabi? The father disagrees with the opinions of the late Shaykh-i Ahsa'i about the resurrection. But when the son asks you, you write in reply that the shaykh was wrong about the resurrection, and you openly declare him a heretic, and you write: "In truth, Sayyid Ja'far Darabi was correct in what he wrote concerning the words: "His lightning flashed forth, encompassing the eastern and western horizons". So what was all that "may God bless them" of yours about? And what's this condemnation and excommunication? If you're an honest man, why can't you just stick to one position?'

The sayyid hung his head and made no reply. The late Nizam al-'Ulama' said: `Let's leave these questions. If a man should be uncertain [in the ritual prayer] between two and three, how should he begin?'

Bab: `He should begin with two.'

My late father grew angry, and the sayyid immediately said, `No, I made a mistake. He should begin with three.'

The onlookers laughed. My father said: `Since it wasn't two, it had to be three.'

Nizam al-'Ulama': `You wretch! If you'd stuck to your first remark and not said anything about having made a mistake, it would have been better for you, since that position used to be held by some in the past. You could at least have maintained that it was your legal ruling, since engaging in an indubitable duty demands fulfillment of that indubitable duty.[6] But why didn't you ask whether the doubt was in the case of ritual prayer of two, three, or four prostrations? Or whether it was before or after the two prostrations? Or before or after completion?'

The Bab hung his head down and said nothing.

NU: `Since you don't know the answer to any of these questions, let me ask you a simple question. What tense is

the verb *qulna*[7] in, and how does its weak letter mutate?

Bab: `I haven't studied syntax.'

My late father grew angry again and said: `You donkey! This is morphology, not syntax. And you lay claim to the Imamate with an intelligence like yours.'

Then the late Nizam al-'Ulama saw that the Bab wasn't up to a learned debate, so he started to deride him, saying: `You, sir! When did I send you as an Imam? Why did you come talking such nonsense?'

Bab: `Are you claiming to be God?'

NU: `Yes. An Imam like you deserves a God like me.'

When the discussion reached this point, and the degrees of the Bab's ignorance and dullness were made obvious to everyone, there was no need to proceed further. His Excellence the Shadow of God spoke to the Farrashbashi, saying: `This idiot isn't fit to debate with the ulama. Take him away.'

They took him away from that place swiftly and placed him in the house of Kazim Khan the Farrashbashi. And so the meeting came to an end. *Take heed, ye that have eyes to see*.

Doubt: Date of Birth of Imam Mahdi (as)

SAYYED DILDAAR HUSSAIN ZAIDI, NOVEMBER 2004 FEEDBACK

The Bahai Doubt

There are discrepancies about the date of Imam Mahdi's birth. If his birth is a fact of history then there cannot be scope for multiple dates of birth.

Our response - The Shiah Viewpoint

1. First and foremost, different dates for the same event cannot be a pointer to the fact that the event never occurred. If anything, they indicate that the event did occur, only certain historians report dates that are different from the widely reported date.
2. Any student of history will tell you that reporting of different dates for an event is common place. Does that mean that all such events of history never occurred?
3. Discrepancy in birth dates are not restricted to just Imam Mahdi (as), even personalities like Prophet Muhammad (saw) and Hazrat Esa (as) to name a few, have more than one reported date of birth. In fact, in Hazrat Esa's (as) case, there are differences in the year of his birth. That does not mean that he never existed.
4. Even a Bahai personality like Shoghi Effendi born a little over 100 years ago has more than one reported date of birth. If a discrepancy related to an event that is so fresh in history is acceptable to the Bahais, then I fail to understand why Imam Mahdi's (as) birth (nearly 1,200 years ago) should set the alarm bells ringing.
5. With reference to Imam Mahdi (as) it should surprise no one that there was a shroud secrecy surrounding his birth. Only the very naïve and ignorant can demand that his birth should have been evident like the sun. Since his father - Imam Hasan Askari (as) revealed the incidence of Imam Mahdi (as) birth selectively to his companions over several months, some companions understood that day (when the Imam informed them of the birth) as the date of Imam Mahdi's (as) birth. Some very close companions who were in the know of the exact date have reported 15th Shabaan 255 Hijri. Others have reported the date according to their assumption. The multiple dates being reported for Imam Mahdi's (as) birth is a pointer to the large number of companions who were informed about the event. It is certainly not an indication of the birth being a fictitious incident.
6. Several traditions indicate Imam Mahdi's (as) birth will be concealed much like that of Hazrat Moosa (as) and Hazrat Ibrahim (as). There are entire chapters in the most reliable books (Kafi, Kamaluddin, Beharul Anwaar) devoted to how Imam Mahdi's (as) birth is similar to that of past prophets. To cite an instance; there is a tradition in Kamaluddin by Shaikh Sadooq (Chapter 4: Ghaibat of Ibrahim (as), vol. 1, pg. 138), on how Janabe Nargis Khatoon (s.a.) did not even have signs of pregnancy much like Hazrat Ibrahim's (as) mother when Namrood's soldiers came to check for the presence of an infant in the house.
7. In addition, out of the universally accepted 124,000 prophets sent by God, the names of less than 100 are known to us. Of these the birthdates of not more than about 10 are known. And in these too, there are are differences. Can any sane person say that these prophets did not exist just because of the differences in their birthdates. For the other prophets, even their names are not known? Did they not exist?
8. Readers can also refer to my article, The birth of Imam Mahdi (as) for more references on this topic.

Conclusion

The position of the Bahais is compromised if it is proved sufficiently that it is Mohammed Ibnil Hasan (as) and not the Bab who is the true Mahdi. My readers may wonder what the Bahais hope to achieve by raising objections to the above and why I am consistently raising the issue of Mohammed ibnil Hasan. I am happy to clarify this as follows:
The entire structure of the Bahai Faith rests on the fact that the Bab was the 12th Imam. It was by the advent of the Bab that the Bahais claim ushered the "spiritual" resurrection and paved the way for Bahaullah to make his claim as the new prophet for the era. By disputing his birth, by raising objections about his mother and the date of his birth - some even go to that extent of denying that Imam Hasan Askari (as) had a son - the Bahais hope to create a doubt

that the 12th Imam never really existed and Bab was the return of the mythical 12th Imam.

However through my articles, I have dispelled that theory. The 12th Imam is Mohammed Ibnil Hasan who was born in the house of Imam Hasan Askari (as). The Bab has acknowledged his presence on multiple occasions. In my articles so far, it is sufficiently proved that the lineage of the Imamate extended from Hazrat Ali (as) to Imam Hasan Askari (as). It is also proved that Imam Hasan Askari (as) had a son who was born on 15th Shaban 255 AH. It is also sufficiently proved that the mother of the 12th Imam was Janabe' Narjis.

So where does that leave the Bab and subsequently the Bahais? I await an answer from them.

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Doubt: Bab and Bahaullah Prophecised in Islam?

SAYYED DILDAAR HUSSAIN ZAIDI, NOVEMBER 2004 FEEDBACK

The Bahai Doubt

The Bahais bring the following tradition from Beharul Anwar Imam Ali (as) said, "I am two years younger than my Lord."
(Ref: Beharul Anwar, volume 38, page 278. This tradition appears in the footnote)
The Bahais claim that this tradition is a fulfillment of the prophecy of the Mahdi since Bab and Bahaullah were separated by 2 years in BIRTH. Shoghi Effendi has also made this inference by quoting the above tradition in Dawn Breakers.

Our response - The Shiah Viewpoint

1. The tradition is from Imam Ali and clearly indicates the difference of two years in the age of the Holy Prophet and Imam Ali. Allamah Majlisi (the compiler of Beharul Anwar) in the same footnote mentions that the age of the Holy Prophet was 66 and that of Imam Ali at the time of his martyrdom was 64. It is an acknowledged fact that the Holy Prophet and Imam Ali at their time of their DEATH were apart in age by 2 years.
2. So if this tradition were to be applicable to Bab and Bahaullah as the measures are different - one is about being separated by 2 years in birth - the other is being separated by 2 years in age. In fact the measure of being separated by age does not apply to Bab and Bahaullah for the difference in their ages was more than 2 years (Bab died early, while Bahaullah lived much longer).
3. Secondly, nowhere does the tradition mention that it is a prophecy for the Mahdi. Even Allamah Majlisi clarifies that it is an explanation to the difference in the ages of the Holy Prophet and Imam Ali so that the tradition may not be misinterpreted.
4. Thirdly, what could be the reason that the Bahais are happy to acknowledge one tradition from amongst thousands in Beharul Anwar and that too which appears in the footnote of volume 38. I urge the Bahais to refer to volume 51, 52 and 53 of Behar which are about the prophecies about the Mahdi wherein one will find traditions about the Mahdi from 11 Imams and the Holy Prophet of Islam. I have quoted these traditions extensively on my web site. One can also refer to the section of the Bab v/s the Mahdi of Islam which uses traditions from Behar to raise questions about the credibility of the claims of the Bab.
5. It seems ironical that one tradition which may "appear" remotely appealing to the Bahais is quoted in all their books including Dawn Breakers. Yet when the issue of traditions is brought up, we are told that traditions could be wrong or altered.

Conclusion

The tradition from Imam Ali in Beharul Anwar does not in any manner appear to be a prophecy for the births of Bab and Bahaullah.
Secondly, the Bahais should clarify which traditions are acceptable to them and which are not. Having a half-baked and an extremely selective approach does not help anybody. If they have any criteria for selecting traditions, it should be made clear to all.

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Doubt: The Mahdi will arise with a New Religion?

SAYYED DILDAAR HUSSAIN ZAIDI, NOVEMBER 2004 FEEDBACK

The Bahai Doubt

The Bahais in order to rationalize the new "*Shariah*" (code of laws) brought by the Bab claim that it was prophesized in Islam that the Mahdi will rise with a new law. To justify this, they quote the following traditions.
Imam Baqir (as) said, "When the Qaem appears, he will invite the people to a new mission (*amre' jadid*) as the Holy Prophet (saw) has invited the people to a new mission. Islam has begun strange (*gharib*) and it will return strange as it has begun"
(Ref: Behar, volume 52, page 366)

In another tradition, Imam Sadiq (as) said, "Islam has begun strange and it will return strange as it has begun. Blessed are the strangers!"
Abu Baseer asked him, "Please explain to me what this means!"
He replied, "The Qaem will invite people to a new mission (*Da'ae jadid*), as the Prophet has done."
(Ref: Behar, volume 52, page 366)

Our response - The Shiah Viewpoint

1. At the outset, it needs to be clarified that the traditions do not contain the words "a new code of laws (*Shariate' jadid*)" or "a new book (*kitabe' jadid*)." This automatically disqualifies the claims of the Bab as the Mahdi as the Bab "brought" a new book (Bayan) and a new *Shariah* (code of laws). The Bahais claim that the Bayan abrogated the Quran and the laws of the Bab superseded the laws of the Quran. So in effect, this falsifies the claim of the Bab.

2. A common word that runs through the traditions is the word - "new affair" (*amre' jadid*). Muslims acknowledge that at the time of the reappearance of the Mahdi, the community would have been deviated from Islam to that extent that when the Mahdi will invite people to true Islam, it will appear to be completely different from what they have been practicing and following. There will be multiple interpretations of the Quran and divisions within the community. So naturally when the Mahdi arrives and calls people to the Islam, as revealed by Allah and the Holy Prophet (saw), there will be an uproar. Sufficient traditions exist wherein the Holy Imams (as) have forewarned their followers about these tumultuous times.

   The likeness of the period of the Mahdi is like that of the period of the Holy Prophet wherein the people were deviated from the religion of Hazrat Ibrahim (Abraham) and the religion of Hazrat Isa (Christ). The pre-Islamic era was characterized by idolatry, consumption of alcohol and fornication - all which were being committed under the name of religion. We do not consider that Allah would send prophets who would permit the consumption of alcohol or encourage fornication. Yet, the teachings of the past prophets were adulterated to that extent that even grave sins like the ones outlined above were considered to be a part of religion.

   This argument is further reinforced when one reads the other part of the tradition which says clearly that

   - "Islam began strange" implying that Islam was met with surprise and opposition at the time of the Holy Prophet (saw).
   - "Islam will return strange" implying that the Qaem will invite people to Islam only, but by that time, due to the alterations in the original teachings of the Prophet, the call and mission of the Qaem will be met with surprise and opposition.

   It does not mean that the Qaem will bring a new book and a new religion. He will call people towards Islam only (also read point 5).

3. The Bahais misinterpret these traditions to establish that a new religion will be revealed by the Mahdi. In their unique way, they try to justify the new religion brought by the Bab. However their interpretation is, as always, twisted to suit their purpose. The correct interpretation of these traditions is that when the Mahdi will arise he

will invite people to the true Islam (as revealed by the Holy Prophet and explained by the Imam) and that the Mahdi will purify Islam from those elements which have entered it and caused it to be altered.

These traditions do not in any way imply that the Mahdi will increase the number of months and reduce the number of days in each month (as the Bab did); alter the shape of namaz and reduce the number of fasts; change the direction of the namaz from Mecca to Israel and instead of establishing peace and justice, will spread corruption and destruction on this earth.

4. The new book referred to in the traditions is the book "Psalms of Fatemah" bestowed upon Hazrat Ali (as) as a trust by the Holy Prophet of Islam (saw). This book has been referred to by even Bahaullah and his teachers in their books. It does not mean a new book which will abrogate the Quran (as is claimed by the Bahais). Rather the Psalms of Fatemah will resolve the differences in the interpretations of the Quran. This argument is further strengthened by the tradition of the Holy Prophet (saw) that our Qaem will face even more difficulty as the people of the time will argue with him on the basis of the Quran and traditions.
5. Pay attention to the following traditions from Beharul Anwar which endorses the replies given above:
    - Imam Mohammed Baqir (as) said, "When our Qaem reappears, he will announce, who is there who can claim precedence over me in the matters of the Quran and the Sunnah (traditions) of the Holy Prophet (saw)? I enjoy the right of superiority over both."
      (Behar, volume 13, page 167, tradition 191 old ed.)
    - Imam Mohammed Baqir (as) said, "When the Qaem will arise, he will seek allegiance from the people in Mecca on the basis of the Quran and the Sunnah of the Holy Prophet (saw)."
      (Behar, volume 13, page 173, tradition 191 old ed.)
    - Imam Sadiq (as) said, "The Qaem will ascend the pulpit and promise the people that I will tread the path of the Holy Prophet (saw) amongst you and act in the same manner as the Holy Prophet (saw)."
      (Behar, volume 13, page 190, tradition 191 old ed.)
    - Imam Mohammed Baqir (as) said, "The Qaem will invite Sufiyani to Islam on the basis of the book of Allah (Quran) and the Sunnah of the Holy Prophet (saw). He will initially accept the invitation, but later, he will be deviated.
      (Behar, volume 13, page 192 tradition 191 old ed.)

Conclusion

The Mahdi of Islam will not arise with a new religion. He will follow and strengthen Islam on the basis of the Quran and Sunnah of the Holy Prophet (saw). His invitation to the people will be on these elements only. In no way will he abrogate Islam or bring a new book to abrogate the Quran. In fact, both the Quran and traditions are clear that Islam is the final religion from Allah and will remain in force till the Day of Judgement.
These prophecies about the Mahdi do not suit the Bab as he claimed to have brought a religion which is superior to Islam and a new book superior to the Quran. It is also be be noted that the "religion" of the Bab was incomplete at the time of his death as was his "revelation". Even his Shariah remained in force for less than 10 years. Today the books of the Bab are lost (at least that is what the Bahais claim).

Compare this with the Quran which has remained unaltered in words since its revelation over 1,400 years ago. True, social factors may have created differences in the Muslims regarding its interpretations. This is what the Mahdi of Islam will change. He will unite the people on the interpretation of the Quran as per the interpretation of the Holy Prophet of Islam (saw) and the Holy Imams (as) who followed him.

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Doubt: Will there be a New Revelation after Islam?

SAYYED DILDAAR HUSSAIN ZAIDI, NOVEMBER 2004 FEEDBACK

The Bahai Doubt

The Bahais bring forth a sermon from Imam Ali called *Khutbih-i-Tutunjiyyih* (Sermon of the Gulf) as a proof for the appearance of a new revelation after Islam.
The following statement from the sermon is of particular interest to the Bahais: "*Anticipate ye the Revelation of Him Who conversed with Moses from the Burning Bush on Sinai.*"

This sermon has been extensively quoted in Bahai writings - The Bab and Bahaullah have made references to it; the heads of the Shaykhi school of thought - Shaykh Ahmed Ahsai and Sayyed Kazim Rashti and even leading Bahai authors like Abul Fadl Golpaygani have made use of this sermon to establish the coming of a new revelation.

Our response - The Shiah Viewpoint

1. This sermon is available in the book of Hafez Rajab Al Barsi's *Mashariq Anwar al-Yaqín fi Asrár Amir Momeneen* (printed in Beirut, Dar al-Andalus, 1978, pages 160-170). Which is fine. Except that is it available only and only in this book and no other book of the Shiites. Over the past 1,400 years, no Shiite scholar has ever made even a passing reference to this sermon. Not surprisingly, the Bahais are the only people who have reported it. Interestingly, this sermon is available on Bahai web sites only!
2. Nahjul Balagha, widely considered to be the most reliable book for the sermonds and sayings of Imam Ali (as) was compiled by Sayyed Razi. The sermon under question does not exist in this book.
3. Even the exegesis of Nahjul Balagha - Shahr-e-Nahjul Balagha authored by Ibne Abil Hadeed has no reference to this sermon.
4. No reliable Shiite narrators like Allamah Majlisi, Shaykh Hurre Amili, Shaykh Saduq or Shaykh Mufid have ever reported this sermon or questioned its absence from Nahjul Balagha.
5. The credibility of the author Hafez Rajab Al Barsi is questionable. Allamah Majlisi (may Allah be pleased with him) states that the books "Masharequl Anwar" and "Alfeen" are written by Hafez Rajab Al Barsi. Allamah Majlisi states that "I do not rely upon those traditions which are reported only through him in his books as his books contain such items which are falsely narrated."
6. At another place, Shaykh Hurre Amili has reported in his book Wasaelush Shiah that, "The books of Hafez Rajab Al Barsi contain items which are beyond the limits and on many occasions it is seen that he is prone to exaggeration."
7. None of the Holy Imams who followed Imam Ali have ever made a reference to this sermon.

Conclusion

This sermon is available at only one location - the book of Hafez Rajab Al Bursi. As such, not by prejudice, but going by the principles of establishing the veracity of a tradition, this sermon is disqualified as it is reported by one person only. Not just that, it also finds no place in the Quran or the Sunnah of the Prophet. The Holy Prophet (saw) clearly said that when you evaluate a tradition compare it with the Quran and popular Sunnah, if it is in harmony with it, then accept it or reject it.
All the parties, whether it be Bab or Bahaullah, used the sermon to further their own interests of establishing a new revelation. No Shiite author or narrator of traditions ever reported this sermon.

The credibility of the author, Hafez Rajab Al Barsi, is questionable. The author was prone to exaggeration like the leaders of the Shaykhi school of thought. Noted Shiite scholars denounced the author who reported this sermon.

If the Bahais wish to take traditions from Imam Ali (as), then why are they acknowledging only this sermon. They should read the other sermons of Imam Ali (as) wherein

- He endorses the finality of Prophethood and Messengership of the Holy Prophet (*against the principles of the Bahai Faith*)
- He warns us of a physical resurrection (*against the principles of the Bahai Faith*)
- He informs us of the coming of the Mahdi called Mohammed Ibnil Hasan (*against the principles of the Bahai Faith*)
- He speaks about Islam being the best and the final revelation from Allah (*against the principles of the Bahai Faith*)

As one can clearly see, everything which Imam Ali (as) prophecised in all his other traditions found freely in Shiite and Sunni books of traditions; all the explanation of the verses of the Quran found in books of traditions is contrary to the basic tenets of the Bahai Faith. Yet ignoring all this, the Bahais talk about one sermon which is reported by an author whose credibility is in doubt.

This approach is reminiscent of the Bahai's "selective" view towards traditions. Either they label all traditions as false and forgeries. Or they choose traditions which are doubtful and claim them as proofs for the Bahai Faith. Given this habit of the Bahais, one needs to be careful while dealing with them in this aspect.

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, Bahaullah, Bab, Shoghi, Effendi, Haifa, Acca, Abdul Baha, Islam

WWW.BAHAIAWARENESS.COM FEEDBACK

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Traveller's Narrative - A Critical Analysis

IMRAN SHAYKH, FEBRUARY 2014 FEEDBACK

It is generally accepted that members of a family are more familiar with the events that takes place within the confines of the family. The following article is compiled from the writings of Ms Sultan `Izziyyih Khanum Noori (the half sister of Baha'u'llah, Mirza Husainali Noori) from her book named Tanbih-u-Naemeen (warning to the sleeping ones).

This book was composed by Izziyya Khanum known as Khanum-i-Buzurg. The book is commonly called 'The Aunt's Epistle'. Notes: ". . . part of a complilation known as Tanbih al-na'imin, in three parts
1) a letter from `Abbas Effendi `Abd al-Baha' to his Azali aunt, Sultan Khanum (or `Izziyyih Khanum);
2) her reply, the Risala-yi `amma ("Aunt's Epistle"); and
3) a homily by the Azali writer Shaykh Ahmad Ruhi Kirmani.

There are three copies of this work in the Browne Collection in the CUL (F.60, F.61, and F.62). The compilation was published in Tehran without date. The first portion (`Abbas Effendi's letter) is also printed in Makatib-i `Abd al-Baha', vol. 2 (Cairo, 1330/1912), pp. 162-86." - Denis MacEoin, Sources for Early Baha'i Doctrine and History, p. 27 n. 88."

She died in A.H. 1332 (1904 AD). Sir Abbas Effendi stepped into the shoes of his father Baha'u'llah after his death in 1892 A.D. Hence Tanbih-u-Naemeen must have been composed between the years 1892 A.D. and 1904 A.D.

1-It was written in reply to Sir Abbas Effendi's communication inviting her to embrace Bahaism.

2. A long reply from Khanum-i Buzurg, containing a considerable amount of interesting historical and biographical matter about Bahais, especially during the Baghdad period and the schism between the Bahais and Azalis; this portion of the book being commonly called the Aunt's Epistle; the reply rebuts the pretensions of Baha'u'llah;

3. She points out to the inhuman massacres of the Baha'is in various parts of the book and names many people who had been killed through cutting off their necks or ripping off their bellies, or suffocating them in the river or shooting them, because of not believing in Baha'u'llah.(Ref: Tanbihun Naimeen, page 15-16)

Revelation of Aunt of Abdul Baha - I

In her book which is a reply to the statement issued by Abbas Effendi, She reveals some of the characteristics of Baha'u'llah and tumult created by him.

A-One of the most important features of all Prophets is their being unlettered (Not taking any Education in this World, rather being divine inspired) which is most important proof of their Divine Prophethood. In this way Bahaism also claims that Mirza Husainali was unlettered (1).

She denies this and says that Bahaullah began learning Arabic and literature in childhood and also continued in adolescence, and he was coming and going with mystics and philosophers (2).

B-Another fact that she states that in spite of belief in the Bab and His book (Bayan) in which Subh-i-Azal had been chosen as his successor, Baha'u'llah, because of his lust for power, began to plot and act against his brother (Subh-i-Azal). To despose him (Subh-i-Azal) and weaken him. He ordered for massive killing of his followers. She says nearly eighty Azalis were murdered by him. (3).

C-Then he began to collect all the documents relating to Bab's Will, that introduced Subh-i-Azal as his successor (4) (so that these documents cannot be used by others) In the process he committed many atrocities on the people so as to erase any evidence of Bab's Nomination for Subh- i- Azal, as his successor. As a result, a lot of Babis left him.

1- Maqale Shakhsi Sayah pages 87 & 116
2- Tanbih-u-Naemeen, pages 6-7
3- Tanbih-u-Naemeen, pages 7-8
4- Tanbih-u-Naemeen, page 14

Revelation of Aunt of Abdul Baha - II

A-She believed that Baha'u'llah had collected the whole versions of Bayan in order to imitate it in his writings and deceive the people, Secondly to destroy the all the verses of Bayan, in order to make them beyond reach of people and thirdly to destroy Bab's Will about Subh-i-Azal appointment (1) and of course in this way he used the policy of dissension.

Outwardly, He paid great deal of respect to Subh-i-Azal, for instance he never sat without his brother's permission or in another move he offered one of his daughters (Abdul Baha's sister) as a gift to Subh-i-Azal and insisted him to accept her as his servant but Subh-i-Azal refused (2).

B-She then refers to a series of Bab's letters about Subh-i-Azal and even a letter to Baha'u'llah (3) asking him to obey Subh-i-Azal and she makes a conclusion with three probabilities about Baha'u'llah:

1-Baha'u'llah never believed in Bab and he wanted to see the end of Bab's movement in order to take advantage from it.

2. Earlier he accepted Bab but later because of high mania of sovereignty he apostatized.

3. He absolutely denied all Prophets and their missions, disbelieved in God and considered all the miracles of God as fiction. (4)

1- Tanbih-u-Naemeen, page 17
2- Tanbih-u-Naemeen, page 20
3- Tanbih-u-Naemeen, page 28-31
4- Tanbih-u-Naemeen, page 21

Revelation of Aunt of Abdul Baha - III

In continuation of reply to Abdul Baha, She emphaised that Bab has damned all false pretenders of his substitution (1). Then she says let us assume that Baha'u'llah claim is true, should we accept any claim without any proof or any sign or miracles as all the former prophets have shown to their people? We have no reason to do this because there were many claimants before him although, they were more justified such as; Seyyed Hindi, Hosein Milani, Asadollah Dayan (with some nice writings belong to him), Ghoga and so on. (2)

Still, these reasons should be through unusual way of gaining knowledge, not after studying and learning for about 60 to 70 years, frequenting with philosophers and mystics as Baha'u'llah did, as otherwise Books such as Ehya-o-Olum, Mahboobul-Gholoob, Mahajatul-Bayza were more profound but their writers never claim themselves as prophet. (3)

1- Tanbih-u-Naemeen, page 42
2- Tanbih-u-Naemeen, page 43
3- Tanbih-u-Naemeen, pages 44-45

Revelation of Aunt of Abdul Baha - IV

In another section of her book, she says that "Aim of Sending Messengers from God is to inform all the Servants of God about the divine Commandments. Now the question is why in a short time from Bab's Declaration (While his book hasn't been known completely) Baha'u'llah appeared?

Baha'u'llah says:"In my dream, Bab asked me not to eradicate his book and I obeyed and didn't spoil it except a few of them."

Now, if Bab is the messenger of God, what is the position of Baha'u'llah? We don't have any answer unless we say that Bab was a liar, otherwise by accepting Bab as a Messenger of God, how he can agree with some part of the book and refuse the other parts?(1)

In some other part of Bab's writings, we see that Bab has ordered Subh-i-Azal to complete his book "Bayan" and then he continues to say that "after every 66 years, one messenger of God will appear and this system will be continued up to 19 persons" (2). But Baha'u'llah appeared as a new Messenger in a short time (less than 20 years) after Bab, in the life time of Subh-i-azal himself the real successor of Bab. Is it not a avedent lie?

1- Tanbih-u-Naemeen, page 46
2- Tanbih-u-Naemeen, page 47

3- Tanbih-u-Naemeen, page 48

Revelation of Aunt of Abdul Baha - V

In continuation, she severely criticizes the writings of Abdul Baha and declares that these writings/letters are full of grammatical mistakes.

Then she says that Baha'u'llah was in collision with a person named Haji Amin (who presented himself as tax-agent of Subh-i-azal without informing Subh-i-azal of doing so) and with collusion of another person named Salman (one of Baha'u'llah's friend) in the guise of offering letters of Subh-i-Azal, gathered a huge amounts of variety of gifts, edibles, beverages and so on and shared among themselves. In fact he never thought about the difficulties and problems faced by Babi believers(1).

Then she reveals that by Using the people who were appearing to be believer but actually disbeliever of Bayan (such as Shah Mirza Naeeni) Baha'u'llah got many of the Bab's followers killed. This person was also the agent for the terror of Naser-din-shah, which caused much resentment and disgust among people against Babi's believers (2).

Then she says that normally all prophet determine and appoint their successor and Bab also introduced Subh-i-Azal(1). Moreover his hand written documents also confirmed it(3) but Baha'u'llah after frequenting with mystics and clergies and after undergoing long period of practice of writing and adopting Bab's writings and with a minor change in it , Baha'u'llah declared his book as a Holy Scripture and claimed as a miracle although he had no miracle except this .

1- Tanbih-u-Naemeen, page 53
2- Tanbih-u-Naemeen, page 54
3- Tanbih-u-Naemeen, page 58-59

Revelation of Aunt of Abdul Baha - VI

In reply to her nephew, she writes :"For God's sake, Hasn't Your father taught you anything?"

Resistance against Bab (Hazrat-e-nuqte); opposition against the sacred Bayan and sentence some of Bayani Believers such as Haji Seyyed Mohammad Isphahani in Acre, Mulla Rajabali in Karbala, Mirza Buzurg Kermanshahi in Kazmein to death while Bab had recommended to respectful behaviour among his believers, let alone, murder and assassination (1).

Then she continues that Baha'ullah had no manner except: Deception of people, assassination of important persons, denial of the truth, unjust claims, Verification of Evil people (Horof-e-Naphy), Denial of Resurrection, Preference of Abu Hanifa to Imam Sadeq (who was the main pillar of religion), calling Jafar e Kazzab as honest, abuse the four special deputies of Imam Mahdi especially Husein bin-Rouh, smoking drugs, ruling the forbidden, lying frankly, accusing people unduly, labeling (while calling this Divine politic) Bab the liar, etc(2).

In another part of her writings she says: "your father was suffering from Tremor and Hernia for his whole life and we know of course that prophets are free from all of these kind of diseases Now the question is while he was suffering from the above mentioned diseases, how can he cure the "people's diseases " (3).

1- Tanbih-u-Naemeen, page 63
2- Tanbih-u-Naemeen, page 64
3- Tanbih-u-Naemeen, page 65

Revelation of Aunt of Abdul Baha - VII

While she insists on a large amount of grammatical and literary(1) mistakes of Baha'u'llah, she asks that your father have said that Bab hasn't understood a few subjects or he has agreed with Bab not to discover the whole verses in order to complete those verses by Subh-I-azal (who is the most humble villainous of people) and in this way people's attention was drown to him until Baha'u'llah remain safe and completed Bayan

Now the question is; When and where this meeting with Bab took place and who has been the witness? What is the reason for all of these lies? In fact your father has called Bab a liar because Bab had introduced Subh-i-azal as his substitute and had praised him a lot (2).

Then she says that the name ABHI is for Subh-I-Azal, not for Baha'u'llah. Baha'u'llah is a name that Tahereh has given to your father(3). Then she presents a few Psalms of Baha'u'llah addressed to Subh-I-Azal (4).

1- Tanbih-u-Naemeen:page 69
2- Tanbih-u-Naemeen:page 70-71
3- Tanbih-u-Naemeen:page 80
4- Tanbih-u-Naemeen:page 83

Excerpts From The Book:Tanbih-u-Naemeen

(P. 5): Baha had "an ordinate desire for universal sway" and "an idle fancy for throne" as exalted as the heavens". He labored under the misapprehension that if the Shah of Iran were come to grief one day, he was bound to step into his shoes.

(P.4) Baha received "private tuition" at home in accordance with the norms then obtaining in Iran as regards persons whose parents were in affluent circumstances. He practiced calligraphy and learned the "rudiments of Arabic and literature". He displayed an aptitude for the "science of philosophy" and for matters connected with "spiritual knowledge (Irfan). He frequented the company of philosophers, knowers of spiritual knowledge and Dervishes". (PP. 7-8): Baha's release from imprisonment following the attempt on the Shah's life in August 1852 was subject to his expulsion from Iran.

(PP. 11-14), obsessed with his "inordinate desire" and "idle fancy", during his stay in Baghdad, Baha uttered some remarks, which pointed to his "wickedness and insubordination" and exposed his "ulterior motives". Believers of the first class who would not brook such "words and absurdities" called Subh-i-Azal's attention thereto. "Reprimanded" by Subh-i-Azal for his attempt to "deviate the people of the Bayan from the fundamental Cause" and "re-enact the case of Samiri, Baha was strictly forbidden by him to make such statements in future.

With his ulterior motives thus disclosed, Baha took to flight towards Sulaymaniyya. For a time he associated with the leaders of various Orders in those regions, manoeuvring to create a position of ascendancy for himself. His labors came to naught. For a while he studied the occult science, wearied of life, and in his attempts to achieve his purpose, he appealed to Subh-i-Azal and prayed for forgiveness. Pardoned by him, he was brought back to Baghdad, and put in charge of his affairs.

(P. 13): In his petition of repentance addressed to Subh-i-Azal from his self-imposed exile in Kurdistan during the Baghdad period, Baha concludes: "How am I to make mention, My God!, of what has taken possession of me by the wonders of thy dominance, and by the flashes of thy irresistible power. I would either be a pigeon in thy house or a bird in the valley of thy Oneness, or a gnat in the desert of thy Ever-abidingness or a mosquito in the wilderness of thy Eternity. My bones are dried up, and my limbs are broken. If thou forgivest me thou art in truth the Best Compassionate and if thou chastised me verily thou art the Much Forgiver, the Compassionate."

Appropriation of the title of Baha or Bahaullah by Mirza Husayn Ali is confirmed by Tanbihun-Naimin, P.5. No such title was conferred on Mirza Husayn Ali commonly called Bahaullah.

Baha's Will and Testament of the Baghdad period is reproduced in facsimile at the end of the Tanbih-al-Naemin.

Baha's Will and Testament consists of three pages. The body of the Will appears to be in the hand-writing of Mirza 'Abd-al-Jawad of Khurasan also known as Mirza Wahab of Khurasan. The colophon at the beginning & in the end of the Will are however penned in the handwriting of Baha himself.

The colophon at the beginning sums as follows:

"This is my book of Testament of People of concourse, take notice." "..... Hear the call of the Holy Leaf [i.e. Subh-i Azal] ..... speaking unto you from behind the veils [Subh-i Azal lived in seclusion in accordance with the Point's instructions] ..... He [i.e. Subh-i Azal] is the One whom god [i.e. the Point] hath appointed as Qayyum [self-existent, title by which Subh-i Azal is addressed by the Point in the nomination document in page 1 of the Collection entitled the Epistles of the Point and His amanuensis Sayyid Husayn] "unto .... He is the Eternal [Azaliyya] luminary ..... whomsoever turns aside from him doth perish ..... He is the White Hand [alluding to the miracle of Moses] in the Mount .... For Israel of the Bayan ..... There is no god but He, the Living, [Al-Hayy, title conferred on Subh-i Azal by the Point.], the powerful, the self-Existent [al-Qayyum]. .... God has ordained in the Book that after the Remainder [Az-Zikr, the name by which the Point calls himself in the nomination document] one should turn himself to the Quibble of the Cause [i.e. authority is to vest in Subh-i Azal as dictated in the nomination document ..... 'O People of

the Bayan, can anyone produce verses like unto those revealed in the Book [of Bayan]? Verily the Remnant of god [Baqiyyatullah, one of the titles of the absent Imam; this title was assumed by the Point] in these days is the Apparition of light [Tal'at-an Nur].

Nur is one of the titles conferred on Subh-i Azal by the Point. In his Dalail-i Sab'a (The Seven Proofs) the Point points out that the term 'light' in the passage of the prophet's tradition of Kumayl "and in the first year thou shall see (fulfilled), there shone forth a light from the Morning of Eternity, if thou dost not thyself flee away and become troubled," refers to Imam Husayn, son of Ali-Ibn Abi Talib, as the light is like a lamp that burns itself to illuminate others. Hence the designation of Subh-i Azal as Nur (light), or Husayn, and the Morning of Eternity by the Point. The prophetic tradition of Kumayl concerning the events of five successive years of the Point's dispensation is quoted by Baha in his Kitab-i Iqan, in support of the Point's divine mission, composed by him in his pre-'manifestation' days.

After a lengthy exordium in exaltation of Subh-i-Azal, in page 2, 1st column line 19, Baha asseverates: "In truth has god decreed in the Book, that after the reminder [i.e. Sayyid Ali Muhammad, the BaB] reference is made to the face of the cause [i.e. Subh-i Azal, title conferred on him by the Point, see Epistle in page 10 of the Epistles of the Point and his amanuensis] in these days and whoso turns aside from the injunction of his lord has in fact turned his back on the path of God."

In page 2, 2nd column, line 33, Baha affirms with solemnity: "Bear witness in your hearts that appearance of light [i.e. Subh-i-Azal], and that the Remnant of God [i.e. He-Whom-God-Will-Make-Manifest] who will appear in the Mustaghath is truth, about which there is no doubt. And verily we are all expecting." In page 3, 1st column, line 3 Baha reiterates his allegiance to Subh-i-Azal: "Bear witness that I am a servant who has believed in God and in the appearance of light."

In page 3, 1st column, line 25, Baha makes a further solemn declaration: "Say, Is not the Face of the light all-sufficient unto you, who, from behind the veils, because of a command from God, the overseen, the self-subsistence. O people of the concourse, have I not summoned you unto god and his verses and, unto the appearance of light?"

"On you be the reminder [i.e. Sayyid Ali Muhammad] and on those who prostrate themselves before Face of God [i.e. Subh-i-Azal].

The colophon at the end runs as follows:
"Also, has God made Joseph the light [i.e. Subh-i-Azal] king of the truth in the city of the Bayan. But all the people are dead within the veils of their own selves and verily these papers are proof of my servitude to his Face, if you will know it, otherwise destroy them in the Shatt [i.e. al-Arab, in Iraq] haply [those in the realm of the possible might have faith in the verses of God, their Lord."

Baha suffered from dystaxia. P. 65 the Tanbihun Naimin (The Sleeper Awakened). This infinity affected Baha's hands which had become shaky. Traces of this disease were noticeable in Baha's writings written with a shaky hand.

"For long years", to quote from the Tanbih-al-Naimin (Awakening of the Sleepers, P.65," the disease) of hernia was inseparable from the person of Baha, and those present and absent were an eyewitness to his hand's shaking continuously from palsy."

P.16: Husayn [i.e. the Imam] was the wronged-one (Mazlum) and not the wrongdoer [Yazid]." As admitted by Shoghi Effendi also, god passes by, p.114, Subh-i Azal and members of his family lived in a dilapidated quarter of the city. Their meals were provider from Baha's kitchen. The Awakening of Sleepers (Tanbihun-Naimin), PP. 18-19.

PP. 16-17: Acting ostensibly on behalf of Subh-i Azal, Baha in Baghdad addressed circular letters to the BaBis in Persia calling upon them to return to him the Point's writings in their possession, including Baha's own letters wherein he acknowledged Subh-i Azal's authority as the Point's successor and offered his allegiance to him. Having received some of the documents, he despatched to Persia his wife Mahd-i Ulya, his own son Muhammad Ali and an attendant who went about the country and collected the Point's writings. Laden with two chests containing the Point's writings, they returned to Baghdad and delivered the writings to Baha.

The Bab's epistle addressed to Baha appears in old Babi manuscript. Following is from page 32 of the Tanbih-al-Naimin in which this historic epistle is reproduced textually.

Reference is also made to it in the Dawn Breakers, Nabil's Narrative.

Contents of the epistle :To "238" [Husayn Ali].
In the preamble of the epistle the BaB stresses Subh-i-Azal's station, refers to him as "the Most Glorious [Abha] Element called Yahya"; Subh-i-Azal's name, and notes with thanks "the tablets which have been made manifest by that Essence of Ecstasy and pure Magnet. Exercise," the BaB then directs and instructs Mirza Husayn Ali, "the utmost vigilance for his spirit and vitality, so that simoom-winds settle not on his heart. Make available for him," the BaB commands Mirza Husayn Ali, "the most perfect means of encouragement for calligraphy and orthography, so that he exhibits not absolutely, sorrow, overt or covert."

"Take the utmost Care," the BaB enjoins upon Mirza Husayn Ali, "of him, and of his latent works [signs] till their [appearance in] due course of time, and god is with those that are patient."

In the Badasht conference Mirza Husayn Ali was in attendance of Tahira together with a number of companions. He received the title of Baha from that great and pure lady. He became privileged by this title of which he was proud, and which he gloried among his equals."

PP 87-90, the authoress takes her nephew Abdul Baha Abbas to severe task for his violent campaign against Subh-i Azal to involve the latter in the murder of Dayyan and quotes a passage from a letter written by Bahaullah, addressed to Aqa Mirza Muhammad Hadi wherin Baha takes full credit for having carried into effect the judgment of god to dispose of Dayyan, from which the authoress comes to the conclusion that either the father or the son is a liar, the former for his admission to have killed Dayyan and the latter for his attempt to contradict and whitewash him.

(PP 5-8) corroborates Baha's complicity in the attempt. From the outset Baha was obsessed with personality cult. He had an inordinate lust for power; the hankered after world conquest and monarchy. He laboured under the misapprehension that if the Shah were to come to grief, he was destined to step into his shoes and accedes to the throne.

The authoress of the Tanbihun-Naimin PP. 16-18 confirms Baha's practice of verse-writing [ayat] preparatory to declaration of his mission.

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, Bahaullah, Bab, Shoghi, Effendi, Haifa, Acca, Abdul Baha, Islam

IMRAN SHAYKH, MARCH 2005 FEEDBACK

Part I: Introduction

"Beware that in this divine dispensation testimony is not limited by speech and belief is not entrusted on the tongue. The sign of faith is the preparedness for being sacrificed in the path of the Lord. You cannot claim to be a Babi unless you reach the ultimate stage of detachment from personal welfare, material comforts and family life. Now return to your home and ponder in solace: At the time of reckoning the mob will attack your house, confiscate your life possessions, take your wife, massacre your children and force you to recant in exchange for freedom. In that hour if you have the resolve to take in all of the afflictions and remain steadfast in the Cause, only then are you considered to be a Babi."

- Mulla Jalil Urumi (Letter of Living) to Haji Nasir Qazvini

Ref: Zuhur Al-Haqq Vol. 3, Fadil Mazandarani, H-Bahai: Lansing Michigan 1998.

Many customs and traditions that are prevalent amongst the followers of various Islamic sects today are not based on the fundamental principals of the Islamic belief. Rather they have gradually been instilled in the sub-culture during centuries. Taqaiyyah or dissimulation of one's true belief has been a common practice amongst the followers of Ismailiya, Wahhabiya, Haydari, Nemati and Shaykhi schools of thought during the Qajar era.
(Ref: Resurrection & Renewal, Abbas Amanat, p. 205)

This article intends to portray the historical application of Taqaiyyah in the progress of Babi and Bahai religions. It considers the practice of Taqaiyyah during the revelation of the Báb, amongst the early Babi disciples, treatises and compilations written under Taqaiyyah. It looks at cases of Mass Taqaiyyah, instances where Babis cooperated with the authorities in suppression of their peers and describes the attitude of the government officials towards these individuals.

Revelation of the Báb

The Báb initially laid claim to the position of the 'Deputy' of the Hidden Imam. Many early Babis were ordered to transmit this claim to the public and other believers. (Ref: Dar Peykar Ahriman, Shojau'l Din Shafaa, p. 35, First Edition, Paris, 1984)

This approach was intended to create a sense of anticipation for the appearance of the promised Mahdi.

In his work Dalaaelus Sabah, the Bab declares:
Since I was aware of the limits of the public, I ordered the concealment of my name.
(Ref: Dalaaelus Sabah, The Bab, p. 29)

In December 1844 he instructed Mulla Husayn in the following words:
Do not reveal the word of your Lord to those who would deny it. Observe the practice of Taqaiyyah in order to avoid persecution and imprisonment.
(Ref: Letter from the Báb adressed to Mulla Husayn, INBA No 91, IV, p. 10-14 cited in Ressurection & Renewal, Abbas Amanat, p. 56-58.)

Mulla Husayn appreciated the practical importance of this approach. For instance, he refused in the first few weeks of his conversion to disclose the personal details of the Báb to his Shaykhi compatriots in Shiraz. This caused resentment amongst some of them who took their grievance to the newly arrived Quddús: 'Jinab-i Akhund has attained the presence of the Lord, recognised his station and remains unwilling to disclose his details.' Mulla Husayn was forced to explain instructions from the Báb requiring the concealment of his name. At this time the Báb was seen to be passing by. Khan immediately looked up and said: 'I do not see this cause as distinct from this young Sayyed.' Mulla Husayn then responded by a verse from Rumi 'I desire a sharp vision who recognises the King in disguise.'
(Ref: Zuhur Al-Haqq Vol. 3, Fadil Mazandarani, p. 418.)

The Báb in his early correspondence with his disciples strongly forbade them to divulge his identity.
(Ref: Letter from the Báb addressed to Mulla Ibrahim Shirazi, INBA No 91, XXXVI, p. 170-176 cited in Resurrection & Renewal, Abbas Amanat, p. 56-58).

On a few occasions He quoted well-known traditions on the necessity of Taqaiyyah:

"Taqaiyyah is my faith and the faith of my forefathers. Anyone who does not practice Taqaiyyah has no faith."
Ref: Letter from the Báb adressed to the Nahri brothers, INBA No 91, IV, p. 137 cited in Resurrection & Renewal, Abbas Amanat, p. 56-58.

Also:

"By your refined wisdom my Lord, you made Taqaiyyah your command. Thus people practiced it from the beginning of occultation up to now. And that practice was the testimony to [peoples'] eagerness to come to your presence."
Ref: Letter from the Báb addressed to believers in Qazvin, INBA No 91, XL, p. 193 cited in Resurrection & Renewal, Abbas Amanat, p. 56-58.

After his return from Mecca, the Báb was arrested in Bushihr and taken into custody in the residence of Husayn Khan Nazimu'l Dowla, the Governor of Fars. On the same Friday, the Báb was pressured by the Ulama, particularly the Imam Juma' of Shiraz, to publicly renounce his earlier claims in the grand Mosque of Vakil in front of a congregation of the faithful. The Báb attended the prayer session and publicly denied his claim to the position of 'Deputyship' of the Hidden Imam. This renunciation no doubt saved his life from the evil intentions of the Shirazi Ulama who had earlier encouraged Husayn Khan to execute him.
(Ref: Tarikh Nabil Zarandi, p. 156-158)

In the early phase of his revelation, the Báb revealed his position as that of 'Babiya' or the Gate leading to the presence of the Hidden Imam and clearly instructed his followers to conceal his name.
(Ref: Kashful Ghita, Mirza Abul Fadl and Mirza Mehdi Golpayegani, p. 242, Tashkent 1919)

Haji Sayyed Javad Karbalai recounts a lengthy interrogation of his friend and colleague Mulla Ali Bastami (second Letter of Living) in Karbala, in an effort to learn the name of the Báb. The conversation as recorded in Kashfu'l Ghita indicates the loyalty of Mulla Ali to this instruction from the Báb.

After a few months the Báb observed a greater acceptance and readiness amongst his people and gradually moved his claim to that of Zikriyya and Qaiemiyya meaning that of the Hidden Imam in its entirety. In the final years of his life He publicly announced the station of Mazhariah meaning that of a manifestation from God.

The Bab recants his claims
The Báb openly declared his station as the promised Qá'im during the public trial in Tabriz. After the punishment handed to #him following the trial, He wrote a letter to Prince Nasiru'l Din Mírzá:

"This weak soul has no desire contrary to the will of the Lord and the Guardians of his cause. Though my being is mere nothingness but since my heart is able to recognize the true meaning of the oneness of God, the manifestation of His prophet and the Guardianship of His Imams, and my tongue confesses to all that has been revealed by him. I hope for His mercy and have no desire save His contentment.

If certain words - contrary to His will - have been revealed from my pen, my purpose has not been that of rebellion. In any event I seek forgiveness of His Excellency. This servant has no knowledge to warrant any claims... Certain prayers and words that have been revealed from the tongue do not represent any concerns.

And the claim to the deputyship of His Excellency Hujjatullah - peace be up on Him - is void. This servant has not laid such a claim or any other one. Request is made for clemency from His Royal Excellency (king) and your Excellency to honour this servant with your mercy, kindness and forgiveness."

(Ref: Kashful Ghita, Mirza Abul Fadl and Mirza Mehdi Golpayegani, p. 204-205)

This article has been compiled by a Bahai, Sepehr Manuchehri. The reason I have chosen to carry it on my website is because I find it well-written, well-researched and more importantly, very relevant in the context of my site and its objectives.

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, Bahaullah, Bab, Shoghi, Effendi, Haifa, Acca, Abdul Baha, Islam

Name Tarbiyat Baha'i Community

Belief National House of Justice of the Orthodox Baha'is of the United States and Canada. Includes a position paper aimed at "Sans Guardian Baha'is", which explains the origins of the organisation and events associated with their current isolation from the Universal House of Justice.

Rex King then formed his own group called "Baha'i: Orthodox Community"in Las Vegas, New Mexico. They said that Remey was not "Guardian" but rather merely a "Regent", and that the IBC was a "Council of Regents"to rule the Faith until a true descendant of Baha'u'llah would comeforward and become Guardian (the Regents would declare him such). King appointed himself the next Regent, and his own family members fellow"Regents". This group later named themselves "Baha'i: Tarbiyat Community".

We are an organized community of Baha'is who accept the Teachings of Baha'u'llah, Founder of the Baha'i Faith, and uphold the validity of the continuing Guardianship of the Cause of God. The institution of the Guardianship was established to provide spiritual guidance to the Baha'i World. The Faith has been without that necessary leadership since the death of the first Guardian, Shoghi Effendi, in 1957. they believe a lineal descendant of Baha'u'llah will arise to take up the mantle of the Guardianship in the future. In the meantime, this community of believers is led by a Council of "Regents" who serve no other purpose than to unite Baha'is in anticipation of that day when the second Guardian arises to restore spiritual guidance to the Faith and reunify the Baha'i World. To learn more about our specific community, please take a look at our Position Paper.

Websites:

- http://www.obcnhj.org/redirect.html
- http://www.tarbiyatcenter.org/index.html
- http://tarbiyatbahai.blogspot.com/

Back to: Those who believe in continuation of Guardianship

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, Bahaullah, Bab, Shoghi, Effendi, Haifa, Acca, Abdul Baha, Islam

WWW.SECTSOFBAHAIS.COM, JANUARY 2009 FEEDBACK

Those who believe in the coming of the Third Manifestation after Bab and Baha'u'llah

They do not believe in the present UHJ . They believe that the existing UHJ is not in accord with the interpretations of Abdu'l-Baha and Shoghi Effendi but it is a creation of the Hands who did not have the authority they claimed. Since Abdu'l-Baha is the interpreter of the Word of God, his interpretation of what the UHJ should be is contained in his Will and Testament. Therein he states clearly that the UHJ intended by Baha'u'llah must have a Guardian as its head for life. Without a Guardian as its permanent head, this UHJ is obviously not the UHJ intended by Baha'u'llah if we accept Abdu'l-Baha as the Appointed Infallible Interpreter of the intent of the Word of God revealed through Baha'u'llah. To be a Baha'i one must accept the station of Abdu'l-Baha and his authority.

E-MAIL ID: johncarre@yahoo.com

Websites:

MAIN SITE FOR ESSENCE OF BAHAI FAITH

http://www.essencebahai.netfirms.com/

ERRONEOUS CLAIMS OF BAHA'I ORGANIZED GROUPS TODAY

- http://www.angelfire.com/amiga/humanity/Bahai_Orgs.htm

ARTICLE ALIF OF THE GREATEST NAME (MIRROR SITES)

- http://alif.resonance.org/
- http://www.metavergence.com/john/
- http://ca.geocities.com/johncarre/Manifestation_coming_soon.html
- http://www.angelfire.com/amiga/humanity/Alif_of_BHA.html
- http://www.angelfire.com/amiga/humanity/Manifestation_coming_soon.html

COMPILATON OF COMMENTARIES

- http://www.angelfire.com/amiga/humanity/commentaries_compiled.html
- http://ca.geocities.com/johncarre/commentaries_compiled.html

INDEX OF THESE URLs w/BACKGROUND INFO

- http://www.metavergence.com/john/
- http://ca.geocities.com/johncarre/Johns_page.html

SPIRITUAL MEDITATIONS

- http://ca.geocities.com/johncarre/island_of_hope.html
- http://www.angelfire.com/amiga/humanity/Island_of_Hope.html

THOUGHTS ABOUT A FUTURE CIVILIZATION (MIRROR SITES)

- http://ca.geocities.com/johncarre/Spiritual_Civilization.html#T
- http://www.angelfire.com/amiga/humanity/ethics_ecology_economics.htm

ABOUT A SPIRITUAL LIFE (QUOTATIONS FROM THE WRITINGS)

- http://ca.geocities.com/johncarre/tariqat.html

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Traveller's Narrative - A Critical Analysis

IMRAN SHAYKH, JULY 1998

FEEDBACK

All references taken from the official Bahai version
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Part I: History of the Babi Faith

This article is based on the Bahai historical work 'A Traveller's Narrative' written to illustrate the episode of the Bab by Professor E. G. Browne (published in New York, 1930 by the Bahai Publishing Committee). The Bahais consider this book as reliable and hold it in high esteem. This becomes clear when one reads the publishers preface:

"Members of the Bahai Cause are greatly indebted to Prof. E. G. Browne for his scholarly researches into the history and literature of the movement, and most particularly for his dignified and powerful translation of the 'Travellers Narrative'. As recounted by Prof. Browne in his own introduction to the edition published under the auspices of the Cambridge University, the manuscript of this work was given to him by Abdul Baha at the time he visited Bahaullah and the Bahai community in Acca during the year 1891". (Page V, Preface)

The author traces the roots of The Bahai Faith to a heretical Islamic sect - Shaykhism, which according to the author mixed Greek mythology with Islam. Some beliefs of this sect are as follows:

"He (Shaykh Ahmed, founder of Shaykhism) believed that the body of man was compounded of parts derived from each of the nine heavens and the four elements, that the grosser elemental part perished irrevocably at death; and that the more subtle celestial portion would appear at resurrection. This subtle body, he named as 'Jism-e-Huwerkiliya - the word Huwerkiliya being supposed to be of Greek origin (Herculean). He regarded Imams as creative forces, quoting in support of this view, the expression "God, The Best of Creators" occurring in Quran Sura 23, verse 14; 'for said he 'if God be the best of creators.' He cannot be the sole creator (page 236-7)

The predecessor of Bahaullah - Mirza Ali Mohammed Bab studied under Sayyed Kazim - then leader of the Shaikhism sect. The author states "He (Bab) proceeded at some time antecedent to the year 1259 to Kerbala where he resided for some time occasionally attending the lectures of Haji Sayyed Kazim of Rasht" (page 250).

We have seen in the article 'Origin of the Bahai Faith' that Abdul Baha claimed Bab and Baha did not study under any mortal. The above statement proves otherwise. A Prophet of Allah studying under the guidance of a tutor is unacceptable according to the Abrahamic faiths. Despite their sharp differences on several issues, if there is one issue on which there is complete unanimity between the Jews, Christians and Muslims is that Moses (as), Jesus (as) and Mohammad (saw) were never trained by a mortal in any science. For this makes the tutor superior to the Prophet in the knowledge that he imparts to the latter and discredits the claim of the Prophet he is the best and most knowledgeable in the nation.

The following Quranic verse substantiates the above claim:

'And you did not recite before it any book, nor did you transcribe one with your right hand, for then could those who say untrue things have doubted.' (Sura Ankaboot, verse 48)

After the death of Sayyed Kazim, Bab claimed to be his successor in front of Mulla Husayn saying "whether he saw in him the signs which must characterise Sayyed Kazim's successor" (page 251).

This very sentence shows that Syed Kazim Rashti had not explicitly appointed him as his successor, but that Bab had claimed it on his own accord.

This is also contrary to how Moses (as), Jesus (as) and Mohammad (saw) were appointed. Another point that is never debated by the Abrahamic faiths is that the appointment of the Prophets is a divine matter, conveyed by a divine revelation. It is certainly not for a mortal to appoint a Prophet. The Quran states very clearly how Jesus (as) was declared a prophet in Sura Maryam, verse 30, Moses (as) in Sura Taha, verse 13 and Mohammad (saw) in Sura Alaq, verse 1. All three were selected for this position by divine revelation, not by a mortal's endorsement. The reason I keep revisiting the Abrahamic faiths to validate the veracity of Bab's claims is because the Bahai Faith claims Bab and Baha were prophets just like Moses (as), Jesus (as) and Mohammad (saw) before, so it is only natural that Bab and

Baha should meet the same prerequisites, to affirm their Prophethood.

Therefore not surprisingly, Baba did not receive full support as the author states, "of the doctors (religious leaders) who heaped insults at Bab during his first examination at Tabriz and those who two years later ratified his death warrant in the name of religion, several were Shaikhis. Hence it is necessary to recognise clearly the difference between the relations of the Babi Faith to the old and the new Shaikhi School. From the bosom of the former it arose, and in equal measure derived its strength, with the latter it was ever in fiercest conflict" (page 241)

It seems that the support of the Shaikhis was garnered more by Mulla Husayn than by Bab himself. "No sooner was he (Mulla Husayn) convinced, than,.....he hastened to apprise his friends and comrades of his discovery. Thus did he become the 'Gate of the Gate' *Bab-ul-Bab)" (page 241). The Shaykhis who "were in general, anxiously expecting the appearance of someone who should assume the leadership of their party" (page 240), were turning to Haji Mohammed Karim Khan. "A considerable number headed by Haji Mohammed Karim Khan of Kirman utterly declined to accept Bab's pretensions" (page 241). Those Shaykhis who were not impressed by Haji Mohammed Karim Khan accepted the Bab on the behest of Mulla Husayn.

As for the title 'Bab', i.e., Gate, this author quotes Van Viremer in the account of Bab which he gives in his 'Herrschenden Ideen des Islam's,.....further points out that he was not the first to adopt it. One Abu Jafar Mohammed ibn Ali ash-Shalmaghani, generally known as Ibn Abi Azakir having suffered death under the Caliph Ar-Radhi assumed the same title of 'Bab'and taught new and heretical doctrines which included the tenet of Metem psychosis" (page 229).

At first, Mirza Ali Mohammed announced himself to be the Gate to the Lord of the Age (Sahib-uz-Zaman). And in the first book he wrote an explanation to the Surah of Joseph (Yusuf), he addressed himself in all passages to that person unseen from whom he received help and grace, sought for aid in arrangement of his preliminaries and craved the sacrifice of his life in the way of his love".

Amongst others is this sentence, "O Remnant of God (Baqiatullah), I am wholly sacrificed to thee; I am content with the curses in thy way" (page 3)

Later he claimed to be the Promised Mahdi. "When Bab reached Tabriz, they brought him after some days to the government tribunal of the learned doctors, the Nizamul Ulama, Mulla Mohammed Mamakani, Mirza Ahmed - the Imam-e-Juma, Mirza Ali Asghar - the Shaykhul Islam and several other divines were present. They asked concerning the claims of Bab. He advanced the claim of Mahdihood" (page 19-20).

The Bahais were not satisfied with the above positions claimed by The Bab. They raised to another position - that of a Prophet. "Those (Bahais) who had read the gospels, and they were many, likened the Bab to John the Baptist, and Baha to Christ" (page xvi of Introduction)

I have already outlined above that Bab's primary endorsement by a mortal does not ring true compared to how prophets have been appointed. Apart from the fact that Bab's multiple claims of Bab, Mahdi and Prophet queer the pitch even further. Even an elementary student of Islamic history will tell us that these are three different positions and have three different individuals assuming these responsibilities. We have not even started discussing the 40th verse of Sura Ahzaab wherein the Quran has declared Mohammad (saw) as the last prophet and closed the door on 'new' prophets and revelation.

One thing I can say with a fair degree of certainty is that Bahais have very poor knowledge of Jewish, Christian and Islamic scriptures. The Bahais who on reading the gospels likened Bab to John, the Baptist (as) and Baha to Jesus (as) should have taken the trouble to recite the Quran, especially the verses of Sura Maryam wherein the prophethood of these two prophets has been discussed. There is not even a vague similarity between John (as) and Jesus (as) on the one hand, and Bab and Baha on the other.

Part I: History of the Babi Faith
Part II: The examination of Bab
Part III: Early Bahai History

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Traveller's Narrative - A Critical Analysis

IMRAN SHAYKH, JULY 1998 FEEDBACK

Part II: The Examination of The Bab

This article is based on the Bahai historical work 'A Traveller's Narrative' written to illustrate the episode of the Bab by Professor E. G. Browne (published in New York, 1930 by the Bahai Publishing Committee). The Bahais consider this book as reliable and hold it in high esteem.

All references taken from the official Bahai version
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Ironically, Bab's exact position is a matter of great debate even among the Bahais. Mirza Yayha, leader of the Azalis and Mirza Husayn Ali, leader of the Bahais, both have conflicting views on Bab and his doctrines. They both consider themselves as his successors and both have Babi followers.

Yet again, if Bab's examination by the Ulama of Iran in Tabriz is studied one will have doubts about Bab having any position at all. This debate is reproduced in full below from pages 278-290)

"The chief persons who took part in this examination of the Bab were: Nasirud-din Mirza, now King, then Crown Prince of Persia who was at that time 16 years old, and on whom the government of Azarbaijaan had just been bestowed; Haji Mulla Mahmud entitled Nizam-ul-Ulama, the young Prince's tutor; Mirza Mohammed Mamakani entitled Hujjatul Islam, an eminent Shaykhi divine; Haji Mirza Murtaza Kuli Marandi entitled Ilmul Huda; Haji Mirza Ali Asghar, the Shaykhul Islam and (according to the present work) Mirza Ahmed and Imam-Juma. Shortly after these had assembled the Bab was brought in, and (according to the Musalman, and not the Babi accounts) was motioned a seat of honour. The following dialogue then ensued:

Haji Mulla Mahmud (H. M. M): 'The command of His Imperial Majesty, the King is that you should set forth your claims in the presence of the doctors of Islam, so that the truth or falsehood thereof may be established. Although I myself am not amongst the learned and only occupy the position of an attendant, I am free from prejudice and my conversation will not be without importance. Now I have three questions to be asked of you. Firstly are these books in the fashion and style of the Quran, of Epistles and of Prayers, and disseminated through all parts and regions of Persia yours, and did you compose them or do men (wrongly) attribute them to you'.

Bab: 'They are from God'

H. M. M: 'I am no great scholar: if they are yours, say so and if not, don't'

Bab: 'They are mine'

Two things can be inferred from this sentence.
1. The steadfastness of Bab: We have seen that the true prophets of God are always steadfast in their claims. Even the Bahais believe so. In fact, steadfastness is such a virtue that according to the famous Daleel-e-Taqreer of the Bahais, it is a necessary condition for a person claiming to be a prophet. But Bab within a matter of a few seconds, changed his stand. Initially he claimed his words to be from God, but when he was asked sternly, he admitted that he himself had composed them. Either that, or he meant that he himself was God and had written it himself to establish his Godhood!

H. M. M: 'The meaning of your saying they are from God is that your tongue is like the Tree on Sinai (The Burning Bush. Refer Quran Surah Naml, verses 7-9 and Sura Qasas, verses 29-30)

"If to say 'I am the Truth (i.e., God) be right in a tree,
Why should it be not right in some favoured man"

Bab: 'Mercy be upon you'

H. M. M: 'They call you the Bab. Who gave you this name and where did they give it? What is the meaning of Bab? And are you content with this name or not'?

Bab: 'God gave me this name'

H. M. M: 'Where? In the House of the Kaaba, or in the Holy House (Jerusalem) or in the Frequented House'?

Bab: Wherever it was, it is a divine name'

H. M. M: 'In that case of course you are content with a divine name. What is the meaning of Bab?'

Bab: 'The same as the word Bab in the tradition
"I an the city of knowledge and Ali is the Bab (Gate)"

Here Mirza Ali Mohammad claims that Allah gave him the title of Bab. Shoghi Affandi in 'God Passes By' (page 11 of God Passes By) says that Bab himself claimed the title of Bab. In fact in no Bahai book will one find any reference that states that Allah gave the title of Bab to Mirza Ali Mohammed.

H. M. M: 'Then you are the Gate of the City of Knowledge'?

Bab: 'Yes'

H. M. M: 'Praise be to God! For forty years have I journeyed seeking to meet with one of the Gates and it was not granted to me. Now praise be to God you have come to me in my own country, even to my very pillow! If it be so, and I can but assure myself that you are the Gate, give me, I pray, the office of shoe-keeper'

Bab: 'Surely you are Haji Mulla Mahmud'?

H. M. M: 'Yes'

Bab: 'Your dignity is great; surely great offices should be bestowed upon you'

H. M. M: 'I only want that office and it is sufficient for me'

The Prince: 'We too shall leave and deliver over this throne to you who are the Gate'

Here the Bab is made an object of ridicule with H. M. M asking him to appoint him as Bab's shoe-keeper and the Prince offering Bab his throne.

H. M. M: 'As the Prophet or some other wise man hath said, "Knowledge is two-fold - knowledge of bodies and knowledge of religions"

I ask then in medicine, what occurs in the stomach when a person suffers from indigestion? Why are some cases amenable to treatment? And why do some go on to permanent dyspepsia or syncope (swooning), or terminate in hypochondriasis'?

Bab: 'I have not studied medicine'

Here Bab displays one of the many signs that he is not armed with the proofs that are a prerequisite for prophethood. Indigestion, etc are very basic problems of the body that even an elementary student of medicine is supposed to comprehend. Prophets of Allah have been known to understand and treat more serious ailments and maladies and even raise the dead. Sample this verse about Jesus (as) from Sura Ale Imran, verse 49: "And (make him) an apostle to the children of Israel: That I have come to you with a sign from your Lord, that I determine for you out of dust like the form of a bird, then I breathe into it and it becomes a bird with Allah's permission and I heal the blind and the leprous, and bring the dead to life with Allah's permission and I inform you of what you should eat and what you should store in your houses; most surely there is a sign in this for you, if you are believers." It is apparent over here and in other parts of the debate that Mirza Ali Mohammad did not posses divine knowledge and whatever he knew was limited to what he had learnt at school.

The Prince: 'If so be that you are the Gate of Knowledge, yet say I have not studied medicine, this is quite incompatible with your claim!'

H. M. M: (To the Prince) 'It is of no consequence, for this is but the art of the veterinarian and is not included among sciences; so that herein is no incompatibility with Bab-hood'

Another attempt to mock Bab's claim so as to continue the debate and highlight his ignorance in other, more important matters. This is evident as the debate unfolds.

H. M. M: (To the Bab) 'Theology consists of the sciences of Principles (Usool) and Applications (Furu'). The science of Principles has a beginning and a conclusion. Say then: are (the divine attributes of) Knowledge, Hearing, Seeing and Power identical with the (Divine) Essence, or otherwise'?

Bab: 'Identical with the essence'

H. M. M: 'The God is multiple and composite; the (Divine) Essence and (Divine) Knowledge are two things (like vinegar and syrup which have yet become identical; (God is) compounded of (the Divine) Essence plus Knowledge, of (the Divine) Essence plus Power and so on. Besides this, the (Divine) Essence is without 'Opposite, without Antithesis', But Knowledge which is identical with the (Divine) Essence has an opposite which is ignorance. Besides these two objections, God knows, the Prophet knows, and I know; we (therefore) partake in knowledge. We also have a ground of distinction; for the knowledge of God is from Himself, while our knowledge is from Him. Therefore God is compounded of a 'ground of distinction' and a 'ground of identity'. But God is not composite'

Bab: 'I have not studied Philosophy'. (At this the Prince smiles but preserves silence)

It is significant over here that Haji Mirza Mahmud (H.M.M.), a non-Prophet, knows Philosophy, but Bab professes ignorance of it. So in the subject of Philosophy (as also other subjects that will come later in the debate) H.M.M. was worthier of being a Prophet than Bab.

H. M. M: 'The science of Applications is elucidated from the Book and the Code (traditions), and the understanding of the Book and the Code depends on many sciences such as, Grammar, Rhetoric and Logic. Do you who are the Bab conjugate Kala'?

Bab: 'What Kaala'?

Kaala in Arabic means 'He said'. It is an oft-used word in the Arabic language. That Bab seems to be unaware of the word is nothing short of amazing. This is a word that appears in several shapes and forms in Sura Yusuf, a chapter of the Quran that Bab has 'interpreted' as a proof of his claims!

H. M. M: 'Kala, yakulu, kawlan' (begins to say the past tense after the fashion of a school boy - kala, kaala, kalu, kaalat, kalata, kulna....) then addressing the Bab says, 'Can you say the rest?'

Bab: I learnt it in childhood but I have forgotten it'

H. M. M: 'Give the derivatives of Kaala'

Bab: 'What derivatives'?

H. M. M: (after giving some of the derivatives) - 'Now you say the rest'

Bab: 'I told you, I have forgotten'

H. M. M: 'Explain this verse of the Holy Quran: "it is He who maketh you to behold the lightening, a fear and a hope" (Sura Raad, verse 13 from Quran),

And also tell me what is the construction of 'Khaufan' wa 'Ta áaman' (words used in the verses literally translated as Fear and Hope)

Bab: 'I don't remember.'

Bab cannot explain even one verse of the Holy Quran, yet Shoghi Affandi expects claims in 'God Passes By' that Bab wrote commentaries on the verses of the Quran!

H. M. M.: 'What is the meaning of this tradition
"Laánallahul uyuna fainna zalomatil ainal waahidatan"
(May God curse the eye for verily they have acted unjustly towards the one eye)

Bab: 'I don't know'?

H. M. M: 'Explain the meaning of this tradition of what passed between Mamun, the Caliph and Imam Reza, His Highness, the Eighth Imam:

"Mamun Said: 'What is the proof of the right to the caliphate of thine anscestor Ali ibn abi Talib'? He (Imam Reza) replied, 'The sign of ourselves'. Mamun said, 'If it were not for our wives!'. Imam Reza said, 'If it were not for our sons!' Then Mamun was silent."

'What was the nature of the argument employed by Imam Reza, and what is the point of Mamun's objection, and the reply of Imam Reza thereto'?

Bab: 'Is this a tradition'?

H. M. M: 'Yes' (cites authorities) 'The circumstances under which the Surah-tul-Kawthar was revealed, as is well known, the following; "His Highness, the Holy Prophet was passing by Aas said, 'This person is a childless man!'. Shortly afterwards he died leaving no children. His Highness, the Prophet was grieved, and so this Surah was revealed for his consolation. Tell me now what was the nature of the consolation which it contained"?

Bab: 'Were these indeed the circumstances under which it was revealed'?

H. M. M: 'Yes' (cites authorities)

(The Bab asks for time to think)

H. M. M: 'In the days of our youth, we used, according to the dictates of our age, jestingly to repeat this sentence of Allamah (title used by Shiahs for one of their theologians Hasan ibn Yusuf ibn Ali of Hilli), whereof I desire you now to explain me the meaning;

"Eza dazal ur rajolo alal khunsa wal khunsa alal unsa wajabal ghuslo alal khunsa doonar rajolo wal unsa"

'Why should this be so?'

Bab: (after reflecting for a while) 'Is this sentence from Allamah?'

The audience: (unanimously) 'Yes'

H. M. M: 'Suppose this is not Allamah's, but mine, do you nevertheless explain its meaning. After all you are the "Gate of Knowledge!"

Bab: 'I cannot think of anything'

H. M. M: 'One of the miracles of the Arabian Prophet is the Quran and the miraculous character thereof is derived from its 'fasahat' and 'balaghat'. What is the definition of 'fasahat' and 'balaghat'?
(fasahat and balaghat both signify in general eloquence, but the former especially denotes correctness of diction and chasteness of style, the latter moving and affecting language which reaches the hearts of the hearers or causes the speaker to reach his object (See Lane's Arabic-English Lexicon)

Bab: 'I don't know' (the audience displays signs of anger and impatience)

H. M. M: 'If you were in doubt between two and three (inclinations or rakahs in prayer), what would you do?'

Bab: 'I would assume two'

Mulla Mohammed Mamakani (M. M. M.): 'O impious one! You do not even know what to do in cases of doubt in prayer and yet you claim to be the Bab!'

Bab: 'I would assume three'

M. M. M: 'Evidently if it is not two, you must say three'

H. M. M: 'Three is also wrong. Why did you not ask whether it was in the morning or evening prayer that I was in doubt, or whether it was after the inclination or before inclination, or after the completion of the two prostrations?'

M. M. M: 'You ought to give thanks, for had he said, "I would assume two", (in as much as engaging in an indubitable duty demands fulfilment of that indubitable duty) what would you have done then?'
(To the Bab), 'Did you write 'The first to believe in me was the light of Mohammad and (the light of) Ali' 'Is this expression yours or not?'

Bab: 'Yes, it is mine'

Here Bab implies superiority for himself over Mohammed (saw) and Ali (as). The underlying meaning of this statement is also one of divinity of Bab which he claims for himself.

M. M. M: 'Then in that case, you were the leader and they were the followers, and you must be superior to them?'

Haji Murtaza Kuli Marandi (H. M. K. M): ': 'The Lord of the Universe has said, "And know that whenever you seize anything as a spoil, to God belongs a fifth thereof, and to His Apostle..." (Quran 8:42), while you in your Quran (referring to the Bayan) say "a third thereof". On what authority and why?'

Bab: 'A third is a half of a fifth. What difference does it make?'
(the audience laughs)

H. M. K. M: 'In how many ways is nine divisible?'
(the Bab gives no reply)

H. M. M: 'I am not tied down to words; show me a miracle suitable to your claims, so that I may become your follower, and on my submission, many will set their footsteps with the circle of devotion to you, for I am well known as learned, and the learned man will never follow the ignorant'

Bab: 'What miracle do you desire?'

H. M. M: 'His Majesty, the King Mohammed Shah is sick. Restore him to health'

The Prince: 'Why go so far? Are you not present? Let him exert an influence over your being and restore you to youthfulness, so that you may ever continue in attendance on our stirrup. We too, on witnessing the accomplishment of this miracle will resign this throne to him'

Bab: 'It is not in my power'

A miracle is the final proof that a true prophet displays to prove his prophethood. Rather it is Allah's final proof upon the people to establish His Prophet's truthfulness. So a miracle is imperative in the absence of which the people have an excuse to reject the Prophet. In fact, the Prophet not only performs miracles, his miracles are according to the exigencies of the time and often the inordinate demands of the people of his era. This is what the Quran claims, 'Say: Indeed, there came to you apostles before me with clear arguments and with that which you demand; why then did you kill them if you are truthful? But if they reject you, so indeed were rejected before you apostles who came with clear arguments and scriptures and the illuminating book.' (Sura Ale Imran, verses 183-184)

Some very important points are established by these Quranic verses:
A) Prophets before the Prophet Mohammad (saw) were armed with miracles according to what the people demanded.
B) The people rejected them despite these miracles and after Allah had established His Proof upon the people.

Mirza Ali Mohammad as is evident from this debate failed on both the above parameters, viz. he did not have a miracle to establish his prophethood and his death was the result of this inability to produce miracle unlike previous prophets who were killed despite producing miracles.

H. M. M: 'Then honour is not rendered without reason. O dumb in the realms of words and dumb in the realms of ideas, what virtue do you then possess?'

Bab: 'I can recite eloquent words'
(recites)

"Praise be to God who created the heavens" (pronouncing the last word with final fat-ha)

This is word that often appears in Quran and Sunnah of the Prophet (saw) but Bab makes a mistake even in reciting this oft-repeated word.

The Prince: (smiling) 'That which forms its plural in Alif and Taa is pointed with kesra alike in the objective and

dependant cases' (this sentence is from the well-known versified Arabic Grammar called the Alfiyya, and will be found on page 19 of Dieterici's edition of that work (Leipsic, 1851).

Bab: 'My name Ali Mohammed corresponds with "Rabb" (Lord)'
(The sum of the letters in Ali Mohammed is 202 which is also the numerical equivalent of Rabb)

H. M. M: 'Every Ali Mohammed and Mohammed Ali corresponds to Rabb. Besides then in that case you should claim to be the Lord, rather than the Bab'

Bab: 'I am that person for whose appearance you have waited a 1,000 years'

H. M. M: 'That is to say, you are Mahdi, the Lord of the Religion?'

Bab: 'Yes'

Here Bab claims to be the promised Mahdi. Earlier in this debate itself he claimed to be the prophet and even God.

H. M. M: 'The same in person, or generically?'

Bab: 'In person'

H. M. M: 'What is your name and what is the names of your father and mother? Where is your birthplace and how old are you?'

Bab: 'My name is Ali Mohammed; my mother was named Khadija, and my father Mirza Reza the cloth seller; my birth-place is Shiraz; and of my life behold, 35 years have passed'.

Bab explicitly states that his father was a Mirza. But Shoghi in his book 'God Passes By', states that Bab father was a Sayyid.

H. M. M: 'The name of the Lord of the Religion is Mohammed; his father was named Hasan and his mother Narjis; his birthplace was Samarrah; and his age is more than 1,000 years. There is the most complete variance. And besides I did not send you'

Bab has claimed to be the Promised Mahdi, whose advent is long-awaited by the Muslims to establish justice and equity in the world and purge it of injustice and tyranny.

Bab: 'Do you claim to be God?'

H. M. M: 'Such an Imam is worthy of such a God'

Bab: 'I can in one day write 2,000 verses. Who else can do this?'

H. M. M: 'When I resided at the Supreme Shrines, I had a secretary who used to write 2,000 verses a day. Eventually he became blind. You must certainly give up this occupation, or else you too will go blind'.

The conference then broke up, and the Bab was taken back to the house of Mohammed Kazim Khan, the Farrashabashi. The Bab again recanted and revoked all his claims under the chastisement inflicted upon him, whereupon he was released and sent back to Chirik.

The recantations of Bab is not asserted by Muslim historians alone. In fact it is mentioned by reliable Bahai sources.

We also find that on an earlier occasion when Bab had introduced a change in Azaan and had created a turmoil, on that occasion too, on being questioned, he recanted his claims.

This is the steadfastness of Bab! He recanted his claims and his faith with only a few slaps! Let alone prophets, the Quran cites instances of mere individuals who have shown a lot more steadfastness when faced with imminent death. Sample this Quranic verse about the incident of Pharoah and his magicians:

"...certainly I (Pharoah) will cut off your (magicians) hands and your feet on opposite sides, and certainly I will crucify you all. They said: No harm; surely to our Lord we go back. Surely we hope that our Lord will forgive us our wrongs because we are the first of the believers.' Sura Shoara, verses 49-51)

Any fair-minded person after studying the above debate will come to the same conclusion as me, i.e. Mirza Ali

Mohammad lacked the qualities to be a spiritual leader of any kind. At least no prophet in the Quran has shown the same qualities as Mirza Ali Mohammad and has yet successfully established his prophethood. Rather, the prophets mentioned in the Quran are the exact opposite of Mirza Ali Mohammad.

This article, especially the debate enumerated, puts to rest doubts about the authenticity of Bab. I have also supported my contetion with Quranic verses to put the issue beyond doubt. I leave it to my readers to make an objective assessment of Bab's claims and by logical extension, the Bahai's. If any of my readers has reached a conclusion different from mine, I am most keen to hear about it.

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Part II: The examination of Bab
Part III: Early Bahai History

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Traveller's Narrative - A Critical Analysis

IMRAN SHAYKH, JULY 1998 FEEDBACK

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Part II: Early Bahai History

A remarkable thing about the early Bahai history is that wherever Bahais or Babis went, they caused civil disturbances. In fact Lady Shiel who was in Persia herself at the time of the Babi movement likeness the Babis to assassins (page 201 - European Accounts).

Also Robert B. M. Birming in 'Journal of Two Years travel in Persia, Ceylon etc.' has commented on the Babi movement. the author Prof. E. G. Browne states thus, "the writer not content with likening the Babis with Mormons and Sadducees and describing their founder as a kind of Oriental Joe Smith, casts aspersions on the Bab's honesty, and almost accuses him of theft in so many words". (page 201 - European Accounts).

Another reliable author, Dr. Jacob Edward Polak, about whose work Prof. Browne says, "whose position gave him rare opportunities to observe facts which his scientific training enabled him to describe with precision and accuracy, is also of the highest value", alleges use of narcotics such as 'hashish' by the Babis (page 203).

These observations by different authors and historians are eye openers for those misled by false propaganda. I take this opportunity to narrate some examples from Bahai history which though of a vile nature have been accepted without any remorse.

1. The murder of Haji Mulla Taqi: "This (public denunciation of the Bab) cost him his life, for at length certain Babis, stung by his words into uncontrollable anger fell upon him early one morning as he was praying in the mosque and with knives and daggers inflicted upon him eight wounds from the effects of which he expired two days later" (page 198)

2. Attacking a town and killing its governor: They (Babis) attacked the town and even killed the governor Zainul Abedin Khan - the chief author of their sufferings - while he was at the bath. Finally troops were sent from Shiraz by the governor Tahmasp Mirza, and these aided by the tribesmen of Darab and Sabumat, succeeded at length in stamping out the insurrection" (page 258)

3. Disturbances in Baghdad: "This ignorance of proper conduct was the reason that in some parts disturbances occurred" (page 65). An example of 'ignorance of proper conduct' is this; 'Haji Mirza Ahmed was killed in Baghdad by certain Bahais, he being one of those who refused to transfer their allegiance from Subh-e-Azal to Baha" (page 332).

4. Disturbances in Adrianopole: "The detection of some attempts at propogandism on the part of the Bahais impelled the Turkish government to change their place of exile once more" (page 100, note 1). It is sufficient here to point out that the propogandism was such as to greatly incense the Turkish government who then chose to split the Bahais into two groups and exiled each to a remote place far away from each other.

Looking at the above example of Bahai conduct, it is not surprising to view the comments of historians as seen before. Another incident that deserves mention is the attempted assassination of the Shah of Persia by the Babi leaders.

Prof. Browne has summarised the conspiracy from 'Rauzatus Safa' thus:
"The Babi conspiracy - the assasination is planned by 12 Babis who arrange that the attempt shall take place on the morning of Sunday 28th Shawwal 1268 AH (August 15th, 1852) as the Shah is riding out on a hunting expedition from his summer residence" (page 191).

This incident earned the Babis disrepute all over Persia and they were eventually exiled to Baghdad.

This is the darker side of the Bahai history. The Bahais who claim to be a peace loving people and advocate the cause of world peace should read this book. They will then realise that the 'persecution' which they were subjected to then was a result of their own excesses.

Even before reaching Baghdad, immediately after Mirza Ali Mohammed's death, there started a feud for successorship. Given below is the list of Babis who put forward the claim of successorship of the Bab.

1. "For the claim advanced by Mirza Asadullah 'Dayyan' of Tabriz... from Gobineaus account we are led to infer that this episode took place very soon after the death of the Bab and the election of Mirza Yayha Subn-e-Azal, that is to say some time before the Baghdad period." (page 365).

2. "For the claim advanced by Husayn of Milan, we have Subh-e-Azal's evidence, but as has already been pointed out, this Husayn was amongst the Babis killed in Tehran in 1852" (page 365)

3. "That Nabil advanced a similar claim which he subsequently withdrew is a statement which I have heard made once if not oftener by Babis (of the Bahai sect) in Persia" (page 365).

4. According to Rauzatus Safa, Babis chose Janabe Azim as their leader after the death of the Bab (page 191)

5. Syed Husayn of Hindiyan near Muhammara who gathered round him about 40 disciples and who, though not recognised or accredited by the Babi chiefs continued to send greetings to them while they were exiled in Baghdad (page 331)

6. "Shaykh Ismail believed to be still alive (when the author visited Bahaullah) who subseqently withdrew the claim, which he has advanced" (page 331)

7. "Mirza Yahya Subh-e-Azal held the fourth place in this heirarchy (Hurufat-e-Hayy) and on the death of the 'point' and first 2 letters rose by natural process of promotion to the position of chief of the sect" (page xvi, Introduction)

8. Mirza Hussain Ali Bahaullah: Prof. Browne writes, "My surprise was great when I discovered that, so far from being the case, the majority of the Babis spoke only of Baha as their chief and prophet; asserted that Bab was merely his heralder and forerunner (page xv, Introduction)

Of the above, Mirza Hussayn Ali was apparently the most successful candidate though in the beginning Mirza Yahya was unanimously considered chief as the author states, "In my opinion, it is proved beyond all doubt that Bab on his death chose him (Mirza Yahya) as his successor duly appointing as such by the form of words which I (have already) published....., and that during the period which elapsed from the Bab's death till the advancement of Bahaullah's claim to be "He who God shall manifest" (i.e., from 1850 to 1864 at any rate), he (Mirza Yahya) was recognised by all Babis (including Bahaullah) as their spiritual chief. Even now the number of his followers, though small in comparison to that of the Bahais is considerable, and since in addition to all this, the old Babi doctrines and traditions which have undergone considerable modifications at the hands of Bahaullah, are preserved intact by Subh-e-Azal" (page 350)

We present below an account of how Mirza Yahya's leadership was usurped by Mirza Hussayn Ali.

"Subh-e-Azal having retired into a seclusion inviolable to a chosen few, his elder brother Mirza Husayn Ali Bahaullah found the practical direction of affairs in his own hands. Now he was a man who from his youth upwards had associated and mixed with men of every class whereby he had acquired a certain 'breadth of disposition' and 'religious pliability' which attracted towards him man of like mind to whom slackening of the severer code of the Bayan was not unwelcome. Certain of the old school of Babis such as Mulla Mohammed Jafar,....., and others, perceiving this tendency towards innovation and relaxation, remonstrated so rigorously with Mirza Hussayn Ali that he left Baghdad in wrath and went towards Sulaymania" (page 356)

"After this Subh-e-Azal called him back to Baghdad by writing him a letter" (page 357)

"Taking advantage of Subh-e-Azal's seclusion, many people claimed to be the "One who God will manifest". For example, Mirza Abdullah called "Ghaugha', Sayed Hussayn of Isfahan, Mirza Mohammed Nabil" (page 357)

Mirza Hussayn Ali saw this confusion among the Babis caused by several claimants as an opportunity. "Now when Mirza Hussayn Ali beheld matters in this disordered state, he bethought himself of advancing the same claim (considering that from the prominent position which he had long held as practical director of affairs, he stood a better chance of success than any other claimant) and in this idea, he was greatly encouraged by Aqa Mirza Aqa Jaan of Kashan" (page 358)

It is interesting to note that various people started making claims to be "One who God shall manifest" only during the period when Mirza Hussayn Ali was the practical director of affairs.

Prof. Browne asserts that Subh-e-Azal was the rightful leader of the Babi movement saying that 'when and how he

was brought to embrace the Babi doctrines I have not been able to ascertain, but he was appointed by Bab as his successor after the death of Mulla Husayn of Bushraweh and Mullah Mohammed Ali of Barfarosh, the appointment being written from Chirik' (page 374)

Also in an effort to be fair, the Professor has brought an abstract from a Babi work - 'Hasht-e-Bahisht'(The Eight Garden of Paradise) of which we present below some parts which reveal how Mirza Husayn Ali - Bahaullah came to be the leader of the Babi Movement.

1. "On their arrival in that city (Adrianopole), still instigated by Aqa Mirza Jan gradually made public his claim to be not only 'He who God shall Manifest', but an incarnation of the deity himself". (page 358)

2. 'All prominent supporters of Subh-e-Azal who withstood Mirza Husayn Ali's claim were marked out for death and at Baghdad, Mulla Raja Ali 'Khahir', and his brother Haji Mirza Ahmed, Haji Mirza Mohammed Reza and several others fell by the knife or bullet of the assassin' (page 359)

3. 'He (Mirza Husayn Ali) caused poison to be placed on one side of a dish of food which was to be set before himself and his brother Subh-e-Azal, giving instructions that the poisoned side be turned towards his brother'. (page 359)

4. 'Another plot was laid against Subh-e-Azal's life and it was arranged that Mohammed Ali, the barber should cut his throat while shaving him in the bath'. (page 359)

5. Mirza Husayn Ali started giving his followers high sounding titles by the dozen, some of which were, "Gabriel - the trustworthy", "The Baker of Divine Unity", "The Barber of the Truth". (page 362)

6. 'Certain persons, he (the author) says, who had been first inclined to follow Mirza Husayn Ali. subsequently withdrew and separated themselves from him. Some of them were murdered and buried under quick lime. (page 362). Further on the author has brought 15 such examples of similar assassinations (page 362, 363).

This article, especially the debate enumerated, puts to rest doubts about the authenticity of Bab. I have also supported my contetion with Quranic verses to put the issue beyond doubt. I leave it to my readers to make an objective assessment of Bab's claims and by logical extension, the Bahai's. If any of my readers has reached a conclusion different from mine, I am most keen to hear about it.

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Part II: The Examination of Bab
Part III: Early Bahai History

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Universal Compulsory Education

IMRAN SHAYKH, JAN 2017 FEEDBACK

"The eighth principle of his highness Bahaullah is that education of all [people] is essential. It is necessary that the guidelines and laws of education be the same [everywhere] so that all humankind are given identical education. This means education and nurturing must be the same in all schools. All elements and methods must be the same so that the oneness of humanity is established in the hearts from an early age."

Abdu'l-Baha, Khatabat (Tehran), vol. 2, p. 148

The definition of Universal Compulsory Education means all the people of the world must forcefully be identically educated using the exact same methods and curriculum.

Knowledge is as wings to man's life, and a ladder for his ascent. Its acquisition is incumbent upon everyone.
Bahaullah, Epistle to the Son of the Wolf, p. 26.

Abdul Baha follows his father's footsteps and declares that education is compulsory for all:
Educating and nurturing is compulsory by the Blessed Beauty's definite decree. Whoever neglects [this order] will be deprived of [God's] great bounties.
Abd al-Hamid Ishraq Khawari, Payam-i malakut, p. 214.

In this new era, [it has been mentioned] in God's book that educating and nurturing is a compulsory matter, not optional. This means that it is absolutely mandatory for fathers and mothers to endeavor to educate and nurture girls and boys to the utmost extent.
Abd al-Hamid Ishraq Khawari, Payam-i malakut, pp. 214-215.

If a family lacks the means to educate their offspring, the expenses must be provided from public funds:
Every child must be educated as much as needed. If the parents can pay for its expenses, that is great. If not, the community must prepare the necessary means for the child's education.
Abdul Baha, Makatib (Egypt), vol. 3, p. 109.

Abdul Baha further stresses that these orders must not be forsaken: Regarding [these orders] no weakness must be shown and they must not be neglected. If the child is killed it is definitely better than it being left ignorant. For the innocent child will be infested with all kinds of imperfections and will be questioned by the Lord and interrogated and will be dispraised and rejected by the people.
Abdul Baha, Makatib (Egypt), vol. 1, p. 334.

If the parents neglect this most greatest matter, which has been revealed by the pen of the Ancient Lord (Malik Qidam) in the Book of Aqdas, they will be deprived of the right of fatherhood and will be regarded guilty by God.
Abd al-Hamid Ishraq Khawari, Payam-i malakut, p. 214.

- Universal Compulsory Education
- Is This A New Concept?
- Did The Founders of The Religion Follow This Principle?
- Is This Principle Logical?
- Conclusions of the Eighth Principle

The articles have been based on the book "Avaze Dohol" - the Beating of the Drum by Masoud Basiti, Zahra

Moradi.

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Universal Compulsory Education

IMRAN SHAYKH, MAR 2017 FEEDBACK

Abdul Baha claims: Bahaullah declares that all mankind should attain knowledge and acquire an education. This is a necessary principle of religious belief and observance, characteristically new in this dispensation.
(Abdul Baha, The Promulgation of Universal Peace, p. 455)

Hundreds of years before Bahaullah was born, the necessity of education and it being compulsory, had been brought up by philosophers like Plato (427–348 BC) and Aristotle (384-322 BC). The first official movements in support of compulsory education were during the reforms of the sixteenth century Christian monk, Martin Luther.

During the sixteenth and seventeenth centuries and after the industrial revolution, European countries had come to the conclusion that education was fundamental to development and advancement. The modern schooling system was introduced in Germany during the eighteenth century and was soon adopted in other European countries. In the nineteenth century, non-European countries like Japan and the United States adopted a policy of compulsory primary school education.

Apart from philosophical recommendations and national constitutions, divine religions have been a source of promoting education and the acquirement of knowledge ever since antiquity. Education and seeking knowledge were greatly emphasized in the scripture of Shia Islam. Can we believe that Bahaullah had not seen these clear orders while he was in Persia?

The introductory chapters of many Shia narration collections like al-Kafi and Bihar al-anwar are related to the topics of acquiring knowledge and education. Seeking knowledge was advocated even if it resulted in travelling to faraway lands. The Prophet Muhammad has stated: Seek knowledge even if it is located in China.
(Al-Majlisi, Bihar al-anwar, vol. 1, p.180)

Education was so important in Islamic teachings that the Prophet of Islam had explicitly decreed: Acquiring knowledge is compulsory for every man and woman.
(Al-Majlisi, Bihar al-anwar, vol. 1, p.170)

With these clear narrations existing in the Shia corpus, why do Baha'is insist their principles are novel? As usual, `Abdul Baha contradicts himself and admits: The honored prophets have come to nurture and educate mankind, to turn men into the manifestation of light, inform them about the truth of secrets, and to elevate the human world materialistically and spiritually.
(Abdul Baha, Khatabat (Egypt), vol. 1, p. 99)

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Universal Compulsory Education

IMRAN SHAYKH, APR 2017 FEEDBACK

1- Bahais and Compulsory Education

Abdul Baha had insisted that all people everywhere should be educated using the exact same manner and system:

It is necessary that the guidelines and laws of education be the same [everywhere] so that all humankind are given the same education. This means education and nurturing must be the same in all schools. All elements and methods must be the same.
Abdul Baha, Khatabat (Tehran), vol. 2, p. 148

This method has not been implemented in Bahai communities to any extent. Bahais receive the same tutoring and education that all non-Bahais receive. There exists no compulsion nor equality in the methods and degrees of education a Bahai receives. Since this teaching is completely impractical using the aforementioned format, Abdul Baha changed his mind and announced that there is no need for equal methods and degrees of education for all, rather education must be according to capacity:

Among other teachings and principles Bahaullah counsels the education of all members of society. No individual should be denied or deprived of intellectual training, although each should receive according to capacity. None must be left in the grades of ignorance, for ignorance is a defect in the human world. All mankind must be given a knowledge of science and philosophy-that is, as much as may be deemed necessary. All cannot be scientists and philosophers, but each should be educated according to his needs and deserts.
Abdul Baha, The Promulgation of Universal Peace, p.108

There is nothing exciting or outstanding about this order. All systems of education have been and still are based on the capacity of the student. How Abdul Baha hadn't come by this order in the first place-with all his superhuman knowledge-is a question that the Bahais must answer.

2- The Babi Meaning of Education

The predecessor of Bahaullah, had he succeeded in spreading his creed, would have limited education to a few mere topics uttered in his own books. For he had given orders to destroy all non-Babi books ("Chapter six of the sixth unit which is about destroying all books but those that have been written or will be written about this order (meaning the Bab's creed)," The Bab, Farsi Bayan, unit 6, chap. 6), had prohibited teaching anything but the Bayan ("Teaching a book other than the book of Bayan is not allowed unless it has in it what is related to theology (kalam). [Teaching] those [sciences] which have been invented such as logic (mantiq), principles [of Jurisprudence] (usul), and other [sciences], is not permitted for those who have faith," The Bab, Farsi Bayan, unit 4, chap. 10), and had prohibited owning more than nineteen books ("You have been prohibited in the Bayan from having more than nineteen books. If you do so, you will be fined 19 mithqals of gold," The Bab, Arabic Bayan, unit 11, chap. 7). The leader of a creed that goes about claiming that a single letter from these laws is more dear to him than everything that is in the skies and the earth ("I [swear by] He who in His hand is my soul and my essence, a single letter from the Bayan is dearer to me than everything that is in the heavens and the earth," Asad-Allah Fazil Mazandarani, Asrar al-athar khususi, vol. 5, p. 333), cannot exactly boast about being a promoter of education.

3- Education and Nurturing Will Not Dispel Ignorance

In the Bahai creed the criterion for ignorance and non-ignorance is not education. The criterion is accepting Bahaism or rejecting it. We will repeat here what we have quoted many times:

If today, someone grasps all of the knowledge on earth but stops at the word 'yes' (meaning does not become a Bahai), the Lord will not pay attention to him (ladi l-haqq madhkur na) and he will be considered as the most ignorant amongst the people.
Bahaullah, Iqtidarat wa chand lauh digar, p. 111

From now on nobody is to be called knowledgeable, except those who have decorated themselves with the garment of this New Affair (meaning those who have become Bahais).
Bahaullah, Badi, pp. 138-139

The general criterion is what we mentioned and any soul who has success in it, meaning recognizes and realizes the Sunrise of Manifestation (meaning himself), will be mentioned in the Divine Book as someone who possesses reason or else he will be (mentioned as) ignorant even if he himself thinks that his reason equals that of the whole world.
(`Abd al-Hamid Ishraq Khawari, Ma'idiy-i asimani (Tehran: Mu'assisiyi Milli Matbu`at Amri, 129 Badi), vol. 7, p. 160. In the scanned image of this book available at reference.bahai.org this page has been incorrectly replaced with the same page from vol. 8 of the book. The typed file in Microsoft Word format does not have this error)

4- The Outcome of the Education Bahai Leaders Received
As we showed in Chapter 4, the result of the education Bahai leaders received was the utterance of facts that were contrary to established sciences like physics, history, biology, and astrology. For example, they believe aliens live on all stars and planets, some creatures are created by spontaneous generation, and that Bahaullah was the creator of multiple Gods.

5- The Manners of Bahaullah and Abdul Baha as Two Examples of Bahai Education and Nurturing
Bahaullah's manners are a clear example of the intended result of Bahai education and nurturing. He called those who opposed him donkeys and called his brother polytheist, calf, scarab (dung beetle), tyrant, and Satan. He even went as far as calling non-Bahais bastards and animals.
(Ref:"Oh you donkeys! Whatever God says is the truth and will not become void by the words of the polytheists," Bahaullah, Badi, p. 174.

"When Mirza Yahya Azal started opposing the works, deeds, and words of his esteemed brother (Bahaullah) in Edirne . . . he dropped down from his [high] stature and the rank of union and agreement [that he had with Bahaullah] and was gradually - in the tablets, works, and revelations [from Bahaullah] - referred to with codes, references, and names such as the polytheist, the calf, the scarab (dung beetle), the tyrant, the Satan, the devil, the foul swamp, the buzzing of a fly, and similar names," Asad-Allah Fazil Mazandarani, Asrar al-athar khu?u?i, vol. 5, p. 345-346.

"Whoever denies this apparent exalted luminous grace (meaning Bahaism), it is worthy that he asks his state from his mother and he will soon be returned to the bottom of hell," `Abd al-Hamid Ishraq Khawari, Ma'idiy-i asimani, vol. 4, pp. 355 and `Abd al-?amid Ishraq Khawari, Ganj-i shaygan, p. 78; "Whoever has the enmity of this servant (meaning Bahaullah) in his heart, certainly Satan has entered their mother's bed," `Abd al-Hamid Ishraq Khawari, Ganj-i shaygan, p. 79. For example, "Today, according to the decree of the Point of Bayan (meaning the Bab), those individuals who turn away from this Novel Affair (meaning Bahaism) are deprived of the garb of being called and described [as humans?] and are assembled and mentioned as animals in the presence of God," Bahaullah, Badi, p. 213.)

We should point out again that this degree of manners and politeness emanates from the same Bahaullah that says:

Politeness is one of mankind's traits that distinguishes him from other [creatures]. He who has no success in [being polite] then his demise certainly has-and will have-priority over his existence.
Bahaullah, Badi, p. 203-204

Abdul Baha followed his father's example and used the same rude trend of name-calling towards his opponents:

They are senile like arrogant fools and not seashells full of gems. They are ecstatic from the smell of garbage like dung beetles and not from the scent of a flower of gardens. They are lowly earthworms buried beneath the great earth not high flying birds. They are bats of darkness not the searchlights of clear horizons. They always make excuses and like ravens, have nested in the landfills of fall (autumn) . . . so you Oh true friend and spiritual helper . . . attack these unjust foxes and like a high soaring eagle drive away these hateful ravens from this field.
Abdul Baha, Makatib (Egypt), vol. 1, pp. 442-443.

The words of Abdul Baha best describe this situation:

We should be fair. How can we expect a person that has failed in nurturing his children, spouse, and family to succeed in nurturing the people of the world? Is there any doubt or uncertainty about this issue? By God, no!
Abdul Baha, Makatib (Egypt), vol. 2, p. 182.

How can someone be a promoter of universal compulsory education when he fails to educate himself and his children?!

According to Abdul Baha, the validity of a prophet's claim can be verified by observing his ability in educating and nurturing human kind:

Prophets are public teachers. If we want to see that prophets are teachers we must independently seek the truth. If [prophets] nurture the souls and take them from the depths of ignorance to the peaks of knowledge, then they are surely true prophets.
`Abd al-Hamid Ishraq Khawari, Payam-i malakut, pp. 203-204.

6- Bahais Must be Educated Only in Bahai Schools
Abdul Baha gives strict orders to his followers to not send their children to non-Bahai schools:

It is absolutely prohibited for the children of the friends to go to the schools of others (meaning non-Bahais).
Abdul Baha, Makatib (probably Tehran), vol. 5, p. 170.

Is this the meaning of the Oneness of Humanity and not having prejudice? Why is this distinction made between Bahais and non-Bahais?

What is more interesting is the fact that Abdul Baha, as usual, did not mind not practicing what he preached. Although he strictly ordered Bahais to not enroll their children in non-Bahai schools, he enrolled Shoghi in non-Bahai schools himself:

It was here that Shoghi Effendi had a very significant dream which he recounted to me and which I wrote down. He said that when he was nine or ten years old, living with his nurse in this house and attending school in Haifa, he dreamed that he and another child, an Arab schoolmate, were in the room in which 'Abdu'l-Baha used to receive His guests in the house in Akka . . .
Ruhiyyih Rabbani, The Priceless Pearl (London: Bahai Publishing Trust, 1969), p. 16.

This trend continued until Shoghi finished high school and college:

Shoghi Effendi entered the best school in Haifa, the College des Freres, conducted by the Jesuits. He told me he had been very unhappy there. Indeed, I gathered from him that he never was really happy in either school or university. In spite of his innately joyous nature, his sensitivity and his background - so different from that of others in every way - could not but set him apart and give rise to many a heart-ache; indeed, he was one of those people whose open and innocent hearts, keen minds and affectionate nature seem to combine to bring upon them more shocks and suffering in life than is the lot of most men. Because of his unhappiness in this school 'Abdu'l-Baha decided to send him to Beirut where he attended another Catholic school as a boarder, and where he was equally unhappy. Learning of this in Haifa the family sent a trusted Baha'i woman to rent a home for Shoghi Effendi in Beirut and take care of and wait on him. It was not long before she wrote to his father that he was very unhappy at school, would refuse to go to it sometimes for days, and was getting thin and run down. His father showed this letter to 'Abdu'l-Baha Who then had arrangements made for Shoghi Effendi to enter the Syrian Protestant College, which had a school as well as a university, later known as the American College in Beirut, and which the Guardian entered when he finished what was then equivalent to the high school.
Ruhiyyih Rabbani, The Priceless Pearl, p. 17.

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Universal Compulsory Education

IMRAN SHAYKH, MAY 2017 FEEDBACK

It is obvious that education for all people is preferred and valuable. What is more important than education itself, is the curriculum and content by which the goals of education must be achieved. Although Abdul Baha insists on compulsory education and an identical curriculum and method of education for all people, neither the curriculum and nor the subjects that must be taught have been specified in detail.

The only thing that Abdul Baha has explicitly expressed his opinion on are a few of the subjects that must be taught in children's classes:
The subjects to be taught in children's schools are many, and for lack of time We can touch on only a few: First and most important is training in behaviour and good character; the rectification of qualities; arousing the desire to become accomplished and acquire perfections, and to cleave unto the religion of God and stand firm in His Laws; to accord total obedience to every just government, to show forth loyalty and trustworthiness to the ruler of the time, to be well wishers of mankind, to be kind to all.

And further, as well as in the ideals of character, instruction in such arts and sciences as are of benefit, and in foreign tongues. Also, the repeating of prayers for the well-being of ruler and ruled; and the avoidance of materialistic works that are current among those who see only natural causation, and tales of love, and books that arouse the passions.

To sum up, let all the lessons be entirely devoted to the acquisition of human perfections.
Helen Bassett Hornby, Lights of Guidance: A Bahai Reference File, chap. VIII, no. 49

Apparently, what Bahais have been ordered to teach in their schools are based on Baha'i teachings that Abdul Baha sums up as, "entirely devoted to the acquisition of human perfections." We already showed the results of these human perfections in Baha'u'llah and Abdul Baha's attitudes which were a mixture of name-calling, insults, and rude manners to their opponents, and all kinds of defamatory statements regarding non-Bahais.

Furthermore, Abdul Baha's order to teach children foreign tongues contradicts his father's order for languages to be reduced to only one, and for only that language to be taught in schools:
Languages must be reduced to one common language to be taught in all the schools of the world.
Baha'u'llah, Tablets of Baha'u'llah Revealed After the Kitab-i-Aqdas, p. 90

As we previously said, Abdul Baha had prohibited his followers from sending their children to non-Baha'i schools. This order has been widely ignored by Bahais:
It is absolutely prohibited for the children of the friends to go to the schools of others (meaning non-Bahais) for this is [a cause of] humiliation for the Cause of God and they will be completely deprived of the Blessed Beauty's graces. Because they will be educated/nurtured elsewise and they will disgrace the Bahais.
Abdu'l-Baha, Makatib (probably Tehran), vol. 5, p. 170

What is extraordinary are the words used by Abdul Baha to describe the result of Bahais studying in non-Baha'i schools: humiliation (dhillat) of the Cause of God and disgrace (ruswa'i) of Bahais and being completely deprived of the Blessed Beauty's graces!

One wonders why these words have been uttered. Does Abdul Baha regard all forms of education other than what the Bahais preach invalid to such an extent that when Bahais are educated and nurtured using those methods they will become a disgrace and cause of humiliation for this creed? Or is he afraid that Baha'i children will expose the true face of Bahaism amongst non-Bahais which will result in their disgrace and humiliation?

It is up to you to draw your own conclusions!

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Universal Compulsory Education

IMRAN SHAYKH, MAY 2017 FEEDBACK

Is the Principle of Compulsory Universal Education New?

Abdul Baha: All mankind should attain knowledge and acquire education. This is a characteristically new teaching of Bahaullah in this dispensation.

("Bahaullah declares that all mankind should attain knowledge and acquire an education. This is a necessary principle of religious belief and observance, characteristically new in this dispensation," Abdul Baha, The Promulgation of Universal Peace, p. 455.)

Shia Islam: The Prophet, Muhammad, says: "Acquiring knowledge is compulsory for every man and woman."
(Al-Majlisi, Bihar al-anwar (Beirut: Mu'assisat al-Wafa, 1404 AH), vol. 1, p.170)

Abdul Baha: The Prophets have come to nurture and educate mankind.
("The honored prophets have come to nurture and educate mankind, to turn men into the manifestation of light, inform them about the truth of secrets, and to elevate the human world materialistically and spiritually," Abdul Baha, Khatabat (Egypt), vol. 1, p. 99)

Is Education the Same for All or Dependent on Capacity?

Abdul Baha: All humankind must receive the same education with the same guidelines and the same methods.
("It is necessary that the guidelines and laws of education be the same [everywhere] so that all humankind are given the same education. This means education and nurturing must be the same in all schools. All elements and methods must be the same," Abdul Baha, Khatabat (Tehran), vol. 2, p. 148)

Abdul Baha: Everyone cannot be a scientist. Only educate people according to their capacity and needs!
("Among other teachings and principles Bahaullah counsels the education of all members of society. No individual should be denied or deprived of intellectual training, although each should receive according to capacity. None must be left in the grades of ignorance, for ignorance is a defect in the human world. All mankind must be given a knowledge of science and philosophy-that is, as much as may be deemed necessary. All cannot be scientists and philosophers, but each should be educated according to his needs and deserts," Abdul Baha, The Promulgation of Universal Peace, p.108)

Loving Laws That Promote Ignorance or Claiming That All People Must Be Educated?

Bahaullah: There must be universal compulsory education.

The Bab in the Bayan: Destroy all non-Babi books, teach nothing but the Bayan, and do not own more than nineteen books.
("Chapter six of the sixth unit which is about destroying all books but those that have been written or will be written about this order (meaning the Bab's creed)," The Bab, Farsi Bayan, unit 6, chap. 6.
"Teaching a book other than the book of Bayan is not allowed unless it has in it what is related to theology (kalam). [Teaching] those [sciences] which have been invented such as logic (man?iq), principles [of Jurisprudence] (u?ul), and other [sciences], is not permitted for those who have faith," The Bab, Farsi Bayan, unit 4, chap. 10.
"You have been prohibited in the Bayan from having more than nineteen books. If you do so, you will be fined 19 mithqals of gold," The Bab, Arabic Bayan, unit 11, chap. 7)

Bahaullah: A single letter from the Bayan is more dear to me than everything that is in the skies and the earth.
("I [swear by] He who in His hand is my soul and my essence, a single letter from the Bayan is dearer to me than everything that is in the heavens and the earth," Asad-Allah Fazil Mazandarani, Asrar al-athar khususi, vol. 5, p. 333)

Will Education Dispel Ignorance?

Reason and common-sense: Education will dispel ignorance.

Bahaullah: If you have all the knowledge on earth but do not become a Baha'i you are ignorant.
("If today, someone grasps all of the knowledge on earth but stops at the word 'yes' (meaning does not become a Baha'i), the Lord will not pay attention to him (ladi l-haqq madhkur na) and he will be considered as the most

ignorant amongst the people," Bahaullah, Iqtidarat wa chand lau? digar, p. 111; -From now on nobody is to be called knowledgeable, except those who have decorated themselves with the garment of this New Affair (meaning those who have become Baha'is)," Bahaullah, Badi`, pp. 138-139)

The Criterion for Being a True Prophet: Good Nurturing and Education of People

Abdul Baha: A prophet who cannot nurture people is not a prophet.
("Prophets are public teachers. If we want to see that prophets are teachers we must independently seek the truth. If [prophets] nurture the souls and take them from the depths of ignorance to the peaks of knowledge, then they are surely true prophets," Abdul-Hamid Ishraq Khawari, Payam-i malakut, pp. 203-204)

The result of Abdul Baha being nurtured by his father: My enemies are "senile like arrogant fools and not seashells full of gems. They are ecstatic from the smell of garbage like dung beetles."
(Abdul Baha, Makatib (Egypt), vol. 1, pp. 442-443)

Are Baha'is Allowed to Attend Non-Baha'i Schools?

Abdul Baha: You are absolutely prohibited from sending your children to non-Baha'i schools for they will be a cause of humiliation and disgrace to the faith.
("It is absolutely prohibited for the children of the friends to go to the schools of others (meaning non-Baha'is) for this is [a cause of] humiliation for the Cause of God and they will be completely deprived of the Blessed Beauty's graces. Because they will be educated/nurtured elsewise and they will disgrace the Baha'is," Abdul Baha, Makatib (probably Tehran), vol. 5, p. 170)

Abdul Baha sends Shoghi to attend the best non-Baha'i schools in Palestine.
("It was here that Shoghi Effendi had a very significant dream which he recounted to me and which I wrote down. He said that when he was nine or ten years old, living with his nurse in this house and attending school in Haifa, he dreamed that he and another child, an Arab schoolmate, were in the room in which Abdul Baha used to receive His guests in the house in Akka . . . Shoghi Effendi entered the best school in Haifa, the College des Freres, conducted by the Jesuits . . . Abdul Baha decided to send him to Beirut where he attended another Catholic school as a boarder . . . Abdul Baha Who then had arrangements made for Shoghi Effendi to enter the Syrian Protestant College, which had a school as well as a university," Ruhiyyih Rabbani, The Priceless Pearl, pp. 16-17)

Must Foreign Languages Be Taught at Schools?

Abdul Baha: Teach foreign languages at school.
("And further, as well as in the ideals of character, instruction in such arts and sciences as are of benefit, and in foreign tongues," Helen Bassett Hornby, Lights of Guidance: A Baha'i Reference File, chap. VIII, no. 494)

Bahaullah: Reduce all languages to one and only teach that language at school!
("Languages must be reduced to one common language to be taught in all the schools of the world.," Bahaullah, Tablets of Bahaullah Revealed After the Kitab-i-Aqdas, p. 90)

A Summary and Conclusion of the Three Perspectives:

Is Universal Compulsory Education a New Principle?

Before Bahaullah, education up to a specific class or age had become compulsory in many countries like Germany and Japan. Even before that, many religions advocated education and learning of knowledge and sciences. Thus, this teaching is not new.

Did the Leaders of Baha'ism Act upon This Principle?

In accordance with this teaching, Abdul Baha had prohibited his followers from sending their children to non-Baha'i schools. At the same time, he himself had sent Shoghi to the best non-Baha'i schools in Haifa. Furthermore, in the Baha'i creed, no single curriculum has been provided to achieve the goal of identical education for all people.

Is This Principle Rational and Logical?

This teaching is logical but the extreme version put forward by Abdul Baha in which he prohibits his followers from going to non-Baha'i schools is unreasonable.

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, Bahaullah, Bab, Shoghi, Effendi, Haifa, Acca, Abdul Baha, Islam

The Universal House of Justice is the highest body and the supreme governing institution of the Bahai Faith. The books and documents published by the House are considered authoritative and its legislative decisions infallible for the Bahais. It is the interpreter of the Bahai teachings and laws. All Bahais are directed to obey it; disagreement and questioning its decisions could even lead to ex-communication and being labeled a covenant-breaker. It was formed in 1963 and is based in Haifa, Israel.

Its powers and position in the Bahai faith can well be understood, from the following citation "As for the House of Justice, God has made it a source of all goodness and safe from all evil. It is a must for the selection of the public that it is established with believers who should be manifestation of piety, a place of knowledge and knowing, steadfastness on religion and altruistic to humanity. The aim of the House of Justice generally is to establish the house of justice in all cities and they in turn form the House of Justice. It is a source of all affairs and foundation for laws and religious edict. It will stipulate the words of God and solve all the problems. Wali Amr Ilah will be the head of this and cannot be removed from the position."
(Ref: Alwah wal Wisaya, page 15 & 16, printed in Egypt; Nazr Ijmaali dar Diyat Bahai, page 68; Ganjeene Hudude Ahkam, chapter 28)

I ask a simple question, where is the Wali-e-Amr or the Guardian who would head this? And the continuation "cannot be removed from the position" necessarily means he always has to be present and no edict can annul his presence.

The presence of the Guardian is reinforced in other places as well. On pg 75 in Nazre Ijmaali it is quoted from chain 105 of Badee written by Shoghi Effendi:

'This new order rests on two pillars. The first and greatest pillar is the guardianship of God which is the centre of interpretation. The second pillar is the House of Justice of God which must be referred to for interpretation. In this divine regulation is the interpretation of the laws of the Shariat. This is the foundation of the covenant and the pledge which is not possible without taking both pillars together as one cannot exist without the other.'

On page 82 of Daur-e-Bahai, Shoghi writes 'The Wali-e-Amr is present (at all times) and even in the future they will be present. With their sayings and actions they will testify to this reality.'

Also he writes on page 31 of Nazr-e-Ijmaali: 'The instituting of Shoghi Rabbani to the position of Wali-e-Amr by Abdul Baha and the laws to appoint the subsequent leaders (Wali-e-Amr) point towards the permanent existence of a Wali-e-Amr (in every era) and his continuous leadership of the Universal House of Justice.'

On page 76 of Daur-e-Bahai, there is mention of the Universal House of Justice and a Guardian '...since both these pillars (Universal House of Justice and the Guardian) are necessary for the fulfillment of responsibilities and other comprehensive issues and the rectification of the divine affair (i.e. both are necessary and one cannot do without the other). Shoghi died in 1957 while the House of Justice was formed in 1963. There was not a single day when the House of Justice was headed by someone. The Guardian and the House of Justice have both to exist with one another, and the imperativeness that "one cannot exist without the other" only means such an institution without a Guardian is as good as it does not exist.

Can the Bahais let me know who is the Guardian in the present constitution of the nine-member body of the House of Justice.

It is interesting to note that its nine members are appointed by individual Bahais (directly or indirectly) but the words and directives issues by this body are considered infallible, while the members in their individual capacity are not only fallible but even have no attestation from God. Would any wise man believe in such an organization which is not recognized by the founders and interpreters of faith, moreso because history is replete with examples of people who displayed a marked degree of abstinence and piety, but with the sole purpose to deceive the people.

All in all, to conclude,

1. The House of Justice is a legitimate institution only with an appointed Guardian as its guide.

2. There was not a single day wherein the House of Justice was headed by a Guardian

3. The existence of House of Justice without a Guardian invalidates its legitimacy.

4. The Prophetic statements of Abdul Baha and Shoghi were all proven untrue Shoghi's died without any male descendant

5. With the words of Abdul Baha and Shoghi failing and the institution of House of Justice invalid, the Bahai faith itself becomes questionable.

This article was taken from www.thebahaitruth.com

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Abdul Baha - His Failure on Family Unity

GAMAL NASEER, MARCH 2013 FEEDBACK

Baha'u'llah and Sir Abbas Effendi practiced Taqaiyyah - concealment of Faith

As the world knows the problem which Baha'i are facing in Egypt, since we get regular mail about persecution of Bahai's of Egypt, my question was why not we Bahai in Egypt allowed to do dissimulation/concealment "Taqaiyyah" which was practiced by Baha'u'llah himself and Sir Abbas Effendi and some of early Baha'is.

I-Concealment of religious opinions by Sir Abbas Effendi

Abbas Effendi was born of Moslem parents. According to his followers he was born on Jamad-al-Awal 5, A.H. 1260 (23 May 1844), the date of the declaration of the Bab.

According to Mirza Jawad in his historical epitome, Materials for the Study of the Babi Religion by Prof. Browne, P.62, "he was born in A.H 1257 (A.H 1841). Like his father, to all appearance, Abbas Effendi was a practicing Moslem. He kept the Moslem Ramadan and said his Friday prayers at the mosque at Acre or Haifa. He married lady Munira according to Moslem rites. His funeral and burial services were held according to Moslem rites".

To 'Moslem seekers after truth', Abbas Effendi impressed that 'Baha'i Faith was a sect or an order of Islam'. To his followers Abbas Effendi stressed that 'his practice to dissemble his faith was dictated by the exigencies of the time and requirements of expediency and caution'.

Outwardly a practicing Moslem till end of his days and inwardly a Bahai according to him, i.e. Abbas Effendi, the "Centre of the Covenant", the "Mystery of God", the "Master of Mankind," etc. etc. passed to the mercy of God, having ended a successful career as Sir Abbas Effendi, K.B.E (Knight of the British Empire) thus joining the divinity with the honor of a British Knighthood."- Cyprus by Sir Harry Luke, P.123.

In his Payam-i-Padar, PP. 153-155, Mirza Subhi Fazlullah Muhtadi, one time Abbas Effendi's persian scribe and a Bahai missionary says:
"On Fridays he [i.e. Sir Abbas Effendi] went to the Mosque [in Haifa] and attended the congregational prayers, led by the officiating Minister of the Moslem Sunni faith of the Hanafi rite, and posed as a Moslem. In Ramadan [the ninth month of the Moslem year, the time of the great annual feast] observed the feast. On occasions he met with Moslem scholars and personages and spoke on the superiority of Islamic Faith. He conducted himself in such wise that the people of that land [i.e. the Holy Land] know them [i.e. Baha'is] to be Moslems; they did not suspect that Baha'is had introduced a new religion, had abrogated the commandments of the Quran, had brought in new things in law of the regular prayer, the fast and other laws of Islam, and had put into practice brand new precepts. If Abbas Effendi were asked why they called themselves Baha'is he replied: 'Bahai is not a separate religion. It is a branch of the Islamic Faith'."

To a questioner who had put this question he replied in writing in Arabic, penned in my own handwriting, as follows:

'Designation of Baha'i Faith [called after its founder Baha] is like unto that of Shadhiliya [an order of Dervishes, called after its founder al-Shadhili].' The head of this Order in Acre was Shaykh Shamati, whom I saw when he visited Sir Abbas Effendi. What helped this practice [of dissimulation] was the fact that Iranians are Shia. When Baha'u'llah left Iran, Iranian Shias used abusive language towards Caliphs of the Prophets for which Baha'u'llah rebuked them. Those who followed Baha'u'llah and befriended the three Caliphs came to be known as Baha'is. These remarks [in explanation of the designation of Baha'i faith] were placed at the disposal of the people of that land [i.e. the Holy Land] ... In the company of others and persons who were not after religiousness Sir Abbas Effendi did not regard this faith [i.e. Baha'I faith] as one of the religions of the past and said: "People were involved in adversity, strife, bloodshed and avarice. Baha'u'llah appeared and brought things, which are of use to people and which bring them tranquility.

Occasionally when European scholars visited him and asked him how he regarded Baha'u'llah, Sir Abbas Effendi replied:

"We look upon Baha'u'llah as a teacher and instructor of mankind for truth, integrity, purity and freedom."

However, he has not mentioned of Baha'u'llah being the Messenger of God, Superior to all the prophets, and in receipt

of help from on high, or of his being God who appeared in human garment."

>> Taqaiyyah in Bab and Bahai Faith
>> One More Article on Taqaiyyah

II-Avareh's Assessment

Kashful-Hiyal, Vol II, 3rd impression, PP. 108:
"Just as the Blessed Beauty [i.e. Baha'u'llah] impersonated himself as Dervish Muhammad, so did Mirza Abul Fazl held himself as Mulla Abdullah, and Abdul Baha Abbas represented himself as an unknown traveler. Just as Abdul Baha Abbas cited the Traveler's Narrative, so Mirza Abul Fazl 'invoked Sheikh Fazlulah of Iran. Just as Mr God ("Mirza Khoda, to wit, Baha'u'llah] sounded the horn and pretended himself to be the guide ('Murshid') of Dervishes in the presence of the Ottoman authorities, so did Mirza Abul Fazl carried a rosary and made a show of performing his devotions in the presence of comers, and as Abdul Baha Abbas attracted attention in Mosques performing to be a Sunni.

>> Read The Story of Hussain Ayati, Avareh

Note: Baha'u'llah went by the name of "Dervish Muhammad" during his two years stay in Suleymaniyya in the northern Iraq, Ibn-al-Baha Badiullah's memoirs

III-Universal House of Justice; Please answer:

1. When Baha'u'llah, Sir Abbas Effendi and noted Scholars were practicing dissimilation and concealment of Faith, Then why we Baha'is who are in danger of being targeted are not allowed to practice dissimulation and live in peace and harmony with Moslems.
2. Did Baha'u'llah or Sir Abbas Effendi ever said that dissimilation is forbidden..?
3. Can we conceal our faith and live like Moslem and practice our faith secretly..?
4. If not please provide some reference and when they can do why we cannot..?
5. Is Universal House of Justice has more power then Baha'u'llah? Because Baha'u'llah and Abdul Baha practiced concealment where as UHJ is forcing us to make entries as Bahai in our birth certificate and school admission forms, by this we are inviting trouble for us..? OR Is the Baitul Adl interested in making us Martyrs so they can extract money from the Baha'is.
6. We always hear that the Universal House of Justice is praying for us then why their prayers for so many years have not been answered..? By sending bulk mail to outside world Or by writing open letters to the Egyptians or by inviting the attention of Human Right organizations which are all controlled by Jews, will not solve our problems.
7. Our children are been deprived of education and The members of Universal House of Justice are sitting in air condition cabins suited booted are praying for us, please leave your well furnished palace in Israel and come and see what we are going through..?

This article was sourced from the Internet. The author of the article Gamal Naseer runs his blog at: http://bahaileaders9.blogspot.com

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Universal Auxillary Language

IMRAN SHAYKH, JUN 2017 FEEDBACK

"The definition of "A Universal Auxiliary Language" is a common language that all people must have to reach the goal of the Oneness of Humanity"

Abdul Baha says: The question of diversity of tongues is a very difficult one. There are more than eight hundred languages in the world, and no person could acquire them all. The races of mankind are not isolated as in former days. Now, in order to be in close relationship with all countries it is necessary to be able to speak their tongues. A universal language would make intercourse possible with every nation. Thus it would be needful to know two languages only, the mother tongue and the universal speech. The latter would enable a man to communicate with any and every man in the world! (Abdul Baha, Paris Talks, pp. 155-156)

The problem of an Auxiliary language has existed ever since antiquity when people with different languages had engaged in trade with each other. Nicholas Olster's Empires of the World: A Language History of the World, manifests great insight into this topic. Every empire would promote the language of their interest among the lands they conquered to communicate efficiently with the new peoples and citizens. Persian, Greek, Arabic, and English are just a few of the languages that had served this purpose throughout history. An auxiliary language has always been a necessity of communication and has been addressed by different methods worldwide.

In modern times, because of advances in communication and transport, a great interest has been shown in a universal auxiliary language. In the early nineteenth century, many such languages were created and were being promoted. One of the earliest of these languages was called Communicationssprache, and was created by Joseph Schipfer and published in 1839. Subsequently many other auxiliary languages were introduced the most important ones being Universalglot in 1868, Volapuk in 1879, and Esperanto in 1887. Except for Esperanto, which under very optimistic estimates has at most 2 million adherents, none of these languages gained popularity.

Thus, the need for an auxiliary language is neither a creation of Bahais, nor a necessity that other groups had not thought of before Baha'u'llah, nor something that hadn't been created before them. This principle is under no condition novel or new.

- Universal Auxillary Language
- Did The Founders Follow This Principle - Part I
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The articles have been based on the book "Avaze Dohol" - the Beating of the Drum by Masoud Basiti, Zahra Moradi.

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Universal Auxillary Language

IMRAN SHAYKH, JUN 2017 FEEDBACK

1- Bahai Scripture and Official Documents Have Been Written in Three Languages

Although Abdul Baha announces that an auxiliary language is needed and will be "one of the great factors in the unification of man,"
(Abdul Baha, The Promulgation of Universal Peace, p. 182)

Bahai scriptures have been authored in at least three different languages. Shoghi Effendi's book, God Passes By, was written in English as are most letters and announcements from the Universal House of Justice. The books written by the Bab, Bahaullah, and Abdul Baha have been written in a mixture of both Arabic and Farsi, thus rendering them useless for a great range of audiences. Furthermore, there are even Turkish Poems written by Abdul Baha.
(Abdul Baha, Majmu`iy-i munajat-hayi Hazrat Abdul Baha (Germany: Lajniyi Milli Nashr Athar Amri), pp. 396-397)

Bahaullah insists that although only two languages are needed - the mother tongue and the auxiliary language - much effort must be put to limit the languages of the world to one, that is the auxiliary language:
We have decreed before that it has been destined to speak with two tongues and a great effort must be put to limit this to one [tongue] and the same [applies] to the handwriting. So that the lives of the people will not be wasted and nullified in learning different languages.
(Abdul Hamid Ishraq Khawari, Payam-i malakut, p. 33.)

One becomes speechless when reading these words. How can someone who has revealed his own words in two different languages, and whose successors have added a third and fourth language in their writings, give the order to make as much effort possible to limit the world's languages to one? Why does a person that claims to be the Manifestation of God not practice what he preaches?

With this attitude, instead of kick starting the Auxiliary Language by revealing their words in a single unified language, Bahai leaders have significantly retarded its creation by revealing texts in multiple languages.

2- Why Would a Persian Prophet Communicate with Persians in Arabic?

The Bab, Bahaullah, and Abdul Baha have all used a mixture of Arabic and Farsi in their writings and speeches. This makes no sense given that they were speaking to a group of people who were Persians not Arabs. What is the use in talking to a Persian in Arabic if he is not going to understand what you are saying and the message will not be conveyed?

Based on common sense, the Quran says: We sent no messenger but with the tongue of his people so that he may explain to them.
(Quran, 14:4)

If the purpose of a Messenger or Prophet is to explain and convey God's words to the people, then it makes sense for him to speak their tongue, not some foreign language. The question is, why did these three figures perform such an unreasonable act in contrast to what is expected from a divine figure? And then on top of this, claim that they strive for a unified language? We will allow Adib Taherzadeh - a former member of the Universal House of Justice - to explain why:
In Persia in the nineteenth century most people were illiterate, under the domination of the clergy whom they blindly obeyed. There were two educated classes, divines and government officials, plus a small number of others. Only the religious leaders and divines, however, could be called learned. They used to spend decades of their lives applying themselves to theology, Islamic law, jurisprudence, philosophy, medicine, astronomy and, above all, the Arabic language and its literature. Since Arabic was the language of the Qur'an, the divines attached great importance to its study. Many would spend a lifetime mastering the language because of its vast scope and wealth of expression. They considered no treatise worthy of perusal unless it was composed and written in Arabic, and no sermon from the pulpit as moving or eloquent unless the Mulla preaching it had used an abundance of difficult and often incomprehensible Arabic words. By this means they excited the imagination of their often illiterate audiences who were fascinated by the apparently learned discourse of their clergy, despite the fact that they might not understand a single word. The normal yardstick for determining the depth of a man's learning was his knowledge of the Arabic language and the size

of his turban!
(Adib Taherzadeh, The Revelation of Baha'u'llah (Oxford, 1974), vol. 1, pp. 18-19.)

What Adib Taherzadeh says boils down to this: The reason someone would speak Arabic to a Farsi audience, was to make them believe he was knowledgeable although the audience didn't understand a word that he was uttering. The same attitude has been followed by the Bahai figures. Truly, what purpose do the abundance of difficult and often incomprehensible Arabic words, put on top of the high amounts of esoteric, mystical, vague, and sometimes incomprehensible expressions in the works of the Bab and Bahaullah serve, but to excite the imagination of their audiences and induce them into thinking they are knowledgeable?

3- Bahais Have Been Ordered to Learn Multiple Languages!

Although Bahaullah insists that "We have decreed before that it has been destined to speak with two tongues and a great effort must be put to limit this to one [tongue],"
(Abdul Hamid Ishraq Khawari, Payam-i malakut, p. 33)

Bahais have been ordered to learn many other languages. The Farsi language has been held with high esteem. Bahais have been ordered to learn it and it has even been prophesized that it will soon be sanctified in all the world! Abdul Baha says: Make as much effort as possible to learn the Farsi language, for this language will soon be sanctified on all of earth and it will have great use in spreading the Breath of God, elevating the Word of God, and deducing the meanings of God's verses.
(Abdul Hamid Ishraq Khawari, Payam-i malakut, p. 114)

Bahaullah too, has uttered similar words:
God-willing, everyone will mention the Destination of the People of the World (probably referring to himself) by using the creative Farsi language, for this language has and will always be sweet.
(Abdul Hamid Ishraq Khawari, Payam-i malakut, p. 111)

A great emphasis has also been placed on learning Arabic:
The beloved Guardian has stressed that the children and the youth of the friends must also learn the Arabic language and use this eloquent language to benefit from the tablets and blessed writings.
(Abdul Hamid Ishraq Khawari, Ganjiniy-i Hudud wa ahkam, chap. 25, p. 206)

Not content with this, Bahais have been ordered to learn English and German:
The exalted decision of the beloved Guardian has been for the Bahai youth to learn firstly English and secondly German and show the utmost effort and seriousness [in learning these languages].
(Abdul Hamid Ishraq Khawari, Ganjiniy-i Hudud wa ahkam, chap. 25, p. 205-206)

And finally, Abdul Baha advises his followers to teach children foreign languages without specifying what or how many languages:
And further, as well as in the ideals of character, instruction in such arts and sciences as are of benefit, and in foreign tongues.

Thus an average Bahai is expected to learn or be able to communicate in six languages: Arabic, Farsi, English, German, their mother tongue, as well as the universal auxiliary language proposed by Bahaullah. Apparently, Bahaullah had forgotten too soon what he had uttered about people's lives being wasted in learning more than one language:
We have decreed before that it has been destined to speak with two tongues and a great effort must be put to limit this to one [tongue] and the same [applies] to the handwriting. So that the lives of the people will not be wasted and nullified in learning different languages.
(Abdul Hamid Ishraq Khawari, Payam-i malakut, p. 33)

One day, while in Constantinople, Kamal Pasha visited this Wronged One. Our conversation turned upon topics profitable unto man. He said that he had learned several languages. In reply We observed: "You have wasted your life. It beseemeth you and the other officials of the Government to convene a gathering and choose one of the divers languages, and likewise one of the existing scripts, or else to create a new language and a new script to be taught children in schools throughout the world. They would, in this way, be acquiring only two languages, one their own native tongue, the other the language . . . and the people would be relieved and freed from the necessity of acquiring

and teaching different languages."
(Baha'u'llah, Epistle to the Son of the Wolf, pp. 137-138)

Is Bahaullah really serious when he claims the people would "be acquiring only two languages" while he reveals his writings in two different ones and his followers are expected to communicate in six languages? We will leave it to the readers to judge these words for themselves.

4- The Bahai Administration Has Failed in Implementing This Principle

Bahaullah has said: Ere this, in Our Epistles, have We commanded the Trustees of the House of Justice, either to choose one of the existing tongues, or to originate a new one, and in like manner to adopt a common script, teaching these to the children in all the schools of the world, that the world may become even as one land and one home.
(J. E. Esslemont, Baha'u'llah and the New Era, p.163)

Although Bahais propagate this principle with great pride and regard it as one of their greatest teachings in achieving oneness of humanity, the Bahai administration has failed after more than 150 years, in implementing Bahaullah's direct order in implementing this principle or even selecting or creating a single language to serve this purpose!

Abdul Baha too had put great emphasis on the implementation of this principle:
Were we in possession of a universal language, the Western books could easily be translated into that language, and the Eastern peoples be informed of their contents. In the same way the books of the East could be translated into that language for the benefit of the people in the West. The greatest means of progress towards the union of East and West will be a common language. It will make the whole world one home and become the strongest impulse for human advancement. It will upraise the standard of the oneness of humanity. It will make the earth one universal commonwealth. It will be the cause of love between the children of men. It will cause good fellowship between the various races.
(J. E. Esslemont, Baha'u'llah and the New Era, p.164-165)

Instead of starting a campaign for a universal auxiliary language and translating Bahai works into a single universal language, Bahais have started a campaign of translating their literature into every possible language in the world and according to official Bahai figures, Bahai literature has been translated into 800 different languages worldwide!
(See http://news.bahai.org/media-information/statistics (retrieved 25/01/2014))

In a letter from the Universal House of Justice (UHJ) to an individual dated 8 June 1980, the UHJ simply puts the blame on governments for not implementing this language:
You are quite correct in stating that there are two different provisions in the Sacred Texts for the selection of an International Auxiliary Language. On the one hand, this task is given to the governments of the world, on the other it is given to the House of Justice. It is not possible now to see how this will come about, but it would seem reasonable to assume that, long before the Bahai community is large enough or can exercise the authority to produce such a world-embracing change, events will compel the governments, either progressively or all in concert, to select an International Auxiliary Language to be taught as a second language in all schools and to be used in all international commerce. At a much later stage, possibly at the time of the Bahai World Commonwealth, the Universal House of Justice may well decide to review the situation and either confirm the decision that the governments had made, or change the choice to a more suitable language.
(Paul Desailly, Making World Peace Real: The Baha'i Faith and Esperanto (Melbourne: Howard Perkins, 2003), p. 40 (electronic version))

Why does a person who claims to be a manifestation of God with Divine Knowledge fail to point the Bahai administration to an appropriate and specific language to be used for this task? Why is the UHJ waiting all these years to see which language will be universally accepted as a universal language? If these figures were Divinely Inspired and had superhuman knowledge, then why did they not tell the world about the auxiliary language of the future and why did they not propagate that specific language? Is it not because neither Abdul Baha nor Bahaullah could foresee the future, and the UHJ fears that any language they select for this purpose will result in a failure, like what happened when Abdul Baha selected Esperanto to serve this purpose?

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IMRAN SHAYKH, AUG 2017

5- Why Did the Universal House of Justice, in Contrast to Abdul Baha's Orders and Advice, Disregard Esperanto

At an Esperanto meeting in Paris in 1913, Abdul Baha uttered the following words about this language: Now, praise be to God that Dr. Zamenhof (investor of Esperanto) has invented the Esperanto language. It has all the potential qualities of becoming the international means of communication. All of us must be grateful and thankful to him for this noble effort; for in this way he has served his fellowmen well. With untiring effort and self-sacrifice on the part of its devotees Esperanto will become universal. Therefore every one of us must study this language and spread it as far as possible so that day by day it may receive a broader recognition, be accepted by all nations and governments of the world, and become a part of the curriculum in all the public schools. I hope that Esperanto will be adopted as the language of all the future international conferences and congresses, so that all people need acquire only two languages - one their own tongue and the other the international language. Then perfect union will be established between all the people of the world. Consider how difficult it is today to communicate with various nations. If one studies fifty languages one may yet travel through a country and not know the language. Therefore I hope that you will make the utmost effort, so that this language of Esperanto may be widely spread.
(J. E. Esslemont, Bahaullah and the New Era, p.165)

Although Abdul Baha had made explicit statements about making great effort to spread this language as far as possible, the UHJ has yet to accept this language as a universal auxiliary language.

The justification put forward for this action further shows that this religion lacks divinity: While these allusions to Esperanto are specific and encouraging, it remains true that until the House of Justice has acted on the matter in accordance with Bahaullah's instruction the Bahai Faith is not committed to Esperanto nor to any other living or artificial tongue. Abdul Baha Himself said: "The love and effort put into Esperanto will not be lost, but no one person can construct a Universal Language." - 'Abdu'l-Bahá in London, p. 95.

Which language to adopt, and whether it is to be a natural or constructed one, is a decision which the nations of the world will have to make.
(J. E. Esslemont, Bahaullah and the New Era, p.165-166)

The Bahai creed was supposed to bring guidance to the world and guide the people to right path. If a principle is put forward then the best way for it to be implemented must also be explicitly announced by either naming a language or creating a language for all to abide to and propagate. Unfortunately, not only has this act not been performed, but the exact opposite has occurred and the selection of such a language has been conferred upon the governments of the world. Should we be thankful for this new principle? Was this not the exact attitude that governments have had ever since antiquity but in smaller or larger scales? Did we really need the Bahai creed to tell the world what they already knew and were striving to achieve by themselves anyway? Should the people of the world be thankful for this so called new, but apparently very obvious, principle?

Furthermore, pay attention to how Abdul Baha admits that they are weak and have no divine knowledge at all. He says, "No one person can construct a Universal Language." Not even someone who claims to have created multiple Gods? *("All Gods became Gods from the flow of my affairs and all Lords became Lords by the overflowing of my decree," Abdul Baha, Makatib (Egypt), vol. 2, p. 255)* Apparently not . . .

6- How Can Someone Who is Helpless in Learning Another Language but His Mother Tongue, Order Other People to Learn Many Languages?

The Bab and Bahaullah have written many of their works in Arabic but since this wasn't their mother tongue, their Arabic works have a fair amount of etymological and syntactical errors. We have showed in Chapter 4 some of the grammatical errors Bahaullah had made in the book of Iqan that were subsequently fixed. Since this topic is fairly advanced and only suitable for a special audience, we will only mention a few of the more obvious errors here that can be understood with little explanation and without delving into Arabic linguistics.

a- Using non-Arabic characters and words in Arabic sentences

Arabic and Farsi share almost the exact same alphabet. The only difference between them are four characters that exist in Farsi but not in Arabic: p, ch, g, zh. Interestingly enough, the Bab wrote in the Arabic Bayan:

If possible acquire all the writings of the Point (meaning the Bab) even if they are in printed form (not hand-written).
(Bab, Arabic Bayan, unit 9, chap. 10)

The Farsi word for print is chap. The characters 'ch' and 'p' used in this word do not exist in Arabic. The Bab used this Persian word with non-existent characters in an Arabic sentence. This is while the Arabic word for printing is tab`, which he could have been easily used!

A similar fallacy can be seen in the works of Bahaullah. In a tablet addressed to Pope Pius IX he says:
O Pope! Rend the veils asunder. He Who is the Lord of Lords is come overshadowed with clouds, and the decree hath been fulfilled by God.
(Bahaullah, The Summons of the Lord of Hosts, p. 54-55) The Farsi word for Pope is Pap. The Arabic word is al-Baba. Bahaullah has used the Farsi word with non-existent Arabic characters in the Arabic sentence. Here is an image of what he has written:

ان یا پاپا ان اخرق الاحجاب قد اتی ربّ الارباب فی ظلل
السّحاب و قضی الامر من لدی اللّه المقتدر المختار. ان

(For the original Arabic sentence see Bahaullah, Athar-i Qalam-i A`la, vol. 1, no. 1, p. 33)
The errors in these works were so obvious that the Bab decided to justify them in one of his writings:
Finding errors in diacritics ('irab), recitation (qira'at), and linguistics of the Arabic [works] is invalid, because the linguistic laws are derived from these verses and not (the opposite) where the verses are based on these (laws). There is no doubt that the owner of these verses (meaning himself) has denied having any knowledge about these (linguistic) laws.
(The Bab, Farsi Bayan, unit 2, chap. 1)

What the Bab is saying here boils down to this: Any mistakes you find in my words and any inconsistencies with the Arabic language are due to your own ignorance. From now own, Arabic language laws and linguistics must be updated to become in conformity with my words!

As we mentioned earlier, Bahaullah had made the exact same justification when he was questioned about the errors in his writings and the writings of the Bab:
Say, oh you ignorant man; look at the words of God using His Eyes so that you may realize they are free of the allusions and the grammatical conventions of the people for He possesses the knowledge of the worlds. Say, if the words of God were revealed based on your grammatical conventions and (the laws) that are with you, then they would be like your words, oh group of people who are veiled (from the truth).
(Bahaullah, Majmu`iy-i alwah-i mubarak-ih, p. 71)

You and your kind have said that the words of the Great Bab and the Most Complete Remembrance are wrong and not in conformance with the grammatical conventions of the people. You still haven't understood that the divine revealed words are the yardstick for all and what is lower than it cannot be a yardstick. Every grammatical convention that is not in accordance with the divine verses has no credibility.
(Bahaullah, Majmu`iy-i alwah-i mubarak-ih, p. 78)

These words are senseless. According to Bahaullah the criterion for the truth is he and only he. Reason, knowledge, language and everything imaginable are to be measured by his words even though his words are unscientific, illogical, unreasonable, and in many cases simply wrong. He uses similar reasoning in the Aqdas:
Say: O leaders of religion! *(In the Arabic version of the Aqdas, the words used are ya ma`shar al-`ulama which translates to "O group of scholars." This has been translated to "O leaders of religion," in the official Bahai version)*
Weigh not the Book of God with such standards and sciences as are current amongst you, for the Book itself is the unerring Balance established amongst men. In this most perfect Balance whatsoever the peoples and kindreds of the earth possess must be weighed, while the measure of its weight should be tested according to its own standard, did ye

but know it.
(Bahaullah, The Kitabi Aqdas, p. 56)

We analyzed this subject extensively in Chapter 4 and will not repeat our statements here.

b- Using Meaningless Arabic Words and Phrases

The use of meaningless words and Arabic phrases is especially apparent in the works of the Bab. For instance the Bab says:

The water of life (semen) is pure and you have been created from it. You must taltufanna [!] your bodies from it so that you may have great pleasure.
(The Bab, Arabic Bayan, unit 5, chap. 15)

The underlined word is totally meaningless in this context and does not make sense. We will not refer to any more examples of this kind. We will simply mention a quote from Professor John Walbridge of Indiana University:

The Aqdas is written in a lofty and austere Arabic with little rhetorical ornamentation, a style somewhat similar to that of the Qur'an. As is usual in Bahaullah's Arabic, there are some deviations from Arabic norms reflecting Persian usage. There are occasional grammatical innovations but many fewer than in the Arabic writings of the Bab.
(This is part of an article authored in 1999 and titled Kitab-i Aqdas, the Most Holy Book. It was intended for possible inclusion in The Bahai Encyclopedia: http://bahai-library.com/walbridge_encyclopedia_kitab_aqdas (retrieved 12/2/2014))

Professor Walbridge is clearly stating the works of the Bab have even more mistakes in them than the works of Bahaullah. He solves the problem of the errors in the writings of these figures by stating these errors are simply innovations or deviations from Arabic norms. Is it really that hard to see that these obvious mistakes were made because neither the Bab nor Bahaullah had sufficient knowledge about the Arabic language?

- Universal Auxillary Language
- Did The Founders Follow This Principle - Part I
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- Did The Founders Follow This Principle - Part III
- Is This Principle Logical?
- Universal Auxillary Language: Conclusion

The articles have been based on the book "Avaze Dohol" - the Beating of the Drum by Masoud Basiti, Zahra Moradi.

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Universal Auxillary Language

IMRAN SHAYKH, AUG 2017 FEEDBACK

Multiple Fallacies in Translations of Baha'i Texts That Are Propagated by the Baha'i Administration

We have mentioned some of these errors in the previous chapters and will put forward some more samples here. Our first sample is from Paris Talks:

Why is there so much interest and eager sympathy shown towards these twenty individuals, while for five thousand persons there is none? [Because they are not French. If they are cut to pieces it is of no concern] They are all men, they all belong to the family of mankind, but they are of other lands and races. It is no concern of the disinterested countries if these men are cut to pieces, this wholesale slaughter does not affect them!
(Abdul Baha, Paris Talks, p. 115)

The section in brackets has been deleted in the English translation although it exists in the original Farsi sermon.
(Abdul Baha, Khatabat (Egypt), vol. 1, pp. 204-207)

Why? Maybe to hide Abdul Baha's criticism of the French government? The rest of the translation has also been greatly distorted.

Here is another sample:
In formulating the principles and laws a part hath been devoted to penalties which form an effective instrument for the security and protection of men.
(Bahaullah, Tablets of Bahaullah Revealed After the Kitab-i-Aqdas, p. 93)

The correct translation should be:
In the principles and laws there is a chapter on qisas (an eye-for-eye or law of retaliation) which is a cause of security and protection for the servants (of God).
(Bahaullah, Majmu`iyi az alwah Jamal Aqdas Abha ki ba`d az kitab Aqdas nazil shudih, 1st ed. (Langenhain [Germany]: Lajniyi Nashr Athar Amri Bi Zabanhayi Farsi Wa `Arabi, 137 B.), p. 53)

Another sample:
The unbelievers and the faithless have set their minds on four things: first, the shedding of blood [beheading]; second, the burning of books; third, the shunning of the followers of other religions; fourth, the extermination of other communities and groups
(Bahaullah, Tablets of Bahaullah Revealed After the Kitab-i-Aqdas, p. 91)

Beheading has been translated to shedding blood probably to reduce the savagery in the Bab's orders.

An example from the notes in the book of Aqdas:
In all the Divine Dispensations the eldest son hath been given extraordinary distinctions. Even the station of prophethood hath been his birthright.
(Bahaullah, The Kitabi Aqdas, p. 186-7)

This is the correct translation:
In all the Divine Dispensations the eldest son hath been given extraordinary distinctions. Even the Prophetic inheritances belonged to him.

The Prophetic inheritances (mirath nabuwwat) were the special belongings of the Prophets that could not be passed to ordinary people. Things such as Solomon's Ring (Seal) or Moses's Staff. These have nothing to do with the station of Prophethood that has been translated in the official Baha'i translation. Furthermore, none of these have been the birthright of the eldest son in previous dispensations.

The distortions in Official Baha'i translations are more than we can enumerate. The most appropriate statement that can describe these translations is a section from Professor Juan Cole's response to the UHJ, when he was unjustly accused of wrongdoing when he had translated the Tablet of the Maiden to English:

Moreover, the Universal House of Justice's own translations, as represented in Tablets of Bahaullah and some of the

compilations, are riddled with errors and mistranslations that give an extremely misleading impression of the intent of the original on a number of occasions. So it is not as if the UHJ's own record in translation work is spotless. Unfortunately, it is precisely the attitude of suspicion toward qualified academics and the rigidity of their preconceived opinions, evident in their letter on the Tablet of the Houri, that has caused them to so discount solid expertise and resulted in these many errors in their publications.
(http://bahai-library.com/uhj_lawh_huriyyih_cole)

These translations that are riddled with flaws, errors, and distortions, have been distributed under the authorization of the Universal House of Justice and have been printed and redistributed by official Baha'i centers worldwide multiple times in the last century and in most cases no step has been taken whatsoever to correct them.

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Universal Auxillary Language

IMRAN SHAYKH, AUG 2017 FEEDBACK

Learning a new language is no simple task and can only be justified when there is a need or necessity for such an action. Currently, there are millions (if not billions) of people in the world who do not need to learn a new language for it has no benefit to them. Why force a peasant or farmer working in a remote part of Africa or South America to learn a second language? Why force the ordinary people of any country who are living their lives peacefully and without any problem to learn a new language for no reason at all?

When the need is felt, people will themselves strive to learn a new language. For instance, students will probably feel the need to learn English as a scientific language. Merchants and businessmen might feel the need to learn the language of the countries they are trading with. Dignitaries and ambassadors will probably have this attitude too, but the majority of the people will have no need to learn a new language and it will be a complete waste of time.

Furthermore, the poor reception of auxiliary languages like Esperanto show that such languages are failure prone because many people - based on their social, national, and cultural beliefs - will under no circumstance accept a predefined language that they do not favor as a universal auxiliary language.

The greatest flaw in this principle, by far, is the farfetched argument Abdul Baha puts forward to justify it. He believes that the differences between nations and people are caused by differences in their languages and these will only be dispelled once a universal language is implemented:

What is the difference between Germany and France? It is only the difference of language.
(Ref:Abdul Baha, Khatabat (Egypt), vol. 1, p. 234.)

Misunderstandings are the reason behind differences. When [people] understand each other's tongues no misunderstanding will remain. Everyone will show affection and kindness to others and the East and the West will become united and in harmony.
(Ref:Abdul Baha, Khatabat (Egypt), vol. 2, p. 230.)

Is there no difference between Germany and France, but the difference in their languages? Will the differences between these two countries disappear overnight if they speak the same language? Are misunderstandings only caused because of differences in languages? Are there no misunderstandings between people with the same language living in the same country? Are all differences rooted in misunderstandings and differences in languages?

The answer to all the above questions is clearly: No. This is how Abdul Baha justifies the aforementioned reasoning:

We can see how in the past ages, the unification of language became a cause of friendship and unity. Thirteen-hundred years ago, the Copts, Syriacs, and Assyrians were different nations and had great quarrels and wars with each other. When they were forced to speak Arabic, their language became unified and they are now all Arabs and a single nation. Even though Egyptians were Copts, Syrians were Syriacs, Baghdadis were Chaldean, and the people of Mosul were Assyrians, but the unification of language made them all a common nation related to each other in such a way that this relationship will never break apart. Also, in Syria, there are different religions like Catholic, Orthodox, Druze, Shia, Sunni, and Alawites, but because they have a single language they are like a single nation. If you ask any of them (about his race), he will reply I am an Arab even though some are Romans, some Hebrew, some Syriacs, and others Greek. It is the unification of language that has integrated all of them.

We will not delve into the incorrect historical and geographical facts in this speech. But how can we, in any sense of the word, claim that the mostly Arab Middle-East, with all the countries and tribes mentioned in this quote, is integrated in a way that it will never break apart? Has there ever, in the past century, been even a short period of peace between all these groups because they all became Arabs? Did the unity of language make all these different groups friends, and iron out their differences? This simply is unreasonable, for in contrast to what Abdul Baha claims, the unification of language is not a definite cause for affection, harmony, or peace.

It is up to you to draw your own conclusions!

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Universal Auxillary Language

IMRAN SHAYKH, JUN 2017 FEEDBACK

1. How Many Languages Must One Learn Other than His Mother's Tongue?

Abdul Baha and Bahaullah: At most two languages are needed: the mother tongue and the Universal Auxiliary Language. Great effort must be put to limit this to one language.

Bahaullah, Abdul Baha', and Shoghi: Other than your mother tongue learn the Auxiliary language, Arabic , Farsi , English, and German!

2. The Meaning of "Putting Great Effort to Limit the Languages of the World to One"
Bahaullah: Great effort must be put to limit the languages to one.

Bahaullah, Abdu'l-Baha, and Shoghi reveal verses, utter words, and give orders in Arabic, Farsi, English, and Turkish.

Bahaullah, Abdu'l-Baha, and Shoghi order their followers to learn five languages other than their mother tongues: the Universal Auxiliary Language, Arabic, Farsi, German and English.

The Universal House of Justice: Translates Baha'i literature into 800 different languages worldwide.

3. Is Learning Foreign Languages a Waste of Time?
Bahaullah: Definitely!

Shoghi and Abdul Baha and Bahaullah: Of course not. Learn your mothers tongue, the auxiliary language, Arabic, Farsi, German, and English!

4. Why Reveal Arabic Verses for a Persian Audience?
The Bab and Bahaullah reveal verses in Arabic for a Persian audience, many of which are vague and sometimes incomprehensible.

Adib Taherzade (former UHJ member): The reason someone speaks Arabic to a Persian audience is to excite their imagination and fascinate them into thinking he is knowledgeable.

A Summary and Conclusion of the Three Perspectives:

1) Is a Universal Auxiliary Language a new principle?
The need for a universal auxiliary language has always existed and depending on the conditions, one of the existing languages in the world has played this role either nationally or internationally. Before Bahaullah had spoken about this principle, Communicationssprache, was created by Joseph Schipfer and published in 1839 to serve this purpose. Subsequently many other auxiliary languages were introduced the most important ones being Universalglot in 1868, Volapuk in 1879, and Esperanto in 1887.

2) Did the leaders of Baha'ism act upon this principle?
This principle was ignored by Baha'i leaders to such an extent that they produced their teachings in three different languages: Arabic, Farsi, and English, and ordered their followers to learn five languages other than their mother tongues.

3) Is this principle rational and logical?
The nations of the world, for many different reasons, will not accept a Universal Auxiliary Language chosen for them by another group or party. Furthermore, Abdul Baha believes this principle is a cause of unity and friendship which in most cases is incorrect.

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Replies to Quranic Verses Advanced by Bahais

IMRAN SHAYKH, APRIL 2006 FEEDBACK

هُوَ الَّذِيَ أَنزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُّحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ في قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاء الْفِتْنَةِ وَابْتِغَاء تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلاَّ اللّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ

He it is Who has sent down to thee the Book: In it are verses basic or fundamental (of established meaning); they are the foundation of the Book: others are allegorical. But those in whose hearts is perversity follow the part thereof that is allegorical, seeking discord, and searching for its hidden meanings, but no one knows its hidden meanings except Allah. And those who are firmly grounded in knowledge say: "We believe in the Book; the whole of it is from our Lord:" and none will grasp the Message except men of understanding.
(Ref: Chapter of Ale Imran, verse 7)

Not surprisingly the first victim of the Bahai crusade to prove Bahaullah's case as a Prophet of God is the Holy Quran. Several verses of the Quran that have clear implications are given not-so-clear interpretations so as to distort the matter for the Muslims. Several allegorical and complicated verses of the Holy Quran are analysed with such disdain that you begin to wonder if the Holy Prophet of Islam was the one who brought the Quran or Bahaullah!

Any verse and every verse of this Holy Text is up for grabs as far as proving an invalid point is concerned. Any and every verse that originally referred to the Prophet Mohammed (pbuh) or some other personality now refers to Bahaullah. None of these interpretations are rooted in the Quran, Tradition (Sunnah), Consensus (be it from a Sunni viewpoint or a Shiite viewpoint), Arabic literature or even rules of Arabic grammar. They are the figment of someone's very twisted imagination. Readers will find the scheming nature of this misrepresentation of facts very striking in all my articles.

Over here I have outlined a series of Quranic verses that have fallen victim to Bahai misrepresentation.

- Chapter of Ale Imran, verse 81
- Chapter of Ahzab, verse 7
- Chapter of Aaraf, verse 35

I have attempted to establish from several sources how the Bahai interpretation of these verses is far from the truth and I have indicated the real interpretation with the help of irrefutable sources. Just to set the record straight I have noted down references from Ahle Sunnah and Shia sources. This should serve as an fitting response to the Bahais who when cornered with an argument from one source (i.e. Ahle Sunnah) are always looking for an answer from the other source (Shia) or vice versa.

Also Read:

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Verse 1: Chapter of Ale Imran, Verse 81

IMRAN SHAYKH, APRIL 2006 FEEDBACK

وَإِذْ أَخَذَ اللّهُ مِيثَاقَ النَّبِيِّيْنَ لَمَا آتَيْتُكُم مِّن كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنصُرُنَّهُ قَالَ
أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَى ذَلِكُمْ إِصْرِي قَالُواْ أَقْرَرْنَا قَالَ فَاشْهَدُواْ وَأَنَاْ مَعَكُم مِّنَ الشَّاهِدِينَ

Verse 1: Chapter of Ale Imran, verse 81
Behold! Allah took the covenant of the prophets, saying: "I give you a Book and Wisdom; then comes to you an apostle, confirming what is with you; do ye believe in him and render him help." Allah said: "Do ye agree, and take this my Covenant as binding on you?" They said: "We agree." He said: "Then bear witness, and I am with you among the witnesses."

What the Bahais say:
This verse refers to Bahaullah. Allah took the covenant from the prophets regarding the prophethood of Bahaullah.

What is the basis of this interpretation:
It is certainly not based in Quran and Sunnah. This is one of the many verses referring to Prophet Mohammed (pbuh) that according to the Bahais refers to Bahaullah.

What the Muslims say
This verse refers to Prophet Mohammed (pbuh).

A. Interpretation of this verse from Ahle Sunnah sources
In Al Durrul Mansoor, the author - Jalaluddin Suyuti has brought more than a dozen traditions related to this verse none of which refer to Bahaullah. On the contrary they refer to Prophet Mohammed (pbuh). For illustrative purpose I have mentioned two of these traditions.

Ibne Jarir narrates from Ali bin Abi Talib: 'Allah has not raised a Prophet from Adam but He has extracted a covenant from each of them regarding Mohammed (pbuh) that they believe in him and help him. Then Ali b. Abi Talib recited this verse: "Behold! Allah took the covenant of the prophets, saying: "I give you a Book and Wisdom; then comes to you an apostle, confirming what is with you; do ye believe in him and render him help.'
(Ref: Al Durrul Mansoor, volume 2, page 44)

Ibne Jarir and Ibne Abi Hatim narrate from Sodayy regarding the verse (Surah Ale Imran, verse 81): Allah has not raised a single prophet but He has extracted a covenant from them that they believe in Mohammed and help him.
(Al Durrul Mansoor, volume 2, page 44)

B. Interpretation of this verse from Shia sources
1. According to traditions in Tafsire' Ali bin Ibrahim Qummi (volume 1 page 114), a leading Shiite interpreter of the Quran, this verse refers to Prophet Mohammed (pbuh).

2. According to traditions reported by Mohammed bin Hasan Saffaar, a leading Shiite narrator of traditions and author of Basairud Darajaat (page 25), this verse refers to Prophet Mohammed (pbuh).

It is worth noting that both Ali bin Ibrahim Qummi and Mohammed bin Hasan Saffaar are among the most notable companions of the Holy Imams. Therefore their reports assume even more significance, certainly a lot more than what the Bahais can lay claim to, having arrived more than a thousand years later and without having encountered a single infallible Prophet or Imam.

Also Read:

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Verse 2: Chapter of Ahzab, Verse 7

IMRAN SHAYKH, APRIL 2006 FEEDBACK

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنكَ وَمِن نُّوحٍ وَإِبْرَاهِيمَ وَمُوسَى وَعِيسَى ابْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُم مِّيثَاقًا غَلِيظًا

Verse 2: Chapter of Ahzab, verse 7
And remember We took from the prophets their covenant: As (We did) from thee: from Noah, Abraham, Moses, and Jesus the son of Mary: We took from them a solemn covenant

What the Bahais say:
This verse refers to Allah taking the covenant from the five prophets - Mohammed, Noah, Abraham, Moses, and Jesus the son of Mary (peace be upon them) regarding Bahaullah's prophethood. Notice how similar the claim of the Bahais with regards to this particular verse is to the previous verse i.e. Surah Ale Imran: 81. Not surprisingly, they are equally mistaken with regards to this verse.

What is the basis of this interpretation:
This is another instance of the Bahais misinterpreting a verse to suit their own designs without any reference to the Quran and Sunnah. It is a lame attempt to show that Allah had extracted the covenant from the prophets with regards to Bahaullah, when the reality is far from this.

What the Muslims say:
This verse refers to Allah extracting the covenant of His Godhood from all the prophets with a specific mention of the five great prophets. In effect, this verse underscores the finality of Prophet Mohammed (pbuh) in light of his being the first among all prophets to testify to Allah's Godhood.

Perhaps there is no bigger blunder the Bahais have made with respect to the misrepresentation of the Holy Quran than by advancing this particular verse as proof of Bahaullah's prophethood. When Allah takes a covenant from these five prophets (among the other prophets) it is regarding His Own Godhood and not Bahaullah's Prophethood.

Pick up any book on the Holy Quran and Sunnah and you will find that this verse is among the clearest evidences on the finality of the prophethood of Prophet Mohammed (pbuh). And unlike Surah Ahzaab: 40, where the Bahais have tried to wriggle out by making lame interpretations of the word '*Khaatam*', the interpretation of this verse has the word '*Aakhar*' with regards to the prophethood of Prophet Mohammed (pbuh) which means 'last', 'final', 'concluding'.

A. Interpretation of this verse from Ahle Sunnah sources
In Al Durrul Mansoor there are tens of traditions on this verse underlining the finality of Prophet Mohammed's (pbuh) prophethood. As a matter of fact, these traditions highlight two important facts:
1. Prophet Mohammed (pbuh) was created before all the prophets.
2. Prophet Mohammed (pbuh) was sent by Allah after all the prophets.

I have mentioned traditions from Al Durrul Mansoor to illustrate both the above points.

Ibne Jarir narrates from Qutada regarding the verse: We took from the prophets their covenant: As (We did) from thee: from Noah...(Surah Ahzaab: 7) that Prophet Mohammed (pbuh) told us - I am the first prophet to be created and the last one from them (*aakhirahom fil ba'as*) to be raised.
(Ref: Al Durrul Mansoor volume 5, page 184)

Hasan b. Hareerah narrates from Prophet Mohammed (pbuh) regarding: We took from the prophets their covenant... (Surah Ahzaab: 7) - I was the first prophet in creation and the last one from them (aakhirahom fil ba'as) to be raised...'
(Ref: Al Durrul Mansoor volume 5, page 184)

Ibne Abi Shaibah narrates from Qutada - when the Prophet (pbuh) recited this verse: We took from the prophets their covenant: As (We did) from thee: from Noah...(Chapter of Ahzaab, verse 7) he said - All goodness was initiated with me and I am the last prophet to be raised (*aakhirahom fil ba'as*).'
(Ref: Al Durrul Mansoor volume 5, page 184)

Abi Hareerah narrates regarding this verse - The best sons of Adam are five: Nuh, Ibrahim, Moosa, Esa and

Mohammed (peace be on them)
(Ref: Al Durrul Mansoor volume 5, page 184)

B. Interpretation of this verse from Shia sources
There is a very interesting tradition from Tafsire' Qummi from Imam Sadiq on this verse:

"The first among all the creatures to testify to the covenant was Prophet Mohammed (pbuh). And that is why he is the closest and most proximate creature to Allah, the Almighty. He (Mohammed pbuh) had the highest position near Allah. Jibrail informed him about this on the night of the ascent (Meraaj) when he told him - 'O Mohammed you have a position in front of Allah that none can claim to have it, be it a proximate angel or a prophet sent forth.' If his soul (Mohammed's soul) and his self had not been from that position, he would not have been able to reach it. Then he was with Allah as the verse (Surah Najm: 9) declares, 'And was at a distance of but two bow-lengths or (even) nearer.'

Then Imam Sadiq said, 'The covenant was extracted from the prophets with regards to Godhood, prophethood and Imamat of Amirul Momineen (Ali bin Abi Talib) and the other Imams. Then Allah said - Am I not your Lord? Is Mohammed not your prophet? Is Ali not your Imam? Are the guided Imams not your leaders?' They said, 'Yes we beat witness (to all this)'.

'The first covenant that Allah took from the prophets was regarding His Godhood - 'We took from the prophets their covenant...' In this verse, Allah mentions all the prophets in summarised manner (min Al Nabiyyeen). However, He mentions the most superior of them with name (Nuh, Ibrahim, Moosa Esa) and before naming all these prophets He says - 'As (We did) from thee (O Mohammed)' because Prophet Mohammed (pbuh) was superior to even these four most superior prophets. Then these five are the most superior of prophets and Prophet Mohammed (pbuh) was superior to the other four.
(Ref: Tafsire' Qummi volume 1, page 248)

Ali b. Ibrahim Qummi says, 'Then Allah took the covenant from the prophets regarding His Godhood...then He took a covenant from all the prophets regarding prophethood of Prophet Mohammed (pbuh).'
(Ref: Tafsire' Qummi, volume 2 page 152)

Conclusion
The above verses conclusively prove the Finality of the Prophethood of the Holy Prophet of Islam (pbuh) from the Quran.

The above interpretations from Muslim sources should also be sufficient to highlight how the Bahais have misinterpreted the Quran. It is but logical that if we wish to seek a clarification about the Quran, then we should seek it from the one on whom the Quran was revealed and not from some person who was born more than 1200 years after the incident.

Also Read:

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Verse 3: Chapter of Aaraf, Verse 35

IMRAN SHAYKH, APRIL 2006 FEEDBACK

يَا بَنِي آدَمَ إِمَّا يَأْتِيَنَّكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي فَمَنِ اتَّقَى وَأَصْلَحَ فَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ

Verse 3: Chapter of Aaraf, verse 35

"O ye Children of Adam! Whenever there come to you apostles from amongst you, rehearsing My signs unto you - those who are righteous and mend (their lives),- on them shall be no fear nor shall they grieve."

What the Bahais say:

This verse refers to a never-ending chain of prophets and Bahaullah was merely one of these prophets. In effect, Prophet Muhammad (pbuh) was not the last prophet.

What is the basis of this interpretation:

This interpretation takes into consideration the Quranic Verse out of context without giving due consideration to its spirit and to the verses preceding and succeeding it. In effect, it is an inaccurate interpretation.

What the Muslims say:

In this verse Allah announces to all mankind that He will send forth a chain of prophets to narrate His Signs. When taken in context of Surah Ahzaab: 40), it means that the chain of prophets that Allah will send forth will end with Prophet Muhammad (pbuh).

First let us look at Surah Aaraaf a little more closely to understand its 35th verse better. We find that like the 35th verse, there is a series of Quranic verses beginning with 'O ye Children of Adam!' To be precise there are 4 verses wherein Allah exhorts mankind (the Children of Adam). These verses are in the backdrop of the incident involving the deceiving of Adam and Eve by Satan. Allah ordered them out of Paradise, but not before He advanced some words of admonition and advice for them. I have listed the 4 verses below, the verse under review (Surah Aaraaf: 35) comes at the end.

يَا بَنِي آدَمَ قَدْ أَنزَلْنَا عَلَيْكُمْ لِبَاسًا يُوَارِي سَوْءَاتِكُمْ وَرِيشًا وَلِبَاسُ التَّقْوَىَ ذَلِكَ خَيْرٌ ذَلِكَ مِنْ آيَاتِ اللّهِ لَعَلَّهُمْ يَذَّكَّرُونَ

O ye Children of Adam! We have bestowed raiment upon you to cover your shame, as well as to be an adornment to you. But the raiment of righteousness,- that is the best. Such are among the Signs of Allah, that they may receive admonition! (Surah Aaraaf: 26)

يَا بَنِي آدَمَ لاَ يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ يَنزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْءَاتِهِمَا إِنَّهُ يَرَاكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لاَ تَرَوْنَهُمْ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاء لِلَّذِينَ لاَ يُؤْمِنُونَ

O ye Children of Adam! Let not Satan seduce you, in the same manner as He got your parents out of the Garden, stripping them of their raiment, to expose their shame: for he and his tribe watch you from a position where ye cannot see them: We made the evil ones friends (only) to those without faith. (Surah Aaraaf: 27)

يَا بَنِي آدَمَ خُذُواْ زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ وكُلُواْ وَاشْرَبُواْ وَلاَ تُسْرِفُواْ إِنَّهُ لاَ يُحِبُّ الْمُسْرِفِينَ

O Children of Adam! Wear your beautiful apparel at every time and place of prayer: eat and drink: But waste not by excess, for Allah loveth not the wasters. (Surah Aaraaf: 31)

يَا بَنِي آدَمَ إِمَّا يَأْتِيَنَّكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي فَمَنِ اتَّقَى وَأَصْلَحَ فَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ

O ye Children of Adam! Whenever there come to you apostles from amongst you, rehearsing My signs unto you - those who are righteous and mend (their lives),- on them shall be no fear nor shall they grieve. (Surah Aaraaf: 35)

It is apparent to any objective reader the nature of these verses and the divine wisdom behind revealing them. Before sending Adam and Eve to the earth, Allah wishes to admonish mankind so that they are armed to meet the rigours of

earthly life. To that end, Allah counsels man to acquire righteousness and piety, to beware of the Satan, not be excessive and accept the signs of the Prophets.

To answer the crooked interpretation advanced by the Bahais to support Bahaullah's prophethood in the light of this verse:

Since the Holy Quran has no contradiction every verse has a deeper interpretation that makes it compatible with all the other verses. In this case (Aaraaf: 34), the Bahais have offered a simplistic interpretation that contradicts the clear verse of Surah Ahzaab: 40 - 'Muhammad is not the father of any of your men, but (he is) the Messenger of Allah, and the Seal of the Prophets' (Read More)

Therefore, this verse should be interpreted as 'O Children of Adam, My Prophets will come to you and this chain will terminate with Muhammad.'

For instance, Allah has in several places in the Holy Quran discussed the creation of man, animals, vegetation, constellations, etc. But that does not mean that the chain of creation is never-ending and will go on indefinitely. In other places in the Quran, Allah has spoken of a definite termination like in Surah Rahmaan: 26-27 -

كُلُّ مَنْ عَلَيْهَا فَانٍ وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ

"All that is on earth will perish. But will abide (for ever) the Face of thy Lord - full of Majesty, Bounty and Honour."
So the chain of creation will continue terminating in the Day of Judgement. The children of Adam will perish one day and obviously the chain of prophets will also come to an end.

Take for instance the 27th verse of Surah Aaraaf, 'O ye Children of Adam! Let not Satan seduce you, in the same manner as He got your parents out of the Garden...' Satan, in this verse, is identified as man's enemy. Allah forewarns man to be way of Satan's seduction, but is Satan going to be deceiving forever?

In Surah Hijr: 36- 38, Allah says:

قَالَ رَبِّ فَأَنظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ قَالَ فَإِنَّكَ مِنَ الْمُنظَرِينَ إِلَى يَومِ الْوَقْتِ الْمَعْلُومِ

'(Iblis) said: "O my Lord! Give me then respite till the Day the (dead) are raised. ((Allah)) said: Respite is granted thee. Till the Day of the Time appointed.'
So while Satan is going to deceive man, the period of his creation is limited. He will die one day. Children of Adam will be annihilated one day as underscored by Surah Rahmaan: 26-27. On the same lines, the chain of prophets will also come to an end one day. And as highlighted by Surah Ahzaab, verse 40, prophethood will come to an end in the persona of Prophet Muhammad (pbuh).

Another interpretations of this verse
This verse refers to all mankind - Children of Adam. When Allah has addressed Muslims in the Quran, He addresses them as 'O ye who believe!' If Allah wanted to tell the Muslims that there will be Prophet after Prophet Muhammad (pbuh), He would have said, 'O ye who believe! Whenever there come to you apostles from amongst you, rehearsing My Signs unto you...'

So this verse should be interpreted as - O Children of Adam, My Apostles will come to you and this chain will end in Muhammad (pbuh).

Interpretation of this verse from the Sunnah
While there are too many traditions recorded by Muslim interpreters of the Quran under the 35th verse of Surah Aaraaf, I would like to draw the attention of my readers to just one of those traditions. This should prove sufficient to reject the Bahai misinterpretation of this verse.

In Al Durrul Mansoor volume 3, page 82, the author - Jalaluddin Suyuti has reported this tradition:

Ibne Jarir narrates from Abi Sayyaar Al Silmi: Surely Allah placed Adam and his children in His Palm, then He said - O ye Children of Adam! Whenever there come to you apostles from amongst you, rehearsing My signs unto you - those who are righteous and mend (their lives)- on them shall be no fear nor shall they grieve.

Then Allah looked towards the Messengers and said - 'O Messengers! Eat from the pure (food) and act righteously, I am aware of what you do. And this, your nation, is one nation. And I am Your Lord, then fear Me.' Then Allah sent them forth.

As this tradition indicates, the Messengers to be sent were a select few that Allah had announced before sending forth His Creation. It is not as the Bahais claim that the Messengers are an indefinite number and will keep coming to mankind. Rather, both mankind and Messengers are a definite number and have been sent to this world for a definite term. The Holy Quran and traditions have pointed out that Islam is the last nation and Prophet Muhammad (pbuh) is the last prophet.

Conclusion

Once again, the above verses and traditions indicate that there is a disconnect between the interpretation of the Bahais and the actual meaning that Allah wishes to convey in the Quran.

As per the Bahais, there can be a Messenger after the Holy Prophet of Islam. Then why no Messenger was sent by Allah between the Holy Prophet of Islam (pbuh) and Bahaullah - a period of more than 1,200 years? And why was the Shariat (code of laws) of the Bab altered within the space of 7 years to accomodate the laws of Bahaullah?

Bahaullah has himself acknowledged that Hazrat Mohammed (pbuh) was the final Prophet and Messenger from Allah. He says on page 293 of Ishraqat, "Salutations be upon the Lord of mankind..., He (Mohammed), through whom messengership (Risalat) and prophethood (Nabuwwat) have been completed (intahata)"

Bahais have altered the understanding to indicate that Hazrat Mohammed was the last prophet of the "Adamic cycle" and now a "new cycle" has commenced. Who are the Bahais trying to fool? 124,000 prophets passed away from Hazrat Adam (as) to Hazrat Mohammed (pbuh) with none of them even hinting towards a cycle of any kind. On the contrary, we have traditions indicating exactly the opposite.

The above interpretations from Muslim sources should also be sufficient to highlight how the Bahais have misinterpreted the Quran. It is but logical that if we wish to seek a clarification about the Quran, then we should seek it from the one on whom the Quran was revealed and not from some person who was born more than 1,200 years after the incident.

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Bahaism and Its Claims: Chapter 7

The following is a full reproduction of Chapter 7 of the book "Bahaism and Its Claims" A Study of the Religion Promulgated by Baha Ullah and Abdul Baha by SAMUEL GRAHAM WILSON.
Chapter 7 deals with the topic of the treatment of women in the Bahai Faith. It dismisses the notion that Bahais teachings preach better treatment for their women than other religions. It also brings out contradiction in what is preached by the Bahai Faith and what is reality.

The book can be read fully online at: http://bahai-library.com/books/bahaism/

- Imran Shaykh, www.bahaiawareness.com

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VII

Bahaism and Woman

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> Baha Ullah in a letter to one of his wives :--This writing is to the Exalted Leaf, who hath tasted My Most Holy and Wonderful Saliva. We have given thee to drink from My Sweetest Mouth, o thou blessed and sparkling leaf. We have bestowed upon thee such a station as no woman had who preceded thee.--In Prayers, Tablets and Instructions, 1900.
>
> There is a touch of oriental luxury of admiration in some estimates of Kurrat-ul-Ayn, who in important moral characteristics did not rise above the level of her time and place. And in its results Babism has not exalted woman.--R. E. Speer, "Missions and Modern History,"Vol. I, p. 150.

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BAHAISM AND WOMAN

ABDUL BAHA while in Europe and America had much to say about the relation of man and woman. In New York City, after referring the audience to various books of the Bahai religion, he said: "Similarly all the other tablets of Baha Ullah contain new teachings, which have not been revealed in any books of the past Prophets. The sixth new teaching is the equality between men and women. This is peculiar to the teachings of Baha Ullah, for all other religions placed men above women." [1] In the exposition of Bahai teachings at Clifton, England, he declared: "His Highness, Baha Ullah, established certain precepts or principles." [2] "The sixth principle of Baha Ullah regards the equality of the sexes. God has created the man and the woman equal. In the animal kingdom the male and the female enjoy suffrage - [laughter]; in the vegetable kingdom the plants all enjoy equal suffrage [laughter and applause]. The male and the female of the human kingdom are equal before God. Divine justice demands that men and women have equal rights."

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1. S.W. (Bahai), Dec. 12, 1913, p. 254.
2. S.W. (Bahai), March 21, 1913 p. 5.

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My first thought on reading these statements was one of surprise, for they contradict my observations during thirty years residence in Persia, in close touch with Bahais. I decided to make a thorough investigation of the teachings and

practice of Baha Ullah bearing on the relation of the sexes, to determine definitely whether these claims of the "inspired interpreter" were valid or not. A considerable body of Bahai literature and "revelation" is accessible. Examination of the chief books, the "Kitab-ul-Akdas," the "Ikan" and the "Surat-ul-Haykal" disclose no such teaching. Neither the 155 paragraphs of the "Hidden Words," nor the " Seven Valleys" have any such delectable thoughts for Oriental women. Neither the six "Ornaments" [1] of the faith nor the four "Rays," [2] nor the nine "Effulgences," [3] nor the eleven "Leaves of the Words of Paradise," nor the nine precepts of the "Tablet of the World," nor the fifteen "Glad Tidings "--though they announce many blessings, from freedom to cut the beard as you please to constitutional monarchy as the best form of government--give the teaching of the equality of woman with man. Neither Mirza Abul Fazl in his "Bahai Proofs," representing the new Bahais of Abdul Baha, nor Doctor Kheiralla in his ponderous volume on Beha Ullah, representing the old Behais, in this bitter and rancorous schism; nor Myron Phelps in his "Life of Abbas Effendi," nor Professor Browne of Cambridge University in his learned and impartial investigations

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1. Tablet of Tarazat.
2. Tablet of Tajalliyat.
3. Ishrakat.

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regarding the religion makes the statement that Baha Ullah teaches the equality of man and woman. On the contrary, investigation confirmed my previous conviction that the position of woman under Bahai laws and customs is inferior to that she holds in Western lands and that her lot is far lass desirable and less blest than in Christian civilization. I reached the conclusion that this doctrine as enunciated by the "Interpreter" is a late addition to Bahaism, intended to attract the attention and tickle the ears of audiences in Europe and America.

Of the two or three thousand Americans who are following the cult of Bahaism, most are women. Concerning this Abdul Baha says in a tablet: "Today the women of the West lead the men in the service of the cause (Bahaism) and loosen their tongues in eloquent lectures." [1] The editor adds, "Nine-tenths of the active workers in the cause are women." [2] Hence it is timely to consider the teaching and practice of Baha Ullah with regard to women.

I. I will first take up the subject of education, for in regard to it the law of Bahaism justifies, theoretically, their boast of maintaining the equality of the

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1. Bahai News, Aug. 20, 1911.
2. Mr. Remey writes "In most places the work is carried on by the women almost entirely. There is an absence of many men. ... Men are most in need of being reached. . . . To-day I had a letter from a good- maid-servant, saying that the only man in her assembly had refused to come to meetings, because he was the only man present. I mention this because it is typical of most assemblies in America. ... In most places the men are doing but little"(Bahai News, Aug. 20, 1910, p. 3).

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sexes. In this it is, however, simply imitating the law of enlightened Christian lands, nor does their practice at all keep pace with their precepts. In the seventh Ishrak (Effulgence) it is "enjoined upon all to instruct and educate their children." [1] The "Kitabul-Akdas" decrees "that every father must educate his sons and daughters in learning and in writing" and also in the Bahai religion. Education is to be compulsory and if neglected by the parents must be attended to by the "House of Justice." But, notwithstanding this law, most Persian Bahais have allowed their girls to grow up in ignorance, while educating many of their boys. Even at Acca, [2] Syria, the headquarters of the sect, where Baha had a school for boys, no like opportunity was furnished to the girls for an education. The fact that modern schools for girls

could not be opened in Persia is no adequate excuse, for private tutors could have been employed, as is the custom in many Persian Shiah families, or the fathers could at least have taught their daughters to read. Lately American Bahais have begun to stir them up. They have organized the Persian-American or Orient-Occident Educational Society. It raises funds in America for Bahai schools and hospitals. With exceeding lack of candour, it poses as simply a philanthropic enterprise and conceals its primary and ulterior object, which is the propagation of Bahaism. Its missionaries make their reports of their work in the *Bahai News* or *Star of the West*, of Chicago. They have one or

1. Tablet of Ishrakat," p. 36.
2. Phelps, pp. 550, 229.

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more schools for girls in Persia and several scores of girls in attendance. The American Bahai missionaries are residing in Teheran and Tabriz, [1] directing the propaganda and working for the elevation of the girls and women through the Bahai religion.

II. I pass to the consideration of the *civil and domestic rights of woman under Bahaism,* and will review the customs and regulations regarding marriage-- so fundamental in the constitution of human society.

(a) Marriage seems to be obligatory, according to the "Kitab-ul-Akdas." It says: "A solitary life does not meet God's approval; adhere unto what the trustworthy Counsellor commands. Deprive not yourselves of that which is created for you." [2] Monks and nuns are called upon to marry that they may have children "to celebrate the praise of God." A tablet says: "Nor must they refrain from marriage which causes procreation and multiplication of the servants of God." [3] Mirza Abul FazI, the learned philosopher of the dispensation, interprets the law to mean: "He has enjoined upon the people of Baha abstinence from monkhood as well as from ascetic discipline. He has commanded them to marry." [4] Professor Browne says: "Marriage is enjoined upon all." In like manner the "Bayan" of the Bab previously made marriage obligatory, but unlawful with an unbeliever.

(b) Marriage is declared to be conditioned on the

1. Afterwards withdrawn from Tabriz.
2. 'Principles of the Bahai Movement," p. 16.
3. Mirza Abul Fazl's "Bahai Proofs," p. 105.
4. Ibid., pp. 95--96.

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consent of both parties and of the parents. But in practice the matter of consent is still one-sided. Take, for example, an incident in the life of Abbas Effendi. [1] The mother and sister were very desirous that he should marry and looked about and found a girl of whom they approved. The sister narrates that "without consulting my brother, I invited the girl to visit us. After a wearisome journey, she and her brother reached Haifa. We commenced quietly to make preparations for the marriage without making known to my brother the arrival of the girl. My brother saw that there was something unusual afoot, so he demanded of us with considerable energy, 'What is this? What are all the people smiling about? Are you again planning to get me a wife? If you are, give it up; I will not marry. We pleaded and reasoned with him. At length we said, 'She has come, what shall we do? He hesitated and finally said: 'Well, since you have brought her here, she belongs to me, and I will give her in marriage to some one else. At length my brother brought about her marriage to a husband of his own selection." The "consent" of the girl in this case seems to have

been considered about as much as in ordinary Oriental usage.

(c) Baha Ullah advised against child-marriages, yet, strange to say, seems to have tolerated child-betrothals. Among Persians it is a common custom to betroth children. Abbas was after this manner betrothed to his cousin in infancy. When the household

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1. Phelps, Ibid., pp. 86--87.

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of Baha thought the time had come for the marriage, Abbas thought differently and refused to agree to it. This incident [1] occurred before the one narrated above and is concerning a different girl. Curiously it was a girl named Moneera, who had been betrothed to another in infancy who finally became the wife of Abbas Effendi. She had been promised to her cousin Mohammed Tagi, and after she had reached the age of maturity, the youth urged on the marriage. The wedding was celebrated and the bride brought to the groom's house. Then, so the story goes, the husband refused to see his bride and continued in stubborn neglect and denial of marital rights till his death--six months afterwards. Later Baha Ullah persuaded Abbas to take the "sweet and amiable" virgin-widow for his wife and he is said to have attained to "a warm affection and regard" for the woman he was asked to marry. [2] Did I wish to assume the role of higher critic, I might suggest that the latter incident, like that in "When Knighthood was in Flower," is apocryphal, and intended to create a legend of her virginity up to the time she became the "leaf" of the "Greatest Branch of God."

Another account I have gathered from a Syrian disciple of Baha. He reports that Abbas Effendi would not marry the girl his parents had betrothed him to, because he had a love affair with Moneera, the wife of Mohammed Tagi. The speedy demise of the husband was attributed to poison administered

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1. Phelps, Ibid, p. 85.
2. Ibid., pp. 88--90.

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by his wife, who thereupon became the wife of Abbas Effendi. Her title among Bahais is "Holy Mother."

(d) Another part of the marriage law gives directions as to the number of wives a man may take. The "Kitab-ul-Akdas" says: "God hath decreed you to marry. Beware of marrying more than two, and whosoever is content with one, attaineth peace for himself and her." [1]

Mr. Phelps [2] calls attention to this fact that the Book of Laws permits of taking two wives. This limitation of the man to bigamy is deemed an improvement on the law of Islam allowing polygamy.

But Bahai law does not permit a wife to have two husbands. This absolutely invalidates the claim and declaration of Bahaism concerning the equality of the sexes. It proclaims the woman the inferior, not the equal. No equality can exist in a household under such a license. Where is the boast of progress and superiority, when the most essential unit of human society is nullified? "Twain shall be one," says the Gospel of Christ. Can we believe that the "Incarnated Father of all" has revealed a new "Most Holy Book" in which bigamy is permitted? *Akstag fur Allah!* [sic] God forbid!

I will now give some details from the history of the Babi and Bahai " Manifestations" to show their practice in

regard to marriage.

After the execution of the Bab, 1850, the rival claimants to prophethood were Mirza Yahya, surnamed

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1. See also Professor Browne in the *Jour. Roy. As. Soc.*, 1892.
2. "Life of Abbas Effendi," p. 139.

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named Subh-i-Azal, and Mirza Husain Ali, surnamed Baha Ullah. They were sons of Mirza Abbas of Nur, [1] called Mirza Buzurk. He had a wife and a concubine. Yahya was the son of the wife and Husain Ali of the concubine. This was under the law of Islam. The subsequent enmity of the half-brothers exhibits one of the evil results of polygamy.

Subh-i-Azal was the "Lord of two wives," whose names and condition are recorded in the pension records [2] of the Turkish and British Governments in Cyprus. The first was named Fatima and her companion wife was Rukayya. They had fourteen children. Besides the two, who were with Azal in Cyprus, it seems there were two others. Of the third wife he says [3] in his personal narrative: "My wife, who was taken captive and was released, has now grown old in Persia without an interview being possible." The fourth quarrelled with her lord and accompanied the Bahais to Acca. [4] After several of the Azalis, with whom she was living, were murdered by the Bahais, [5] she was sent on to Constantinople with a surviving Azali. [6]

Baha Ullah, like Mohammed, surpassed his own law. He had three wives, or two wives and a concubine. Bahai writers generally omit this information in describing his life and character. Kheiralla has a chapter on his household and gives the names

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1. New Hist.," pp. 374-375.
2. 'Trav.'s Narr.," p. 384.
3. "New Hist," p. 415.
4. Phelps, p. 73.
5. 'New Hist.," p. xxiii; "Trav.'s Nan.," p. 361. Compare "A Year Among the Persians."
6. Phelps, p. 79.

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and titles of his children, twelve in all, but fails to mention the fact that he had two wives, though he says: "Like Abraham, by establishing his household, Baha Ullah perfected the laws of man, and fulfilled the prophecies of scripture." [1] C. M. Remey passes over the subject with the remark: "As a man he lived a life in harmony with his Oriental environment." [2] Abbas Effendi in his "Traveller's Narrative," Abul FazI, Dreyfus, Sprague, Thornton and others fail to inform their readers of the truth and this omission is evidently with definite purpose. Phelps is more candid. He says that "Baha Ullah had two wives; that the Book of Laws permits it." [3] Professor Browne refers to the three, giving the honorary titles conferred upon two of them. He makes a quotation from Hasht Behasht which reads: "Among the titles conferred by Baha Ullah are the following :--on his wives, - Madh-i-Ulya, 'the Supreme Cradle, and Varaka-i-Ulya, 'the Supreme Leaf. " And in the "New History," he says: "The title of Varaka-i-Ulya was conferred by Baha Ullah on one of his wives." [3] The name of the first wife was Aseyeh or Nowab. She was the mother of Abbas Effendi and six other children. [6] According to Subh-i-Azal's narrative [7] she was a niece of the Shah's vizier. She survived Baha and suffered

1. Baha Ullah,"by Kheiralla, pp. 491--492.
2. "The Bahai Movement,"by C. M. Remey, p. 24.
3. Phelps, p. 139.
4. "Trav.'s Narr.,"p. 361.
5. "New Hist.,"p. 273, Note 2.
6. Tablets of Abdul Baha,"Vol. I, pp. 209, 218.
7. "New Hist.,"p. 415 and Note 1.

much from the children of the other wife, according to Abbas Effendi. [1] The first marriage was in Teheran in 1835. He took a "companion for her" in 1850. Her title was Madh-Ulya. She was the mother of Mirza Mohammed Ali, Mirza Badi Ullah and other sons and daughters. The manuscript, "Life of Baha Ullah," continues: "In the last year at Bagdad (1867--68) before the exiling of our Lord to Constantinople, the sister of Mirza Mahdi of Kashan was honoured to be His wife." It appears that she was sent by a rich believer from Persia to be a maid-servant in Baha's household. The Persian Consul in Bagdad, Mirza Buzurk Khan Kasvini [2] desired to take her as his wife or concubine. Baha himself took her as a concubine. Because he was thwarted, the Consul showed special enmity to Baha and his followers. The only child of this wife, a girl, was born at Acca in 1873. The three wives survived Baha. After his death one of them suffered gross indignities at the hands of Abbas Effendi, being furiously attacked by him in his own house, so that she fled precipitately. This, at least, is the report of Khadim Ullah, the lifelong amanuensis of Baha Ullah [3]

It should be noted that all of Baha's wives [4] had

1. Tablets,"Vol. I, p. 107.
2. Trav.'s Narr.,"p. 84.
3. "Facts for Behaists,"p. 59.
4. The Family of Baha Ullah (1817-1892):

First wife, named Nawab, or Aseyeh, entitled Veraka-ulya, "the Supreme Leaf,"married at Teheran, 1251 A.H., i.e., 1835 A.D.

Her children,

(1) Aga Mirza Sadik, born at Teheran, died at 4 years.
(2) Abbas Effendi, born at Teheran, 1841.

[*the note continues on p. 162]*

(3) Bahiah Khanum, born at Teheran, 1844.

N. B.: Some reverse the order of (2) and (3).

(4) Ali Mohammed, born at Teheran, died at 7 years.
(5) Aga Mabdi, born at Teheran, died at Acca, 1904.
(6) Ali Mohammed, born at Bagdad, died at 2 years.

Companion wife, Ayesha, title Mahd Ulya, "the Supreme cradle,"married A. H. 1266, 1850 A. D.

Her children,

(1) Mohammed Ali, born at Bagdad, 1854.
(2) Samadiah, Bagdad, 1857, died Acca, 1904.

(3) Ali Mohammed, Bagdad, died at 2 years.
(4) Saz-Habbieh, Bagdad, died Constantinople.
(5) Zia Ullah, Adrianople, 1867, Haifa, 1898.
(6) Badi Ullah, Adrianople.

Concubine, a sister of Mirza Mahdi Kashani, taken at Bagdad.

Her child, (1) One daughter, born 1873, at Acca, name Shurtik. The wives and concubine of Baha Ullah all survived him.

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children, and that the first wife had a living son (Abbas) when he took the second wife, so that the usual excuses cannot be pleaded in palliation. For it is common for Bahais in Persia to quote their law, in speaking to a Christian, as meaning that a man may take an additional wife if the first one is childless. Mr. Phelps pleads [1] in extenuation for Baha Ullah that "his second marriage occurred early in his life and under peculiar circumstances, the exact nature of which I do not know." Such an excuse might be accepted for a man like Mullah Mohammed Ali, the Babi leader of the Zenjan insurrection, for, as far as is known, he entered upon his polygamous life while he was a Mohammedan. Two of his wives [2] were shot by a cannon ball and were buried with him in a room of his house, while his third wife, with children, escaped and lived at Shiraz. But for

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1. Phelps, p. 139.
2. "New Hist.," pp. 160--162, 164.

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Baha Ullah the excuse of Mr. Phelps is inadmissible, for he was no longer a Moslem when he took the second wife, and was thirty-three years old, and he was fifty when he took the third wife in Bagdad, having been born in 1817. At that time Baha had been for many years a leader in the Babi religion, had written the "Ikan," and announced his mission. Nor was this polygamous union a passing phase of his life, but one continued through thirty or forty years. It would have concerned us little to know the private life of Baha Ullah so long as the religion presented itself merely as aiming at a reformation of Islam, for it may readily be admitted that it is somewhat less of an evil to have two wives and one concubine than the four wives and unlimited concubines that the Koran allows, or the nine to thirteen wives that Mohammed took, and that if Bahaism should cut off the temporary concubines, which disgrace Islam, it would be doing a good thing -- so far forth -- but when the "Interpreter, the centre of the Covenant," Abdul Baha, comes and stands in Christian churches in London and New York and proclaims Bahaism as a new and superior gospel, it is expedient that Baha's real life should be made known to the women of Christian lands.

It is well to note the sentiment of Oriental Bahais with regard to plural marriage. The opinion of those at Acca can be understood from Mr. Phelps narrative. [1]Abbas Effendi (Abdul Baha) had two sons and six daughters. The sons died. After this,

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1. "Life of Abbas Effendi," p. 92.

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as his sister Behiah Khanum narrates, "Many influences and those of the very strongest character have been brought to induce my brother (Abdul Baha) to take another wife. Believers have urged it strongly for several reasons. Very many of them wish to take a second wife themselves. Then there is a general wish that the Master might have a son to

succeed him. The pressure brought to bear upon him has been very great, greater than you can imagine." Baha desired that Abbas should take a second wife, but he refused to do so unless Baha should command it. There is deep pathos in the words of Abbas [1] welling from his sorrow-stricken heart. "If it had been God's will that I should have a son, the two that were born to me would not have been taken away." Albeit he was forgetful of his theology which proclaims Baha as "God the Father incarnate." Why did not Baha preserve alive one of the sons rather than wish him to marry a companion-wife in order to have another? Mr. Phelps [2]attributes Abbas Effendi's refusal to adopt polygamy, notwithstanding these "very powerful influences which have urged him to do so" to "his appreciation of the sufferings and discontent which it causes among women." [3] Certainly the animosity and bitter quarrellings between the wives of Baha and their respective children, resulting in a permanent split in

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1. Phelps, p. 94.
2. Phelps, p. 105.
3. A Chicago Bahai told me that Baha took several wives, that his experience of the evils of polygamy, the quarrels of his wives and children might be a warning to us not to follow his example!

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the family and a schism [1] in the Bahai community, were sufficient to impress Abbas and his followers with the evil effects of plural marriage. The narrative shows, however, that public sentiment among the believers at Acca strongly favoured taking more than one wife. They evidently had no desire to give up the license granted to them by the "Kitab-ulAkdas." They inclined to follow it and the example of Baha Ullah rather than the example of Abdul Baha.

In conclusion, it is evident that the law and example of Baha Ullah both sanction polygamy. By this the social inequality of the sexes is fixed. Any claim that Bahaism teaches and establishes equal rights for man and woman is vain and groundless boasting.

III. *The regulation of divorce* is another matter that vitally affects the relation of man and woman. The divorce law of Baha, as prescribed in the "Kitab-ulAkdas," is a loose one. I again quote from Professor Browne's translation.[2] It will be noticed that the conditions of the law are set forth from the standpoint of the man. "If quarrels arise between a man and his wife, he may put her away. He may not give her absolute divorce at once, but must wait a year that perhaps he may become reconciled to her. At the end of this period, if he still wishes to put her away, he is at liberty to do so. Even after this he

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1. See Professor Browne's Introduction to Mirza Jani's "History." Also Abul Fazi's "Bahai Proofs," pp. 153--119, and Kheiralla's "Facts for Behaists."
2. *Jour. Roy. As. Soc.,* 1892.

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may take her back at the end of any month so long as she has not become the wife of another man." "The practice of requiring a divorced woman to cohabit with another man before her former husband can take her back is prohibited." (This abolishes one of the vile laws of Mohammedanism.) "If a man is travelling with his wife and they quarrel, he must give her a sufficient sum of money to take her back to the place they started from and send her with a trustworthy escort." From these quotations it is evident that the wife is dependent on the good pleasure and whim [1] of the man. He may put away; he may take back. The law says nothing of her right to divorce him. It does not appear that she has the right to divorce her husband even in case he is guilty of adultery. The penalty for adultery is slight. A

fine of nineteen miscals of gold, equal to fifty to sixty dollars, is imposed for the first offense and this is doubled for the second offense. The fines are to be paid to the "House of Justice." According to the "Bayan" of the Bab the husband must pay the divorced wife a dowry of ninety-five miscals of gold ($300) if they are city folks, and ninety-five miscals of silver ($10) if they are villagers. These are paltry sums even on the basis of Persian poverty. I may say, in passing, that the Laws of Inheritance give to the father a greater portion than to a mother, to a brother greater

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1."The wife is still in a helpless state; her fate remains entirely in the power of her husband's caprice"(Vatralsky in Amer. Jour. of Theology, 1902, p. 72).

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than to a sister, and gives the family residence to a male heir.

Freedom from the marriage bond is made easy by desertion. "Married men who travel must fix a definite time for their return and endeavour to return at that time. If their wives have no news from them for nine months, after the fixed period, they can go to another husband. But if they are patient it is better, since God loves those who are patient."

How the husband who is away from his wife can act, we may judge by the example of a celebrated Bahai, [1] Maskin Kalam, who was agent for Baha to watch over and spy upon Azal and the Azalis in Cyprus. His wife was in Persia; he simply took another in Cyprus.

The ease with which desertion may be practiced under Bahai law is seen in the conduct of Doctor Kheiralla, one of the first apostles of Bahaism to America, and founder -of the Chicago Assembly. Dr. H. H. Jessup wrote: "A cousin of Doctor Kheiralla, who is clerk in the American Press in Beirut, gave me the following statement: 'Doctor Kheiralla, after the death of his first wife in Egypt, in 1882, married first a Coptic widow in El Fayum, whom he abandoned, and then married a Greek girl, whom he also abandoned, and who was still living in 1897 in Cairo. He then married an English wife, who abandoned him when his matrimonial relations became known to her. " [2]

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1. "Trav.'s Narr.,"pp. 378--379.
2. Outlook, of New York, quoted in *The Missionary Review,* October, 1901, p. 773.

According to the claims of Bahais these loose and imperfect divorce and marriage laws are to be accepted and administered universally under the future kingdom of Baha in its world-wide triumph!

It may be remarked in passing that Bahaism encourages the mixture of races by marriage. Already several American Bahais have married Persian women, and Persian men American women. One American Bahai woman has married a Japanese. Abdul Baha illustrates the relation of the races by a reference to animals. "Consider the kingdom of the animals. A pigeon of white plumage would not shun one of black or brown." In a tablet sent to America, he directs: "Gather together these two races, black and white, into one assembly and put such love into their hearts that they shall even intermarry." [1] Again he says: [2] "The coloured people must attend all the unity meetings. There must be no distinctions. All are equal. If you have any influence to get the races to intermarry, it will be very valuable. Such unions will beget very strong and beautiful children." Mr. Gregory, an American negro, followed this advice by marrying an English woman, Miss L. A. M. Mathew.

IV. - The -social position of women -under Bahaism. Professor Browne says: "Their (the Bahais) efforts to improve the social position of women have been much exaggerated." [3] It may be added that the success of their efforts has been small. It is plain that the

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1. "A Heavenly Vista," by L. G. Gregory, p. 31.
2. Page 15.
3. "Encyc. Britt.," article, "Babism."

Bab recognized the deplorable condition of women under Islam and desired to improve it. His laws gave woman some liberties. She was permitted to put off the veil. The Bab interpreted the prohibition of the Koran to mean that "only the wives of the prophet had received the order to hide the face," [1] so "he relieved believers from the painful restraint of the veil." Women might appear in society, hold conversation with men, [2] and go to the mosques at night. Baha renewed these rules of the Bab. Still he seems to have some distrust, for the "Kitab-ulAkdas" says that "men are forbidden to enter any man's house without his permission or in his absence." Thus Bahai precepts tend in some degree to the liberation of woman, though they fall much behind high Christian ideals and customs.

There is observable a wide-spread and influential movement among Moslems for the amelioration of the condition of woman. This movement does not have its source and inspiration in, nor is it peculiar to nor confined to Bahaism. On the contrary, an oriental writer in a review of this remarkable tendency says: "Its birth in Moslem lands undoubtedly is due to the impact of the Occident upon the Orient, the missionary influence playing a large part in it."[3] The new Moslems of India, under the leadership of Justice Sayid Ali, as well as the Young Turks, Egyptians and others, advocate freedom and education

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1. Dreyfus, Ibid., p. 128.
2 But if they limit themselves to twenty-eight words, it was better for them says the "Bayan."
3. *American Rev. of Rev.*, 1912, p. 719.

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for women and have gone much beyond the Bahais in practice. The Turkish women in Constantinople, who aided in the establishment of the constitution and are aspiring to enlarged liberty under its aegis, know Bahaism, if at all, simply as a Persian heretical sect. The Persian women, described so graphically by Mr. Shuster in "The Strangling of Persia," [1] who formed clubs and took such an active and heroic part in the constitutional agitation, were not Bahai women. The Bahai women, as well as the men, were forbidden by Abdul Baha to take part in the struggle for constitutional liberty. [2] Professor Browne laments the lack of patriotism shown in their conduct. Still the Bahais deserve some credit for the movement for the uplift of Persian womanhood. They might have done much more, notwithstanding the limitations to their liberty of action, had they followed out the first ideals of the Bab. These, were exemplified in the celebrated Kurrat-ul-Ayn. This beautiful woman of genius--poet, scholar and theologian, was a pupil at Kerbela, of Haji Kazim, the chief of the Sheikhis. On his death she accepted the Bab, so that though a product of the Sheikhi sect, her fame accrues to the honour of the Babis. At Kerbela, she gave lectures on theology to the people from behind a curtain, and at times, borne away by her enthusiasm and eloquence, would allow her veil to slip off in the

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1. Pages 191-198.

2. "Observations of a Bahai Traveller," by Remey, pp. 53, 67; also Dreyfus, Ibid., p. 172.

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presence of men. Her preaching and freedom of conduct was objected to even by Babis, but the Bab answered them, commending her and giving her the title of Janab-i-Tahira, "Her Excellency the Pure," and made her one of his nineteen "Letters of the Living," or apostles. She is said to have claimed to be a remanifestation of Fatima, the daughter of Mohammed. The Turkish government at Bagdad began prosecution against her. She returned to Persia and taught Babism even from the pulpit, at Kasvin, and also by means of poetry. What were the social results of her breaking through the restrictions of Islam? Her husband was Mullah Mohammed of Kasvin, who was opposed to the Bab. On account of this she refused to live with him. "In reply to all proposals of reconciliation, she answered: 'He, in that he rejects God's religion is unclean, while I am 'Pure ; between us there can be nothing in common. So she refused to be reconciled to her husband," [1] and regarded herself as divorced. [2] Afterwards "she set out secretly to join herself to Hazret-i-Kuddus (Lord, the Most Holy)," that is, Mullah Mohammed Au of Barfurush. Together they attended, with Baha Ullah also, the celebrated conference at Badasht, at which "the abrogation of the laws of the previous dispensation was announced." There a sermon was preached by Hazret-i-Kuddus, which, says Professor Browne, lends some colour to the accusation that the Babis

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1. "New Hist.," pp. 274, 441.
2. Her spirit of intolerance is condemned by Professor Browne.

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advocated communism and community of wives. [1] This learned investigator further says: "The extraordinary proceedings at Badasht seem to have scandalized not only the Mohammedans but even a section of the Babis." [2] Mirza Jani, their first historian and a martyr, avers that not all "have understood the secret of what passed between Hazret-iKuddus and Kurrat-ul-Ayn at Badasht, and their real nature and what they meant." [3] The Mohammedan historians openly accuse them of immorality. The Sheikh of Kum, a Bahai, told Professor Browne, "After the Bab had declared the law of Islam abrogated and before he had promulgated new ordinances, there ensued a period of transition which we call ftrat (the interval), during which all things were lawful. So long as this continued, Kurrat-ul-Ayn may very possibly have consorted, for example, with Hazret-i-Kuddus, as though he had been her husband." [4]

It may be that the scandals that followed Kurratul-Ayn's venture into public life and her tragic death in the cruel reprisals that followed the attempt of several Babis to assassinate the Shah, gave a back-set to the efforts to liberate women in Persia. Certain it is that during the sixty years succeeding she has had no imitator or successor. Bahai women have continued to wear the veil and have remained secluded from the society of men, not only in Persia

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1. "New Hist.," p. 357.
2. Mirza Jani's "History," Introduction, p. xlii.
3. "New Hist.," p. 365.
4. "A Year Among the Persians," p. 523.

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but at Acca, the headquarters of Bahaism. The force of the new faith was not strong enough to free the women. Rather they have compromised with their environment. Only in the Caucasus and Trans-Caspia under Russian protection, have they partly unveiled. Not even their women of the second and third generation have been trained to act up to their precepts, but in Acca, as in Persia, they are secluded from the society of even brethren in the faith. They are

more backward than some other sects and races of Moslems. I have been entertained in the households of Kurds and Ali Allahis and have dined and conversed with the host and his wife. I have, of course, conversed with the families of Christian converts from Islam, but the wife of a Bahai has never been introduced to me, even though I have known the husband intimately and visited him in his home a score of times in the course of as many years. In a few instances I have heard of Bahai women, in company of their husbands, receiving gentleman visitors, but these wives had resided in Russia. An Osmanli official, at times, receives and makes visits in company with his wife. But the ladies of the household of Baha Ullah and Abdul Baha at Acca do not receive gentlemen as visitors even when they are faithful and honoured American believers. Mr. Myron Phelps, when preparing materials for his "Life of Abbas Effendi," spent a month at Acca.

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1. "Mohammedan young men will no longer consent to marry girls they have not seen, but now in Beirut visit them and drive out with them on the public highways with the mothers as chaperones" (Jessup's "Fifty-three Years in Syria ," p. 640).

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He wished to embody in his book the interesting narrative of Bahiah Khanum, the sister of Abbas. She, though more than half a century had passed over her head, did not grant him personal interviews. [1] Instead she told her narrative in installments day by day to Madame Canavarro, who then came out and repeated what she had heard to Mr. Phelps, who recorded it. He says: "Social custom prevented me from meeting this lady," and again, "Social custom prevented me from meeting the women." [2]

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1. Phelps, p. xxxix.
2. Ibid., p. 109; Chase, "In Galilee," p. 63; Goodall, "Daily Lessons," p. 19. Abdul Baha did not break through oriental custom nor serve the lady guests before himself. The lady pilgrim writes, "The first day at lunch, after Baha had partaken of the honey, he passed it to us" ("Daily Lessons," p. 56). Like the ordinary Moslem he was well pleased to sit down to eat with the foreign ladies but never arranged that the American Bahai men should sit down to meals with his ladies. Mr. C. M. Remey tells, in "Observations of a Bahai Traveller," of meeting Persian Bahai women but rarely in Persia (pp. 75--76). In Kassin, in the garden of Kurrat-ul-Ayn, one woman partly raised her veil and gave him a greeting of welcome. In Teheran a lady, unveiled, and her husband entertained the Bahais. The husband and wife received the twenty men in one room and the wife received the dozen women in another room. They were separated by a curtain, through which Sprague and Remey spoke, telling of the liberty of women in the West. The lady of the house used her best persuasion to induce the other women to mix with the men. Finally "the women arose and drawing aside their veils with one accord entered the room. The men made place for the ladies by retreating to the other side of the room, while the newcomers found seats. When the women had arisen to the situation, they were quite equal to it. Then it was the men who were ill at ease. In fact their embarrassment was contagious, for even I began to be uneasy and scarcely dared to take a look at the faces opposite. Sherbets and other refreshments were served and chanting continued. Bit by bit the men gained their ease, but, as their embarrassment passed, the women seemed to lose courage. Little by little the veils were drawn over their faces. Then one moved as if to leave, whereupon all arose and like a flock of aiftighted birds fluttered from the room."This incident shows how little change has been affected in the social habits of Bahai women in sixty years after Kurrat-ul-Ayn.

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Now that the way is opened by the Revolution and by the Constitutionalists (who were not Bahais), liberal-minded men of all sects in Persia, Sufis, Sheikhis, Arifs, and even Mutasharis, as well as Bahais, are showing considerable zeal for the elevation of women, and for female education.

V. What does Bahaism teach as to the political equality of man and woman? The future Bahai State and community is to be under the administration of Boards -- called Houses of Justice, local, national, and universal. These are to be

"divine agents," "representatives of God." They are to have absolute authority and to be infallible in their decisions. They will adjudicate questions of property, tithes, inheritance, divorce, and of war and peace. They will have charge of schools and of wives, children and servants as well as of religion. The number of members in each Board is to be at least nine, "according to the number of Baha." [1] The members are to be all men. No women are to be admitted to these Boards or "Houses of Justice." This law evidently did not suit the notion of some of the American Bahai sisters, so they made bold to inquire about it. The "Infallible Interpreter," Abdul Baha, laid down the law plainly--which cannot be altered for 1,000 years at least. "From a *spiritual* point of view, there is no difference between women

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1. B = 2, a= 1, h = 5, a = 1, total 9 in Persian Abjad counting.

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and men. The House of Justice, however, according to the positive commandments of the Doctrine of God, has been specialized to the men for a specific reason or exercise of wisdom on the part of God." [1] "As to you other maid-servants, give up your will and choose that of God." "The maid-servants of the merciful should not interfere with the affairs which have regard to the Board of Consultation, or House of Justice." [2]

To sum up, it has been demonstrated that Bahaism does not, by its laws, give woman equality with the man, either in the family or the state, either as to domestic rights or political rights; that in the matter of education it has not tried to give equal opportunities to girls; that it conforms to the social life of its environment without transforming it; that the claims of Abdul Baha before his audiences in Europe and America were without foundation, disproved both by the teaching and by the practice by Baha Ullah.

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1. "Tablets of Abdul Baha,"Vol. I, p. 50.
2. Ibid., p. 27.

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